

Relevance of Educational Philosophy of K. G. Saiyidain and APJ Abdul Kalam with the Contemporary Education System

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ABSTRACT

This extract throws light on the educational philosophy of K. G. Saiyadain & Dr. APJ Abdul Kalam with the contemporary system of education. They were the two outstanding personalities of India, who gave new shape and form to the contemporary system of education. They are an epitome of educational, social, political understanding in modern Indian thought. The attempt is to compare the thorough affections of importance of training, goals and purposes of education, diverse levels of training, correction, teaching practice and heroine of educator and learners and their significance in current education. Therefore, to channelize the energies of youth into better dividends, to meet the objective of the study it is mandatory to have the educational ideas, read philosophies, thoughts and practices of the great educational philosophers like Khwja Ghulam Saiyidain and Dr. APJ Abdul Kalam and their Relevance in Contemporary Education System.

Introduction

The main objective of education is to bring reformation in human life in order to attain more sustainable goals. It aims to promote peace, justice and harmony in the life of people. Education must bring enlightenment and blow out the

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darkness of ignorance. This definition and meaning should be brought into practice by planning and implementing functional education programme. Thus, whole life of man is centered on his/her wisdom or intelligence making him superior to all other living being in the process. The basic aim of education is to develop the potential of an individual in the best possible way. Education is also regarded as a conscious effort and process that brings about desired changes in the human beings. Education not only refers to the acquisition of 3R's namely reading, writing and arithmetic but when perceived in a broader sense, education refers to the multidimensional development of an individual.

Education must not only enhance intellectual and mental growth but social and economic progress as well. It must open doors to the youth providing them with various skills thereby giving them productive employment opportunities.

Philosophy is not just accumulating thoughts as per one's own choice rather it must be a form of thinking aimed to guide or prescribe a way of life. Philosophy and education must go hand in hand and have a common goal. Philosophy is a combined conclusion of various sciences and human experiences.

Objectives of the Study

The following objectives were formulated for the present study:

1. To study the Relevance of Ideas and Educational Philosophy of K. G. Saiyidain with the Contemporary Education System.

2. To study the Relevance of Ideas and Educational Philosophy of APJ Abdul Kalam with the Contemporary Education System.

Research Design

The study taken in-hand must serve as a witness of philosophical background. The current investigation is a mixture of historical and philosophical approaches. This strategy was designated as per the aims and objectives for the completion of investigation. Numerous novel methods have been accepted to discover out the queries of the study. In addition to that environment of investigation is philosophical as well since it covers certain predictable results. The researcher also expressed a compact strategy to convey out the study. The particulars about the sample data collection, technique and investigation are given.

Data Base

Data was assembled by way of using a diversity of approaches to gain a well thoughtful of the situation, matters, viewpoints and significances. Records, gatherings, approaches were incorporated booklets/texts review and resources in printed and unpublished form. The records about diverse factors of the study were composed as of diverse organizations and centers of learning from the several places of education.

Analysis and Interpretation of the Data

Analysis is the process of introspecting and invigilating any study by editing, transforming and re-drafting the given data with the purpose of more precise, meaningful and relatable information. Hence the main objective of analysis

is to reduce the ineffective part and produce more productive and prolific information. It refers to the process of generating valuable information from the raw data. Analysis must follow the “coder” technique i. e. Collection of data, organising, drafting, editing and re-drafting. The current study concludes to put forth the educational thoughts and philosophy of K .G. Saiyadain and Dr. APJ Abdul Kalam in relation with the contemporary education system. The aim of this research is to fulfil the objectives of the study by data collection and other research methods as well.

Relevance of Educational Philosophy, Thoughts and Ideas of Khwaja Ghulam Saiyidain and Dr. APJ Abdul Kalam with Contemporary Education System.

Khawaja Ghulam Saiyadain and Dr. APJ Abdul Kalam, believed in an around development of the human abilities. The study relates with their educational thoughts and philosophy.it includes the study on various issues in today’s educational system, important policies and programmes to be established to uplift the education system. The present study includes the examination and understanding of the philosophy and thought of these two visionaries with reference to the present education system.

The education system must be responsible enough to transform an ordinary child to an extra ordinary leader. It must be a change from what you can do for me to what I can do for you?. Education must elevate human dignity and honour. It must promote universal brotherhood and equality. The existing chaos and confusion in this world must be reserved by the new education system.

Dr. APJ Abdul Kalam has been among those visionaries who had put great efforts in educating the children. He believed that the future of a nation lies in her classroom. Dr. APJ Abdul Kalam believed that children must participate in various technological and innovative as well as scientific programmes.

The significance of the study has been evaluated by evaluating the data obtained for the study. The educational philosophy and thoughts of two great educators and philosophers, Dr. K. G. Saiyidain and Dr. APJ Abdul Kalam, has been studied in the present research in order to find out their relevance in the contemporary education system.

Khawaja Ghulum Saiyadain

The NPE 1986 noticed gradual decline in the essential values and morals in the society thereby bringing to focus the requirement of change in the curriculum. It aims to make education a medium of inculcating social and moral values in the young learners. Dr. APJ Abdul Kalam and K. G. Saiyidain felt that character-building is key to all education. They emphasized the development of character and said that education is not an end in itself but only a means of developing character. It is viewed by 70 per cent experts that this objective has been totally neglected in the present system of education. Present education suffers from lack of expected development of the values and formation of character in the students. There is a crying need for quality education. Due to quantitative expansion, the number of institutions increased but at the cost of quality/as

a result of which corruption, selfishness, etc. have increased at a large scale.

Saiyidain, the able spokesman of Indian Culture has rightly opined that the highest religion is to be just/ to love beauty and walk humbly with the spirit of truth. All the educationists commented that this should be the ideal and present system of education should make endeavour to realize this objective. As viewed by experts, in the present education, cultural content is not reflected satisfactorily. People by and large are apathetic to it and very often forget the lofty cultural heritage of the country. Students are becoming foreigner in their own land, because education has created a chasm between learning and life. However, education is the right instrument and educational institutions are the right place for inculcating spiritual values in the students. Spiritual discussion, prayers and religious teachings can ensure spirituality in the man. All philosophers like Sri Aurobindo, Vivekananda, Gandhiji and R. N. Tagore have stressed the spiritual development of the individual student.

School as a Centre of Community Life

Khawaja Ghulam Saiyidain propose to deal with the relationship of the school to the envioning life of the community whose purposes, it is meant to serve, and to, work out some of its implications for the organization of school activities. To place this matter in its proper perspective, it will be helpful to recall to our mind the social meaning of the educational process. Education is more or less essentially a social affair and a school is at the helm of navigating the process of bringing up the youth in

such a way that they are able to fulfil the duties and roles of life effectively. Social values and heritage cannot be inherited. Therefore, they have to learn how to come into active possession of the cultural and institutional heritage which has been bequeathed to them by their predecessors.

Crucial Objectives in Education

India faces today a large number of very complicated problems pertaining to ignorance, poverty, disease, social obscurantism, disunity and what not. It has also great intellectual, cultural and spiritual resources on which it can draw in dealing with this crisis. Education is, to my mind, the means by which these resources, as well as the contribution of technological resources developed in other nations and countries, can be mobilized to meet the situation. It is not necessary to demonstrate the link-up between education and the various aspects of the social scene from which it must inevitably draw a good deal of its colour and texture. K. G. Saiydain content himself with selecting from this scene, by way of illustration, two basic issues on which the health and vigour of our national life primarily depends and bring out the contribution that education can make to them. With these, other things may be added unto us; without them we shall have no firm anchorage in the future.

Problems of Curricular Reform

The curriculum of the secondary schools in India has been the subject of scrutiny for many decades. Several piecemeal attempts were made in the past to remove some of its major defects, and in recent years the Centre and the States have been trying to work out a comprehensive scheme for the

reorganization of the whole pattern of secondary education and the revision of the curriculum. But though some progress has been made in this direction, there is still considerable room for improvement. Traditions die hard and wrong concepts, faulty standards and unhealthy school practices continue to stand in the way of educational reconstruction. The following may be regarded as the most urgent problems in the field of secondary education curriculum in this country.

Need for Reorientation of Teachers

To the majority of teachers, headmasters and educational administrators, the curriculum still means little more than a collection of traditional academic subjects. The concept of the curriculum as the totality of educative experiences suited to the age group concerned has not appreciably influenced in practice the syllabuses or the procedures. The new curricula in the States still tend to be subject-centered instead of being child-centered, and are unduly influenced by the bookish and theoretical traditions of the past. Even where there have been changes and they have become broad-based, trying to provide for an adequate variety of intellectual, social and practical experiences for the pupils, the new schemes cannot be effectively implemented because of the traditional approach of the practicing teachers. This is a big problem, the solution of which depends to a large extent, (a) on the provision of a dynamic programme of professional training and (b) on continuous in-service training and reorientation for thousands of teachers, headmasters and administrators.

University Domination

One of the chief reasons why the curriculum continues to be bookish and theoretical is that it is still largely determined-, by the requirements of University admission and University needs. Since a very large number of students in the secondary schools aspire to join colleges, collegiate education tends shape both the content and method of secondary educations Syllabus Committees are often dominated by college teachers whose approach usually is to pack the syllabuses with the maximum amount of subject-matter so as to bring them up to what is considered as the University level. At every attempt to free the syllabus from University influence, the complaint is made that the syllabus would not adequately equips the pupil for admission to the University. For example, syllabus of the technical stream in what are known as “Multipurpose Schools” in India is considered inadequate by teachers of technology because there is not enough off “science” and “mathematics” for those who wish to take the Engineering course. And certain other courses of the Multipurpose Schools are unpopular because there is no provision for pursuing these studies at college. Therefore, in spite of the efforts made so far, the secondary school courses tend to conform to the patterns set by the University, and in the way the objectives of the reorganized curriculum are partly mollified.

Need for a Scientific Approach

There has so far been little scientific approach to curriculum construction. It has often been undertaken on a sporadic manner with the result that the problem as a

whole, has not been successfully tackled. Those in charge of revising the curriculum have often taken it up under certain pressures and made piecemeal changes here and there so that the old subject-matter frequently reappears with the addition of a few new patches. There is, therefore, an urgent need for the establishment of a Bureau especially devoted to curricular Research, which will be engaged in a continuous study of this problem from the psychological and sociological angles so that the curriculum may be suitably modified from time to time in response to changing needs. It will examine and evaluate the contents of the curriculum, adding to the significant items, whenever necessary and weeding out whatever ceases to have social significance or relevance. It will thus contribute to the pupil's educational development in his broader social «and human context. It will also help in the framing of the curricula based on, and adjusted to, the special abilities and interests of pupils. In addition, it will be necessary to present curricular content which would be elastic, and would lay down minimum as well as advanced standards to which the average and above-average students could be equated. At present any modifications in the curriculum usually result in imposing an inequitable burden on students of different capacities.

Association of Teachers in Curriculum Construction

Generally speaking, a curriculum once formulated in a State has to be adopted by all the secondary schools in that State. Not enough freedom is left to the schools to make changes in the general pattern even in the details of the syllabus. Imaginative teachers may be able to adapt the courses prescribed to suit the needs of local conditions and

individual institutions, but such teachers are few and far between. The large majority prefer to conform to pattern rather than run the risk of “going astray” in making new departures or being taken to the Task by inspecting officers for “unauthorized deviations”. This is partly due to the fact that teachers and administrators are not sufficiently associated with curriculum planning. New measures, therefore, fail to impress because sometimes they are not even properly understood. If they are closely associated with Curriculum framing, it will not be regarded as something imposed from above, but would stem out of the actual experiences of teachers and the felt needs of pupils.

Need for Integration of Subjects

On account of the undue emphasis on bookish knowledge, there is a tendency to crowd the syllabus of each subject with too many facts and details which are often of little significance to the pupil. The specialists, who are appointed to revise the curriculum, try to put as much of their favourite subject matter as possible and are most concerned with the demands of their respective subjects and their logical development than the needs and interests of the learner. Neither the syllabus makers nor the teachers have generally realized that it is more important to teach the child how to acquire significant knowledge by himself than to burden his memory with a mass of uninteresting facts and data in different subjects.

Difficulties of the Diverted Courses

In recent years, attempts have been made to provide a curriculum with a number of diversified courses suited to the interests, aptitudes and abilities of different kinds of

pupils. These include practical ways and Technology as well as fine arts and home science. But the difficulty in the implementation of this reform were not realized. A large number of problems have arisen due to the shortage of equipment, staff, instructional materials etc. I know that there are many multipurpose schools offering, say, the technical and agriculture streams without adequately qualified teachers to take charge of these subjects. Even where a variety of courses is offered with good teachers, the absence of provision for educational and vocational guidance makes the scheme ineffective. The establishment of the new reorganized multipurpose schools with diversified courses has brought in its train these and many other problems which are not of solution but have to be tackled with care and understanding.

Problem of Text-Books

Text-books and instructional materials present a major problem in secondary education in India and are a serious handicap in the successful implementation of any curricular reform. Text-books are often not of a satisfactory standard in content or presentation. In the newer practical subjects, they are to get and helpful instructional materials for the guidance of teachers do not usually exist. The problem has been further complicated by the formation of “linguistic States” and the adoption of regional languages as the media of instruction. In some areas and languages publishers do not find it very profitable to undertake the production of good textbooks, which may not have large sales. The nationalization of school texts has been considered and is being tried out in some of the States but, for a variety of reasons, opinion on its advisability is divided. On the

whole, we have not been able to meet the urgent need for good quality books, written by competent authors and available at reasonable prices.

Curriculum and Examination

The problems of the curriculum are closely tied up with those of examination and evaluation, In a sound educational system, the objectives of the curriculum, the methods of teaching the subjects of the curriculum and the evaluation of those objectives form a single educational process—an interdependent triangle. Examinations in our country have hitherto exercised a dominating and usually restrictive influence over the curriculum. The failure of curricular reforms can, to a large extent, be attributed to the examination system, which has failed to keep pace with the changing objectives of the curriculum. The scheme of examination reform which has now been recently taken in hand, with the help of specially trained personnel, may, in the course of the next few years, suit in developing a better system of evaluation and testing which will assist in the evolution of a balanced and broad based curriculum as well as more intelligent and creative teaching methods.

Need for a Radical Policy

This is what has happened in India in recent years. We have, in the first place, achieved our freedom but it is not the result of anything special or spectacular done by us during the last few years, but is the culmination of a long political struggle waged for over 60 years, which had gained special momentum since the First World War Momentous happenings in the international field did undoubtedly accelerate and facilitate the process—rather

like softening the outer crust of the volcano. But essentially, we have won our freedom, not suddenly and unexpectedly, but as a result to the operation of political and human forces working over a long period of time. We did gain a great deal of political education through our political activities but it was primarily a training in the technique of fighting—even though the fight was mainly non-violent. But this transfer of power to the people and the challenge to construct what is good and socially desirable, instead of merely criticizing what was bad and reactionary and socially unjust, bring up new needs and problems and call for new qualities and attitudes. If this great and ancient country, which is at the same time a State newly born into freedom, is to survive—and inexorable Time awaits no one's pleasure or convenience!—we must adopt bold and quick and radical policies to create the proper intellectual and emotional atmosphere and cultivate the right social and moral responses. Education is, no doubt, a powerful telic force for re-shaping the ideas of people but if we rely only on the „normal processes of formal education imparted to children and young men and women in schools and colleges—and this education is really effective and well directed—it will take a very long time, at least' one whole generation, before any appreciable results can be achieved.

Urgent Task of Re-Education

The most urgent task of Adult Education today, therefore, is not teaching people to read and write or to add to their knowledge or even to improve their general efficiency—important as all those objectives are—but to concentrate on their social and moral education to rekindle reverence for life, which all great religions have taught, and to reassert

the primacy of those moral and spiritual values which ultimately give meaning to life. It would be dangerous to underrate the impact of the recent happenings on the minds of the millions of refugees and others who have suffered and inflicted sufferings on their fellowmen. In the vicious cycle of communal excesses, revenge and counter-revenge, that was set up on both sides of the border, only a minority was able to retain its balance, sanity and sense of fairness. I have been shocked and horrified to see how the bitter experience of pain and suffering—and sometimes only their reports, exaggerate and otherwise—which newspapers have not hesitated to play up have changed normally decent and kindly persons into „ unreasonable fanatics and obsessed monomaniacs. There must be tens of thousands of persons who participated actively in the mad orgy of murder and destruction. That is bad enough but it can be put down, if necessary by ruthless force no civilized State can suffer its antisocial elements to disrupt peace and order indefinitely. But what is infinitely more dangerous is the fact that millions of persons, of different communities, were content to acquiesce in the inhuman excesses committed by their own members while condemning them, with a great show of righteous indignation, in others! It is this insidious and gradual seeping of the poison into the heart and the mind which offers the biggest problem for Adult Education. We have, therefore, to rebuild our shattered moral fabric through an intensive campaign of Adult Education and offer our whole hearted support to all those forces and persons and groups who are fighting for peace, sanity and justice in social and I political life.

Social Education in the Renaissance of National Life

The above considerations show that if Adult Education was important before, it is now literally a matter of life and death. But it is Adult Education interpreted in the broader, more comprehensive sense which includes political and civic, as well as moral, education. When we think of the tremendous problems created by the war and its aftermath, by our political freedom and by the division of the country, how pitifully inadequate seems to be the kind of Adult Education that we been planning and providing in our centres! What will it avail our people even if all of them are able to read and write and manipulate the four simple rules skilfully? It will only provide so much more gullible and credulous material for the demagogues of the press and the platform! There will be no necessary elevation of standards or improvement of taste enrichment of life there will be no deepening of sympathy for understanding or social conscience. We must, therefore learn to approach the problem from a different and more comprehensive angle and say to ourselves: We have to contribute to the development of people's appreciation, their critical faculties and their social sense, that they may distinguish between the superior and the inferior in the realm of art, the true and false in the, realm of knowledge and the good and bad in the realm of conduct.

Dr. Avul Pakir Jainulabdeen Abdul Kalam

National integration is regarded as an important goal of education by Dr Kalam. He held that India is a vast country with a large variety of people belonging to different

languages, religions and regions. These differences are to be mitigated and unity in diversity is to be fostered among the people. Sometimes, the uniqueness of India is being challenged by divisive and communal forces which results in religious intolerance, disbelief, mutual wrangling and massacre of innocent citizens. During freedom movement, people of all sects forgetting these trivial differences fought together to drive out alien rulers from home land. That spirit of unity and integrity is at stake at present after Independence. Dr. APJ Abdul Kalam reposed great hope on education to create national unity and harmony. He holds that those who live within the geographical boundary of India are Indians irrespective of caste, creed and languages. This belongingness should be generated in each and every citizen of the country. Education, thus, can be used as an instrument by which the social, political and other maladies can be removed. He also thinks that education is necessary to provide the nation with leaders. The leaders are the men of integrity and imbued with a sense of direction and social purpose. He further viewed that in order to promote national integration, diversity must be subordinated to unity, and the basic truth of all religions namely service to mankind and the power of sacrifice are to be practiced. National Integration is the necessity of the day and it can be possible through the training of youth. Ancient Indian philosophers and nationalist leaders were advocating national integration through education. Gandhi, the father of nation worked throughout his life to integrate people of this vast land.

Social Education

Society is not only group of people, but a system of social relations among the members of the group. Mutual actions and reactions create the society. Society is an organization of such people in which the people are co-related by definite system of relation and common form of behaviour that creates social relations developed through social actions. According to Dr. APJ Kalam, the development of society is only possible when the poor are benefitted and there is improvement in their economic condition. He believes that the line of poor should be defined properly and based on proper criteria. He believes that origin and applicability of knowledge in information technology, industry agriculture and health services are important in the basis of the development of any society. An effective use of knowledge in the construction of society can bring broad prosperity and can improve the life style in the form of good health, education, structural facilities and other social indicatives. Crucial elements for the prosperity of an intellectual society are to construct systematic facility structure of an intellectual society and to maintain it; to increase the knowledge of labourers and to increase their productivity by acquiring, developing and constructing the new knowledge.

Environmental Education

Dr. APJ Abdul Kalam is very much alert about the environmental awareness. He clearly believes that related ailments of people in the present time are because of the damages that we did to the environment. We should willingly accept our responsibilities regarding the environment. Widespread damage happens to the environment because we cannot understand our duty and

responsibility about the environment. Lessons of environmental education should be taught to the children at school level to fulfil this objective. It is parents and teachers, responsibility to make the children aware about the environment. Always he had been giving the message “Love trees, love environment.” According to him each student should plant at least five trees around his/her house and school and should take care of them too. This innovative approach is Dr. APJ Abdul Kalam’s precious gift to the education.

Education System

Dr. APJ Abdul Kalam believes that there should be one skill based subject along with the academic subjects. We should reform our education system for the development in the form of discovering culture. The development of education is possible only by two ways: 1) education should provide the analytical tools to the people of present time who work in the field of research and development to think for the future, and 2) education system should be an aid to the people who go on towards the development of creativity and imaginative power. There should be education system that brings alertness to determine the honest, unselfish and genuine candidate. The primary and higher education has been the centre of education. And we less keep in view on secondary education, so it is very necessary to give equal importance on primary, secondary and higher education to strengthen education system. In relation to education system, Dr. APJ Abdul Kalam says that the freedom of thinking and imagination is very much necessary for learning. Teachers and education system should establish appropriate system to provide the students

the freedom of thinking and imagination in the school. This system is very necessary as a structure in the education system.

Dr. Kalam's Views on Curriculum

In relation to curriculum, Dr. APJ Abdul Kalam informs that educational institutes should develop curriculum which is sensitive for the social and technological needs of the developed India. Dr. APJ Abdul Kalam emphasizes specially on spiritual education in the curriculum of schools and colleges. He believes that units of educational knowledge along with spiritual and value based education should be included in the curriculum for the students in the school. Units that develop the constructivism and creativity of the students are necessary to be included in the textbooks of the schools. The curriculum of the higher education should be constructed in such a way by which students can be free to think and to express their ideas and thoughts. Dr. APJ Abdul Kalam advocates to include politics and science subjects in the curriculum of secondary and higher education, by which youngster can come in the field of politics, so they can develop the country on the basis of politics of development. Industry related subjects should be included in the curriculum of higher education. Technology based subjects should be given preference in the curriculum of our schools, colleges and universities. Students and youngster can be motivated by constructing the textbooks keeping in view these subjects.

Dr. Kalam's Philosophy about Teacher

Dr. APJ Abdul Kalam has special attachment for the teachers. He believes that the role of teacher is very special

in the profession of education. As the most important role of the teachers, they should create atmosphere in which students who are weak in their instinct of learning create theoretical understanding along with value system. Only such real teachers are worshipped in the society. The teachers cannot justify effectively their profession until they don't have respect and honour for the profession of teacher; they don't love their profession. Teacher should also be a life-long student means a life-long learner while the teaching works. Teachers are not only to provide theoretical knowledge in front of the students but as well as they are to establish a solid base of value system in the life of students. Teachers should try to give a proper direction to students by knowing their aspirations, wishes, intellectual alertness and dreams. Modern era is of technology is of knowledge. Teachers should keep enlighten their knowledge as well as they should also use innovative technology to teach the process of development in their teaching subject.

Dr. Kalam's thinking on Women Education

Dr. APJ Abdul Kalam clearly believes that the tremendous work to provide respectful position to women in the society is on the account of student, parents and teachers. He had clear approach that it is very necessary to motivate the women education in the society along with the development of the feeling of gender equality. When we empower the women in the society, the stability of the society comes definite. Likewise the men, today's women are ahead than men to do any work very effectively. Dr. APJ Abdul Kalam emphasizes on the need of educated women for the development of the nation. We should

prepare the students in such a way that they can teach the illiterate women and make them literate; students should also been aware about the problems that women face in the present era. Students should also take the pledge that whenever we will be appointed in the future, we will give respect to the women around us and try to improve the position of the women too.

Role of School & Development of Children

Dr. APJ Abdul Kalam believes that children are the best wealth of this country. If children are provided enough opportunities and facilities for the development, they can give precious contribution in the development of the nation in future Parents, teachers, family and schools can play very important role in the education of children and in the nurturing of children as an ideal citizen. The necessity is that parents, family, schools and students have been the examples for the students by adopting good and healthy behaviour and value-system. They should become role model for the students. According to the view of Dr. APJ Abdul Kalam children should be treated in a democratic way in the house and in the schools, so that they can ask the questions easily, can get the answer and can talk with elders and teachers freely and behave freely with them. This kind of atmosphere can be proved blessed in the development and the nurturing of the children.

Youth Education

Dr. APJ Abdul Kalam considers young generation as national wealth of any nation. Youngsters of India have modern technology today and they should adopt the vision of transforming nation into a developed country along with

making India value based country by doing effective use of knowledge through the medium of modern technology. Youngsters can give effective contribution in the development of the nation, if they are motivated to work their strength in the field of science. It is very needed that youngsters of the nation should have adventure and enthusiasm in themselves. They should make a goal to get the success and should work in that direction with the positive approach. Youngsters and youth education is in the center of the thinking of Dr. APJ Abdul Kalam. He had deep trust on ability and power of youngsters. Indian youngsters can achieve many things, only need is to provide them freedom and proper guidance. If youngsters are provided proper education, the feeling of proud and self-respect can be produced in the youngsters. A dream of developed India is only possible when government makes efforts for the youth education and people of the nation are made aware that the progress of the nation is only possible through the development of the youth education. Along with this youngsters should also determine their goals to bring the nation in the way of development.

Education for National Unity and National Development

Dr. APJ Abdul Kalam considers the nation as the best rather than any other thing. He considers this idea to be developed in the minds of Indian leaders and Indian people. The development of India is possible when this idea will be produced in the minds of people and this idea turns into the reality. Dr. APJ Abdul Kalam wants to make each citizen of India literate and poverty-free Dr. APJ Abdul Kalam feels a bad when the lack of national connection occurs in the citizens of the country. He accepts trustfully that only

people of any nation makes the nation great. Dr. APJ Abdul Kalam believes that it is very necessary to turn the strength of the youth towards constructive activation, need to bend towards this. In this way, India can become a developed country. He presents integrated program for the developed country, in which he prefers to agriculture based food, education and health, information and communication, important technology. During his life, Dr. APJ Abdul Kalam dreams of India as a developed country. He was in favours of empowered and self-depended nation. He advocates indigenus weapons. He considers children as the future of the nation. He expressed his worry for increasingly outrageous and crimes on children. His philosophy about the developed country is very clear, in which he emphasizes on the necessity of shared efforts in the matters of technology, education based social development, poverty eradication, prosperous and cultured human life, mental unity etc.

Science and Technology

Presenting the difference between scientist and philosopher, Dr. APJ Abdul Kalam says that scientist presents principles while philosopher gives philosophical ideas deeply how to express principles. So students should be provided the knowledge of science along with other subjects too, so that, they can select proper career. His questions are not hard but not easy too. He searched for truth and knowledge to solve the questions like: Were moral values expectant? Was a philosophy only through senses truth and knowledge? He had grown up in the value oriented atmosphere. He had deep knowledge about the

truth. He linked the truth with spirituality and knowledge with realization.

Conclusion

While analysing the data and information about the relevance of educational philosophy and thoughts of Khawaja Ghulum Saiyadain and Dr. Avul Pakir Jinaalbdeen Abdul Kalam in the contemporary education System, it was found that the education system runs on the policies and regulations reformed time to time. The present study analysed the thoughts of Khawaja Ghulum Saiyadain and Dr. Avul Pakir Jinaalbdeen Abdul Kalam regarding the policies of education that may affect the whole education system. Saiyidain advocates that man is a trinity of body, mind and spirit. He subordinated other aspects to the highest value which is the spirit. Spiritual development involves knowledge of the self or the soul. However, education is the right instrument and educational institutions are the right place for inculcating spiritual values in the students. Spiritual discussion, prayers and religious teachings can ensure spirituality in the man. All philosophers like Sri Aurobindo, Vivekananda, Gandhiji and Tagore have stressed the spiritual development of the individual student.

Dr. APJ Abdul Kalam advocated the prosperity and development of the country does not depend on its size, economy, resource, man power or even high literacy. If we claim to be truly educated and civilised we must develop sympathy and consideration for the poor and the suffering. We must promote justice and equality. Social evils and superstitions must be eradicated through the development

of moral and scientific temperament. According to Dr. Kalam education wipes away ignorance and enlightens the individuals. He stresses on the fact that education is not mere book learning and accumulation of knowledge. It should not be perused to attain degree or job but to enhance and uplift one's moral character. It should develop positive attitude in a human being. Education must develop virtues like honesty, truthfulness, integrity, dedication and hard work in the pupil. Dr. Kalam expected that everyone should work with all his strength and capacity towards the creation, of world citizenship. Dr. APJ Abdul Kalam has emphasized education and educational institutions for creating international understanding and mutual cohesion among the people across the border. Certain problems in the world can be tackled by a joint pooling of resources such as to eliminate poverty, diseases, terrorism from the world. He admits that science has brought about a growing interdependence among the nations. He observes that we are not mentally and spiritually prepared for this intimacy, probably on account of reluctance to shed racial prejudices. We should try to attain spiritual unity before we can get together for political unity.

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