

## Religious education and values

Now a days we feel that values are disrupted in our society. We know that main aim of education is not merely acquisition of knowledge. More important is to create and restore moral and spiritual values. We can receive self direction from the central values of life. The main cause of disintegration of moral character lies in the fact that we are no longer receiving direction from the enduring values of life. Good education must seriously concern itself in building up in every student a code of spiritual life which will resist the attrition of everyday existence in our corrupt world.

The disruption of these ultimate values has eroded the national character to the ex-

tent that has adversely affected the entire social life of the community. Disintegration of character unmistakably indicates that we are no more receiving directions from moral values of life. This is the most difficult and important task of our schools and universities. Education is rightly described by the great philosopher Whitehead "as an influence which could withstand influence."

We may ask ourselves, how this could be done? Whitehead reminds us that no moral education is possible without a perpetual vision of greatness. What does this exactly mean? This means that we ought to help our pupils to enter (through great literature history and scientific discoveries) into the best that has been felt thought and done in the world. This will give a vision of human life at its best in all spheres of human activities.

But vision alone is not

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enough. The pupils need not only vision but also faith. Faith cannot be manufactured. What we can do is to expose our pupils and ourselves to the sources of inspiration so that from the vision of greatness faith may grow. In broad terms this is what is meant by philosophers as religious education. 'This essence of all education is that it must be religious' says Whitehead.

If the purpose of education is purely academic then the divorce between education and life need not be a source of great uneasiness. It is possible under certain conditions for a culture to endure for

centuries in which the material of education has nothing to do with the business of living. For instance, in old China public officials were required to pass a test in archery, long after firearms had become the established means of warfare.

The most important conditions for checking up 'moral erosion and building up of moral character are the personal qualities of the teachers. Belief and convictions in enduring values and standards of human life are also important. There can be no remedy for inadequacy at this level. These values must be there in all our activities of

life. if we are to be called human being in the real sense of the term.

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