

RELIGION AND EDUCATION FOR LIFE

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1. The Magnitude of Religion and Education

History has never been stable in reporting what is barely optimistic in the genuine development of humanity. But, it has always been an accumulated record of the ups and downs in human progress that expressed the genuineness and hypocrisy, goodness and wickedness of the human spirit. History, in ancient times, was more or less concerned with the annals of kingdoms, religious activities, and occasionally about the narrations of revolt and revolution in human societies. However, in ancient times, the religion had the central role to play in human life by determining and controlling men and women and the society from within and outside, and most of their activities. Consequently, religion played scores of roles for giving purpose and meaning to each human being. When people with moral and affirmative outlook controlled the religion, it constantly guided men and women for the constructive augmentation of everything that was genuine. But when the institution of religion was controlled by the immoral and selfish minds, the outcome became too pathetic and destructive for human integrity and dignity. Thus, history of religion was swarming not only with constructive events but also with negative episodes. Paul Johnson, in his famous book *Psychology of Religion*, wrote:

In the name of religion what deed has not been done? For the sake of religion men have earnestly affirmed and contradicted almost every idea and form of conduct. In the long history of religion appear chastity and sacred prostitution, feasting and fasting, intoxication and prohibition, dancing and sobriety, human sacrifice and saving of life in orphanages and hospitals, superstition and education, poverty and wealthy endowments, prayer wheels and silent worship, gods and

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demons, one God and many gods, attempts to escape and to reform the world.¹

Comprehending this observation, we are forced to include in religion every aspect that emerges in our everyday life, at the personal as well as societal levels. We perceive that religion sometimes becomes too human and thereby loses its proper balancing of the vertical and horizontal dimensions. Consequently, we improperly imagine that the religion is something that includes also ignoble and selfish elements. If it is so, surely, scholars like Friedrich Nietzsche could tell us that “we (you and I) have killed God and religion. All of us are His and its murderers!”²

But can religion go that far to include even the desecration of human dignity, holiness and righteousness? No! Religion stands for all that is inspiring and splendid in human life. It never leads to vicious deeds and ignoble thoughts that vandalize human goodness and integrity. The imperfections are to be noted as the signposts for improvement, reformation and purification of human consciousness and worldview. Certainly, the great human endeavours have always brought refinement in the human consciousness and its integral progress. They have set a path for greater realizations and achievements in the process of man’s optimistic growth. Here, one experience has not only perfected the other but also has breached the well-accepted norms and has deviated from the legitimacy of positive growth. But, certainly, what we search for within religion are not perversions but inspirations.

Religion looks at all seasons of human life and remains with man as a sign of search for perfection and as a dream for immortality. Religion is man’s action in understanding his higher longings and knowing his immortal soul. In the civilizations of the world we find that religion and instruction (education) always existed side by side in perfecting the human spirit against all erroneous activities. Religion was considered as the principal human endeavour until the modern times. From the time immemorial, we find that the institution of religion, with its otherworldly reserves, has brought man the dimensions of transcendence and spiritual awareness as its natural legacy and has guided the human consciousness for its noblest achievements. Its focus has always remained on the Divine

¹Johnson P. E., *Psychology of Religion*, New York: Abingdon, 1959, 47-48.

²Friedrich Nietzsche, *The Gay Science*, trans. Walter Kaufmann, New York: Viking Press, 1968, 125.

and the highest possibility of human holistic growth, especially in the realms of spiritual, moral, and communal life. Hence, any true education in primitive and pre-modern times was understood as something that led towards knowledge of God (*Brahmavidya*). Humans believed that it is the knowledge of God that has always perfected them and made them successful in all their accomplishments. Today, however, we find that education has distanced itself from the religious sphere and has preferred to dress itself in absolute secularity. Therefore, in recent times, professionalism and excellence in education are measured by an ability to be totally free from religion.

2. Education: A Primeval Original Being!

We are forced to believe that the field of education today has been identified with the *Adi Purusha* (Primeval Original Being) that made people into Brahmins, Kshatrias, Vaisyas and Sudras.³ The mouth, hands, thighs and feet of education determine the different types of working classes, their roles and respective identity in the post modern society. If you are not able to catch up with the heavy financial burden of the topmost professional courses and if your intellectual acumen does not tally with the demands of these courses, you are naturally kicked out from the relay and condemned to stay back like a Sudra (servant or slave)! Education determines today much of the future of an individual and his/her style of living. Anyone can opt for this race to create for him/her an unprecedented future. With gargantuan greed a lot of youngsters and their parents restlessly search for every possibility of winning the competitive world in the tensed pavements of their heightened dreams. In this race nowhere appears a transcendental Being that can inspire the seekers for the deliverance of their souls from the mundane sufferings and vulnerabilities and to lead into a world of eternal bliss. There are no supernatural goals set ahead for these young men and women that would guide their lives and actions. In our modern times, it seems that men and women have reduced

³Castes are alluded to in the Rgveda, only in the more recent passages (e.g., Book X), which mentions the mythical origin of the four social classes (from the primordial Being's mouth, hands, thighs, and feet): the Brahmana (priest), the Ksatriya (warrior-ruler), the Vaisya (farmer and merchant), and Sudra (servant or slave). The famous hymn 90, *Purusa-sukta* (vv. 1-12), reveals that the four classes originally emerged respectively from the mouth, the arms, the thighs, and the feet of the *Purusa*, the primeval Man (the one with 100 heads, eyes, and feet).

the aspect of religion into the categories of Yoga, meditations and tension reducing exercises. Religion has become yet another business commodity capable of providing monetary advantages, luxurious relaxation, and change.

In traditional societies and civilizations religion remained always pivotal and controlled almost every aspect of life. By rejecting the traditional dimension, the humans try to have better freedom and hope for a new world order. The key brainwave for this new world order seems to be the educative system itself. Modern men and women want to forget easily the past traditions, values, and convictions because these aspects are not convincing them enough to structure a new global family and to breathe freely the modern spirit. They believe that they can shape a better world with the post-modern education devoid of religion. This new confidence has in its centre individual freedom, knowledge, pleasure, and material prosperity. Education has started determining the society's own values, customs, and lifestyle. Ten years ago a nineteen-year-old youth in India could never support and manage a family with his earnings that came from his employment. But today many families are being supported and managed by the income of these youngsters who work day and night in IT industries, call-centres, etc., and earn a big amount of money. He is flush with money, variety of electronic gadgets and expensive clothes. Money determines what is right and wrong in the society. The ambience of family is changed by the secular wave of the times. The higher education provides better money power and people hunt for large sum of money to go for that higher education and, thus, to bring prosperity in life. Education is approached with greater awe and expectations as if one approached a great deity for boon and wellbeing. In former days, education was serving the society's structures and values but now the society serves the 'golden calf' of educational structures and secular values because the modern man believes that education contains a better future and adequate significance for his life on earth.

3. Uprooting Transcendence

Is it an attempt to uproot human beings from the spiritual and transcendental dimensions and reduce them merely to the status of finite creatures who crawl merely with the mundane preoccupations unattached of supernatural dimension of their human vocation? Only when the education system becomes an authentic service to humanity in building up

the higher and transcendental needs in man, we can expect of a real solution to the existing challenges of our time. The higher and transcendental ideals and values must stay not only in the domain of religion but also in every venture of man, particularly in the field of education. Religion and education are the decisive dimensions to make humanity ascend the higher horizons of genuine divine-human integration. When education is meant to 'lead out' from ignorance to knowledge and wisdom, religion is meant to 'lead into' the inner realm of the human and, thus, to reach the heights of immortality and eternal bliss. While education fundamentally leads to the joy of enlightenment, religion is the way to live the wisdom and inner happiness. Both education and religion have their abilities to refine human consciousness and, thus, to perfect the ultimate meaning in human life. Therefore, education within a religion should be seen not as a simple story telling romance but must be all the more an integration of creative and dynamic instructions and formation on divine and human realities to achieve profoundness of human vocation.⁴

According to Gary D. Borich, there are three domains that come under any education programme: cognitive behaviours (meant to develop intellectual abilities and skills), affective behaviours (to develop the attitudes, beliefs, and values), and psychomotor behaviours (dealing with co-ordination of physical movements and bodily performances).⁵ Education is, thus, an act of integral growth. Lawrence Kohlberg maintains that "the aims of education may be identified with developments."⁶ This development will take care of social, moral, and aesthetic areas in human beings pointing to an integral growth. According to the religious point of view, the purpose of education is the maturity of the human beings from within, freeing them from those conditionings which would prevent them from becoming fully integrated. The domain of religion is, therefore, very much connected to the interior world, which is seen as the matrix for all human thinking, judging, and acting. This matrix is connected to the cognitive, affective, and psychomotor realms to perfect every act and attitude. Religion prefers to understand this inner world as a sacred space

⁴Anto Amarnad, *Creative Catechesis: A Creative and Psychosocial Approach to Faith Formation*, Bangalore: Dharmaram Publications, 2000, 67.

⁵Borich G. D., *Effective Teaching Methods*, New York: Macmillan Publishing Company, 1992, 119.

⁶Kohlberg L. and Mayer R., "Development as the Aim of Education," *Harvard Educational Review* 42, 4 (November 1972), 493.

where the divine dwells. The presence of the divine guides and inspires human beings to choose what is right and to avoid what is wrong. The discovery of this indwelling presence is the highest knowledge as far as the religion is concerned because this knowledge frees man from inner bondages and empowers human spirit to aspire for higher realizations in life. Thus, every educative process is something that leads to self-discovery and a discovery of the divine within human beings. Without being synchronized with the individual self and supernatural Self, humans will never experience wholeness and excellence. A step further, the possessors of this 'self-divine' illumination will discover God amidst their life contexts and in their fellowship with other human beings. According to D. S. Amalorpavadass, the intention of religious education consists in "the dynamic procedures in which a group of believers are guided with due respect for their freedom, to meet and discover God in the midst of their life situations and understand His designs through the instructions and interpretation of sacred Scripture."⁷ Hence, the religious dimension in education opens up the whole panoramic vision of considering both the divine and human elements in synthesis. This fusion of natural and supernatural in man perfects his growth and integrity.

4. Religion: From an Insider's and Outsider's Point of View

We can explore religion from an outsider's or an insider's point of view. An outsider will find religion as opium that tranquillises human mind for a while but allows the sore of human predicaments to remain unhealed. Religion, according to this point of view, is only an expression of culture of death and exploitation that will continue to take advantage of the frail human beings. For that reason, according to this view of point, the religion is not a permanent solution for man's dilemmas and distresses. Man will continue to remain in his finitude and suffer the perdition carrying all his grief and existential whimper. With this condemned state of affairs there seems no chance for him for a better morrow. This man assumes that the transcendence and supernatural are only some incredible false metaphors cooked up by manipulative minds with vested interests. He believes that death and tomb indisputably become the ultimate legacy to his ill-fated

⁷D. S. Amalorpavadass, *A Survey of One Decade of Catechetical Renewal in India*, Bangalore: NBCLC, 1973, 7.

being on this desperate planet. Indeed, the outsider's future is too grim and gloomy by his negative attitude on religion.

But, to an insider's point of view, religion is an enlightenment that refines one's outlook, aspirations, dreams, and achievements, promoting the spiritual wellbeing and eternal happiness. This point of view will never lead to a milieu of utter helplessness amidst the struggles and agonies of life but will open an access for ecstasy in favour of newer realizations and significance. Religion is not opium here but an enduring and effective medicine that cures all his problems and miseries. At this level, man is a collaborator who is invited to participate in the infinite realm with his supernatural destiny. God is the horizon for his growth and integrity. Every moment is a gift of celebration of life focussed to higher vision and achievement. This planet earth becomes the most graceful abode for all positive and privileged realizations and man becomes naturally thankful to God who is the protector and provider of his life and accomplishment. The aspects of transcendence and supernatural become part of his natural inheritance. Death and tomb become never the culmination of his life but the beginning and a passage to a new mode of existence that opens up unlimited possibilities of life and eternal delight. Indeed, the insider's future becomes bright and optimistic by his positive attitude on religion.

Religion is a value-laden reality. It is an important and influential ideology existing alongside its secular alternatives. Within everyone there are dimensions of sacred and secular. Religion and the world of secular concerns represent both these experiences within him. Man sees within him a sturdy separation between the sacred and secular elements. There is also a big gulf between religion and secular world. Religion escapes where secularity starts measuring the profits, prestige, possession, pleasure and this-worldly anxieties. Religion has its own world of goodness, justice, compassion, self denial, and other-worldly orientation. To help man acquire these positive values religion carries with it myths and sacred stories. The reflection and digestive contemplation of these faith generating sacred truths prepare man to balance between the heaven and earth. The secular world tries to remove, layer after layer, the truth of human and divine life folded tight in the myths. It demythologizes the delicate stories of religion and steals from man his natural taste for wonder and supernatural longings. Thus, man is devoid of the milieu of infinite and invisible and he becomes simply the spectator of his imperfect and egoistic vision. The truth is shrouded in myths and if we remove its veil

then it would escape from our privileged comprehension. The supreme truth resides poetically in the religious myths and religion provides them to help man see the truth with its magnificent beauty. Human soul thirsts for this ineffable beauty and so every venture to uproot sacred stories is detrimental for man's ultimate growth.

5. Religious and Secular Models for Life

Theistic religions consider that the source and origin of every being is God. God could be described as "spirit, consciousness, life, intellect, love and liberty."⁸ By the principle of proportionality, each being according to its degree, participates in the perfections of God. Ontologically speaking, man, as a finite being, is composed of two really distinct but strictly complementary principles: *Essence* and *Existence*. "Essence is that which makes a being that which it is. Existence is that which makes a being exist, which makes it real."⁹ One can trace the description of same duality in Teilhard de Chardin when he distinguishes a *without* and a *within* aspect in all material beings. The *without* corresponds to the material aspects of reality which are observable and measurable. The *within* aspect, he explains, is the presence of consciousness which has the property of awareness of objects and of oneself.¹⁰ In order to know man as a religious person we should adopt an approach that respects the essence and existence aspects, the *within* and the *without* dimensions in man. Therefore, man cannot be viewed as a purely secular being but he is all the more a religious being. The atheistic views consider man just as a result of evolution and as an organism set forth for accumulating the materialistic prosperity and secular achievements. Excellence, objective perfection, unlimited freedom, and reputation are the most important values in this worldly life. The Earth is the finality of all actions and accomplishments.

Human life, however, has to be understood as an amazing project which is framed with various values and attitudes. They come from age old traditions and beliefs. Without a conscious choice, perhaps, these archetypes play a very important role in the behavioural pattern of human

⁸J. F. Donceel, *Philosophical Anthropology*, New York: Sheed and Ward, 1967, 15.

⁹Donceel, *Philosophical Anthropology*, 7-8.

¹⁰Teilhard De Chardin, *The Phenomenon of Man*, New York: Harper & Row, 1959, 56.

beings. Depending on the central concern of each person, these sets of values turn out to be *secular* or *religious* ones. They emerge as a consequence of childhood impressions and parental upbringing at home. Let us make a comparative analysis of the religious and secular models to explain the role of guided principles in human development.¹¹

GUIDED PRINCIPLES	RELIGIOUS MODEL	SECULAR MODEL
Aim of life	Reach heaven; attain eternal life	Meaningful realizations
Aim of education	Become God-fearing man	A rational being
Highest value	Spiritual happiness	Well-being and happiness
Moral concept	Observe Divine Law	Relativism/subjectivism
Source of meaning	From believing community	Individual fulfilment
Sense of reality	Unity of God, Humanity, Religion, and Knowledge	Pluralistic and diverse
Attitudes to humans	Co-pilgrims	Self-sufficient being
Attaining knowledge	Knowing and divinization	A goal in itself
Source of knowledge	Revelation	Reason and experiments
Controlling factor	Authority	Rational autonomy
Attitude to faith	Certainty	Doubt, critical openness
Approach to religion	Committed faith	Scepticism
State of mind	Submission, reverence	Ambition and pride

The striking differences of sacred and secular models show us about the influence these realms have upon human mind and human behaviour. The religious model shows us the positive values of human becoming

¹¹This Table is an adapted and modified version of J. M. Halstead's findings on Muslim voluntary aided schools. See J. M. Halstead, *The Case for Muslim Voluntary-Aided School: Some Philosophical Reflections*, Cambridge: The Islamic Academy, NY, 20.

whereas the secular model focuses more on the human dominance, independence, and rational pre-eminence. Certainly, religion is not meant to jeopardize human autonomy and independence but to help man integrate his diverse experiences on earth and, then, direct them towards greater augmentation and integrity. Teilhard de Chardin considers that man contains the possibilities of the earth's immense future and can realize more and more of him on condition that he increases his knowledge and love.¹² This knowledge and love are precisely the gifts of the religious model. Lonergan believes that "Since finality is an upwardly but indeterminately directed dynamism and since man is free, the real issue lies not in the many possibilities but in the few principles on which man may rely in working out his destiny."¹³ Here, again, religion unfolds the reliable principles and a higher destiny for man. According to Merleau-Ponty, "Man is a being which continually expresses itself. Man expresses himself in behaviour, in work and play, in art and science, in philosophy and religion. Man's self-expression is a development of his original involvement in Being."¹⁴ Religion prepares a background which would ultimately provide man's involvement with God and with the world.

6. Provision for Self-Direction

When the whole process of religious involvement reaches out to the totality of man's life and its concerns, the education simply cannot discard the scope of religion. Education should integrate the most powerful dimension of religion and its concerns in its programme. Educational process within the ambience of religion should also provide moral development and social sensitivity to the individual and community that ultimately would lead to nurture the human and divine values, commitments and healthy realizations in life. As a result, the religion will make man a mature human being who would remain as an inner-directed person and who would take the responsibility for his action and non-

¹²Teilhard de Chardin, *The Phenomenon of Man*, London: Harper & Row, 1959, 27.

¹³B. J. F. Lonergan, *Insight: A Study of Human Understanding*, New York: Harper & Row Publishers, 1978, 319.

¹⁴Merleau-Ponty, "La fin d'une philosophie est le récit de son commencement," *The Visible and Invisible*, 231, cited in Remy C. Kwant, *From Phenomenology to Metaphysics: An Inquiry into the Last Period of Merleau-Ponty's Philosophical Life*, Pittsburg: Dunquesne University Press, 1966, 206.

action. According to Philip Phenix, “education is not a value-free process; nor does it seek to create a value-free context within which to engage in. The value-laden context of education derives from its intention to bring about changes in the way in which pupils understand themselves and the world; thus educational aims and objectives are, by nature, value-laden, they cannot be value-free or ‘neutral’ and remain educational.”¹⁵ Thus, educators have a noble vocation, a mission and a commitment to connect the individuals with knowledge, wisdom and noble ideals so that they may discover within them an ultimate design of their personal realization in life. It also facilitates the students to have a profound encounter with the divine so that they can frame a better significance for their own earthly existence. Educator’s life is a vocation to live what one teaches so that the students may recognize the practicability of the transformative ideals of education within the scope of their lives and achievements.

What is most important in religion and education is the provision for a self-direction. Until one’s faith and learning process contribute substantially for bringing up a rich behavioural transformation and self-direction both religion and education will remain inadequate and will lose their prime purpose in human life. The ultimate aim of the religion and education is their ability to offer an inner self-direction which is the real basis for higher growth and integration in each human person. In a famous bestseller book, *Tough Times Never Last, But Tough People Do*, Robert Schuller narrates about a young girl Carol Schuller who appeared on a Friday evening, to take part in the night of talent show, with her artificial leg which was attached just below the knee. This inspiring girl said to the audience: “If I have one talent, it is this: I can tell you that during that time (of accident and subsequent painful days) my faith became very real to me.”¹⁶ Then she said that she would like to sing a song about her friend, her Lord:

And He walks with me
 And He talks with me
 And He tells me I am His own

¹⁵Philip Phenix, “Realms of Meaning,” in Michael Grimmitt, *Religious Education and Human Development*, London: McCrimman Publishing Co. Ltd., 1987, 22.

¹⁶Robert H. Schuller, *Tough Times Never Last, But Tough People Do*, Delhi: Orient Paperbacks, 1988, 33-36.

And the joy we share in our time of prayer
None other has ever known.¹⁷

The faith that gave hope and expectation to this girl speaks the value of religion and religious education. Man's life even in the midst of great sorrow and distress will stay as a graceful gift if religion can whisper in one's consciousness the consoling presence of the divine. Education and its knowledge alone cannot contribute this comforting experience to the human soul but the divine light that shines forth in the inner recess of man can enlighten and heal the human mind. "We need to develop an inner structuring capacity for faith activity. Such structural growth is inextricably intervened with our maturation as human beings in the religious sphere."¹⁸

Man has marched from the forest to Moon! He has come forth from an age of bullock carts to jumbo jets, of parchments to computers, of olive oil to the transplantation of organs! Television, computer and other hi-tech electronic equipments make his vast world into a global-home. Our age is characterized by an enormous development of the human sciences. The human beings have an innate tendency to move toward higher levels of health, creativity, and self-fulfilment. They do influence very much our social relations and form a cultural texture for modern society. Our world will never be the same tomorrow with its new discoveries and researches.¹⁹ All our attempts to grow explain the immense richness and potentialities of life which is a precious gift from God.²⁰ The document of Vatican Council II, *Gaudium et Spes* states: "the achievements of the human race are a sign of God's greatness and the fulfilment of His mysterious design."²¹ Greatness and development are intrinsic to man. The developmental psychologist Erik Erikson believes that individuals have unique capacities to create their own way of life and sense of personal meaning. He sees the human being as an evolving system; in each moment of life, the individual chooses between opposites and incorporates such opposites in order to create a new and unique life situation. In Erikson's theory, a person will

¹⁷Schuller, *Tough Times Never Last, But Tough People Do*, 36.

¹⁸T. H. Groome, *Christian Religious Education*, New York: Harper San Francisco, 1980, 77.

¹⁹A. Amarnad, "In Search of New Symbols," *Premkiran* 1 (1992), 65.

²⁰Abraham H. Maslow, *Motivation and Personality*, New York: Harper & Row Publishers Inc., 1970, xxxv.

²¹Vatican Council II, *Gaudium et spes*, 34.

have to struggle according to each stage to develop a sense of trust overcoming a sense of basic mistrust, a sense of autonomy while combating a sense of doubt and shame, a sense of initiative while overcoming a sense of guilt, a sense of industry while struggling to get out from a sense of inferiority, and a sense of identity while conquering a sense of identity diffusion.²² When secular field of education is concerned only in the excellence in a particular branch of science, the human individual is in need of answering several other questions of life and finds himself in a confusing state. Excellence in a particular field does not provide the necessary guidance for life which becomes the ultimate value for the success or failure of a person in life. Life is not simply an awareness but it is all the more an attitude of growing. This growth presupposes integration of several dimensions and their matured balancing. Hence, when education segregates life from its curriculum, it diminishes itself from its absolute value in life. When it fails to view human life and its challenges as the most important ingredients, education becomes merely an intellectualism and professionalism. The after effect would be development of human beings devoid of heart-content and life direction.

7. Three Categories of Religion and Education

In the panorama of religious and educational experiences, we can discover three important trends. These are three types of approach to life and realities in the world. Man, in his tiresome search for meaning and direction in life, creates different types of outlooks. His attitude on religion and education is said to be the primary and fundamental dimension in promoting the meaning and direction in life.

7.1. Religion and Education for Domination and Manipulation

Religion and education, being two of the most important fundamentals in our societies, are sometimes used by some for domination and manipulation of their fellow beings. Having the membership in a particular religion, sometimes, adds the force and power to dominate over the minority communities. Here the principle employed is: might is power. It assumes that numerical power can amass all the right in a society.

²²E. H. Erikson, *Identity and Life Cycle*, New York: W. W. Norton, 1980; see also E. H. Erikson, *Childhood and Society*, New York: Harper & Row, 1950.

Whatever they do is considered as just, right, and acceptable and there is nothing that hinders their absolute autonomy and freedom. Certain classes within a particular religion feel that they are far superior to other members of their own religion. This superiority demands special respect and privilege from whole community. Coming to the field of education, we find that superiority in one's education does supply a kind of domination and manipulation in the society. The educated in the society control the uneducated, sometimes even violating the edges of justice and equality. The author remembers the days of humanitarian works done in the remote villages of Madhya Pradesh. One can find a permanency of slavery in the lives of villagers; father to son and son to other generations, all become slaves of the landlords. The so-called masters of the land do not allow any educational institute to appear in the vicinity of their villages. Once the sons and daughters of the poor villagers become literate, they would surely pose questions against their masters and, then, the centuries-long domination and manipulation will be vanished from the landlords. When education is used for manipulating the situations and overpowering the fellow human beings, it is a clear sign of its negative impact in the society. Religion and education are most sacred realms at the service of human beings, especially those who are oppressed, poor, and mistreated.

7.2. Religion and Education for Name's Sake

Can religion and education stay for mere name's sake? Yes! Religion for the name's sake ends up in superficial ceremonies, fake demonstrations of piety and ritualism. There is no spirit that works for transformation of the individual but he/she carries a feeble logic of pragmatism for his/her performance. Religion becomes a show for fame and recognition. The political parties and their leaders sometimes use religion to generate political patronage and to create a more stable political support-base. Here the mentors want religions to contribute towards their future political prospects.

A religion that does not convert and sets challenging questions in front of individuals for the betterment of their lives, is not a real religion; it will merely remain as a peripheral belief system with a set of meaningless rituals. Education can also fall into the same trap of pragmatism. Education for education's sake is not aimed at the growth and development of the individual and society but will exist only for

individual's prominence and forged superiority. Use and abuse of religion and education can happen when they are exercised for the name's sake.

7.3. Religion and Education for Liberation and Wellbeing

The true significance of a religion and education comes into view when both these dimensions are employed for the sake of individual's liberation, wellbeing and internal happiness. Every religion is a path of perfection and inner bliss because it essentially transforms the person and adds dignity and refinement in him. When religion is used for self purification, it bestows to the individual an inner energy that can bring wellbeing to himself and to the society. Religions stay for harmony and unity. Real religions bring forth solidarity and social sensitivity. In the wake of natural calamities, sickness, and disasters, true followers of religion march for extending timely help and assistance. Religion stays here for the true wellbeing of all human beings. Religion is the source and inspiration for the individual as well as to the society to obtain eternal salvation and liberty to fellow human beings. Education is equally employed for the sake of liberation and wellbeing of oneself and the society. Studies in medical science or psychology, philosophy or theology, or any other branch of knowledge can be used for healing oneself and others. Every good knowledge guides to liberation: liberation from the darkness of ignorance to the light of health and healing, salvation and wellbeing. Education is meant for liberating individuals and the society. When religion and education join hand in hand with each other we can expect a noble growth in humanity.

8. Conclusion

Carl Rogers believes that unless individuals, groups and nations can imagine, construct, and creatively revise new ways of relating to the complex changes, the light will go out. Unless man can make new and original adaptations to his environment as rapidly as his science can change the environment, human cultures will perish.²³ By the help of religion and education we can visualize a more confident morrow. We look forward a brighter future when we learn to synergize our religion and education for life, for the noble growth of individual and society. In this

²³Carl R. Rogers, "Towards a Theory of Creativity," *ETC: A Review of General Semantics* 2 (1954), 250.

third millennium, when humans are privileged to have the abundance of knowledge and wisdom, they need to discover the pitfalls that have followed in their stages of development. By incorporating the dimensions of religion and education they need to correct all drawbacks in order to support further matured and dignified growth in life. Religion should not be shrouded with selfishness of man so too the education should not be affected by the greed for money and comforts. The individual and society must walk with confidence with the self-directing grace of religion and liberating light of education. The religion and education must serve the life of man, to have life, life in its abundance.