

ROLE OF EDUCATION IN SOCIAL CHANGE WITH RESPECT TO SIKHISM

ARTICLE

Bimlesh Kumar Gupta

Head of the Punjabi Department
Kamla Lohtia Sanatan Dharam College, Ludhiana (Punjab)
guptabimlesh11@yahoo.com

INTRODUCTION

Today is the era of education and information technology. The role of education, as an agent or instrument of social change and social development, is widely recognized today. However, Guru Nanak recognized the importance of education for the welfare of the humanity during the 15th century as follows:

ਵਿਦਿਆ¹ ਵੀਚਾਰੀ² ਤਾਂਪਰਉਪਕਾਰੀ³॥

vidi¹=ā vīchārī² tān par³upkārī.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 356.

Nanak Says:

That education¹ is worthwhile, which is applied² to the welfare of humanity³.

AGGS, M 1, p 356.

Social change may take place when humans need change. When the existing social system or network of social institutions fails to meet the existing human needs then new materials suggest better ways of meeting human needs. Earlier educational institutions and teachers used to show a specific way of life to the students and education was more a means of social control than an instrument of social change. Modern educational institutions do not place much emphasis upon transmitting a way of life to the students. The traditional education was meant for an unchanging static society not marked by

Education is seen as a major vector in society in a conservative role. Its main function is in the socialization of the young and the maintenance of the social order. According to Guru Nanak only that education is relevant which is meant for the welfare of the society. Education is must to abolish the orthodox views of the people. According to Sikhism in every direction God lives, every person is equal in eye of God and there should be no discrimination between rich and poor. The basic objective of this research study is to visualize the role of education in order to enhance the social and religion values of the people.

any change. But today education aims at imparting knowledge. Social Change refers to the modifications in the organization and behavior of the group expressed in its laws, institutions, customs, modes and beliefs. When change supposedly for the better it becomes progress which is essentially an evolutionary concept. So education plays a vital role for the development of the economy and a better social change.

TERMS DEFINED

Social Change refers to any significant alteration over time in behavior patterns and cultural values and norms. Examples of significant social changes having long-term effects include the industrial revolution and the abolition of slavery etc. Today's sociologists readily acknowledge the vital role that *social movements* play in inspiring discontented members of a society to bring about social change.

Efforts to understand the nature of long-term social change, including looking for patterns and causes, has led sociologists to propose the evolutionary, functional, and conflict theories of change. All theories of social change also admit the likelihood of resistance to change, especially, when people with vested interests feel unsettled and threatened by potential changes.

Education in its general sense is a form of **learning** in which the **knowledge, skills, values, beliefs** and **habits** of a group of people are transferred from one generation to the next through storytelling, discussion, teaching, training, and or research. Education may also include informal transmission of such information from one human being to another. Through education the thinking ability of the person increases and he/ she can do work for the development of the humanity.

SIKHISM

Sikhism ('Sikhi' in Punjabi) is a mono-theistic religion founded during the 15th century in the Punjab region of the Indian subcontinent by Guru Nanak and continued to progress through the ten successive Sikh gurus. Thereafter, the holy scripture of the Sikhs was declared as the Guru. The Holy Scripture is a collection of the Sikh Guru's writings and that of Bhagatsthat was compiled by the 5th Sikh Guru, Guru Arjan, in 1604. This Holy Scripture has been entitled differently by different writers and theologians but the *Institute for Understanding Sikhism* (IUS) accepts it as the *Aad Guru Granth Sahib* (AGGS). Sikhism is the fifth-largest religion in the world, with approximately 30 million adherents. Punjab, India is the only state in the world with a majority Sikh population.

According to the sixth Sikh Guru, Guru Hargobind, the ideal Sikh should have both Shakti (power that resides in the temporal), and Bhakti (spiritual meditative qualities). Finally, the concept of the baptized Saint-Soldier, the Khalsa, was initiated by the tenth Sikh Guru, Guru Gobind Singh, in 1699 at Anandpur Sahib. The main thrust of Sikhism according to the teachings of Guru Nanakis on the truth:

ਸਚੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥

Sachh uorai sabh ko upar sachh āchār. ॥5॥

AGGS, M 1, p 62

Truth is higher than everything; but higher still is truthful living. ॥5॥

PHILOSOPHY AND BELIEFS

- There is only One God. It is the same God for all people of all religions.
- The goal of our life is to lead an exemplary existence so that one may merge with God. Sikhs should keep God in their mind at all times and practice living a virtuous and truthful life as explained above (*Truth is*

higher than everything; but higher still is truthful living.) while maintaining a balance between their spiritual obligations and temporal obligations.

- The true path to achieving salvation and merging with God does not require renunciation of the world or celibacy, but living the life of a householder, earning an honest living and avoiding worldly temptations and sins.

ਵਿਚਿ¹ ਦੁਨੀਆ² ਸੇਵ³ ਕਮਾਈਐ⁴॥

ਤਾ ਦਰਗਹ⁵ ਬੈਸਣੁ⁶ ਪਾਈਐ॥

ਕਹੁ ਨਾਨਕ ਬਾਰ⁷ ਲੁਡਾਈਐ⁸ ॥੪॥੩੩॥

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ .26

Vich duniā sev kamāīai.

Tā dargēh baisan pāīai.

Kaho Nānak bāh ludāīai. ॥4॥33॥

While living¹ in this world² the one, who serves³ humanity, attains peace of mind⁴.

Nanak says that one waves⁸ his arms⁷ in happiness (this is a great honor)^{5,6}.

AGGS, M 1, p 26.

- Sikhism condemns blind rituals such as fasting, visiting places of pilgrimage, superstitions, worship of the dead, idol worship etc.
- Sikhism preaches that people of different races, religions, or sex are all equal in the eyes of God. It teaches the full equality of men and women. Women can participate in any religious function or perform any Sikh ceremony or lead the congregation in prayer.
- Other important principles of Sikhism are as follows:

i) *Sharing of Material Wealth*

Sharing of earning for the uplift of the humanity:

ਘਾਲਿ¹ ਖਾਇ² ਕਿਛੁ³ ਹਥਹੁ⁴ ਦੇਇ॥

Ghāl khāīe kichh hathahu dēīe.

ਨਾਨਕ ਰਾਹੁ⁵ ਪਛਾਣਹਿ⁶ ਸੇਇ॥੧॥

Nānak rāhu pachhāñeh seīe. ॥1॥

ਅਗਗਸ, ਮ: 1, ਪ 1245.

"Nanak Says:

The one, who earns by the sweat of his brow¹ and shares² some³ of his earning for the welfare of the humanity, Nanak says that one has recognized⁶ the real path⁵ of life.

AGGS, M 1, p 1245.

It is not only sharing of the earnings but sharing of the philosophy / knowledge / wisdom with that of others and accepting the best ones and discarding the worst ones as explained in the following stanza:

ii) *Sharing of Intellectual Wealth (Multiculturalism)*

Guru Nanak recommends the sharing of the wealth (earnings) for the welfare of humanity as discussed earlier and a novel system of sharing intellectual wealth (wisdom) with other communities. This system may be equated to the multiculturalism adopted in Canada. Most of the peoples take the multiculturalism in a very narrowly as taking part in folk dances, social functions, religious holidays, etc. of other communities. Guru Nanak emphasized that one should not only share the material or cultural values of other communities, but if one possesses particular qualities and virtues, share these freely and discard their demerits/evils while adopting virtues:

ਗੁਣਾ¹ ਕਾਹੋਵੈ² ਵਾਸੁਲਾ³ ਕਢਿ⁴ ਵਾਸੁ⁵ ਲਈਜੈ ॥

Guṇā kāhovai vāsulā kadh vās laījai.

ਜੇ⁶ ਗੁਣ⁷ ਹੋਵਨਿਹ ਸਾਜਨਾ⁸ ਮਿਲਿ⁹

ਸਾਝ¹⁰ ਕਰੀਜੈ ॥1॥

Je guṇ hovniḥ sājnā mil sājh karījai.

ਸਾਝ¹² ਕਰੀਜੈ¹³ ਗੁਣਹ¹⁴ ਕੇਰੀਛੋਡਿ¹⁵

ਅਵਗਣ¹⁶ ਚਲੀਐ॥

Sājh karījai guṇahkerīchhod avgan chālīai.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 765.

If you posses² (a bag of)² wisdom/ philosophy¹, open⁴ it to be shared⁵ with

others.

If⁶ your friends⁸ have good principles/philosophy⁷ share^{10, 11} them together⁹. Only share^{12, 13} good principles/philosophy¹⁴ and reject¹⁵ the others, which are not good¹⁶.

AGGS, M 1, p 765.

REVIEW OF LITERATURE

Töffler (1995) says: “*We are living a moment in which the whole power structure that kept the world together is falling apart and anew power structure is being born, affecting the human society on every level, and this power structure is knowledge.*” Thus, the developed countries of the world will rapidly evolve on the coordinates of a so-called knowledge based society, and the new direction of society will be towards knowledge and learning.

Jean Jacques Rousseau (1996) came up with a definition of education starting from three basic sources: *nature, humans and objects. The spontaneous development of our organs and competences is education provided by nature. The day to day utilization of these competences is the education transmitted to us by other humans. The personal experience gained from the tools and things surrounding us, is the education provided by objects.*

Bloom *et al.* (2005) have challenged the long-held belief in the international development community that tertiary education has little role in promoting economic growth. Their paper reviews evidence about the impact that tertiary education can have on economic growth and poverty reduction in Sub-Saharan Africa where enrolment rates for higher education are by far the lowest in the world, at an average of around 5%.

Bloom (2003) and others confirm the findings of Tilak (2003), cited earlier, that one possible channel through which higher education can enhance economic

development in developing countries is through technological catch-up. In knowledge economy, tertiary education can help economies gain ground on more technologically advanced societies as graduates are likely to be more aware of and better able to use new technologies.

Van Heerdenet, *et al.* (2007) undertook a study to measure the impact of universities on the South African economy. Using a ‘general equilibrium’ model to simulate various scenarios in the analysis of the impact of higher education in South Africa, this work presents a number of findings relating to income and employment.

According to the World Bank (2008), higher and sustained growth rates in Sub-Saharan Africa requires a significant increase in physical and human capital over an extended period.

Recent OECD research (OECD 2008) shows that rich countries are putting considerable emphasis on meeting regional development goals, particularly in developing knowledge-based industries. Guru Nanak has emphasized the use of wisdom and intellect (education) during the 15th century as follows:

Use of Wisdom/Intellect (ਅਕਲਿ)

ਅਕਲਿ¹ ਏਹ ਨ ਆਖੀਐ² ਅਕਲਿ³

ਗਵਾਈਐ⁴ ਬਾਦਿ⁵॥

Akal eh na ākhī² ai akal gavā⁴ ai bād.
That wisdom³ which leads⁴ to arguments⁵ is not called² wisdom¹.

ਅਕਲੀ⁶ ਸਾਹਿਬੁ⁷ ਸੇਵੀਐ⁸ ਅਕਲੀ⁹

ਪਾਈਐ ਮਾਨੁ¹⁰॥

Aklī sahib sevī⁸ ai akli pā¹⁰ ai mān.
One can understand⁸ God⁷ only by using the intellect⁶; and by using the intellect⁹ one attains honor¹⁰.

ਅਕਲੀ¹¹ ਪੜ੍ਹਿਹੁ¹² ਕੈ ਬੁਝੀਐ¹³ ਅਕਲੀ¹⁴

ਕੀਚੈ ਦਾਨੁ¹⁵॥

Aklī parh kai bujhī¹³ ai akli kīchāi dān.
With the intellect¹¹, one should read¹² to discover¹³ the truth.

In addition, one should use the intellect¹⁴ to evaluate the cause before donating charity¹⁵ for that cause.

ਨਾਨਕੁ ਆਖੈ¹⁶ ਰਾਹੁ¹⁷ ਏਹੁਰੇਰਿ¹⁸ ਗਲਾ¹⁹

ਸੈਤਾਨੁ²⁰॥੧॥

Nānak ākhāi rāhu ehuhor galān saitān.
॥1॥

Nanak Says¹⁶:

This is the real path¹⁷; all other¹⁸ preachings (talks)¹⁹ lead to devilish actions²⁰.” ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 1245.

(AGGS, M 1, p 1245).

Evaluation before Accepting

Thereafter, Guru Nanak advises not to have faith on any philosophy or suggestion or teachings before its proper evaluation:

ਸੁਣਿ¹ ਮੁਧੇ² ਹਰਣਾਖੀਏ³ ਗੁੜਾ⁴

ਵੈਣੁ⁵ ਅਪਾਰੁ⁶ ॥

ਪਹਿਲਾ⁷ ਵਸਤੁ⁸ ਸਿਵਾਣਿ⁹ ਕੈ

ਤਾਂ ਕੀਚੈ¹⁰ ਵਾਪਾਰੁ¹¹ ॥

Suṇ mundhē harṇākhī³ e gurā
vain apār.

Pahilā vasat siṭhāṇ kai
tān kīchāi vāpār.

ਅਗਰਾਸ, ਮ: 1. ਪੰਨਾ 1410.

AGGS, M 1, p 1410.

Oh innocent devotee (bride)² with inquisitive eyes of a deer³! Listen¹ to the deep⁴ message of infinite⁶ wisdom⁵.

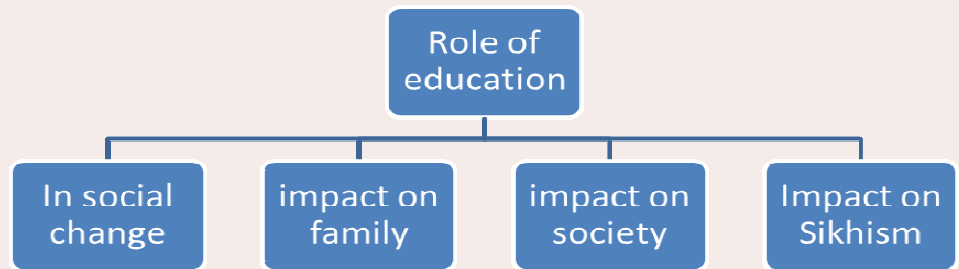
First⁷, evaluate⁹ everything⁸ then buy/accept/adopt^{10, 11}.

RESEARCH METHODOLOGY

The present paper is an exploratory type of research. The data has been collected from the secondary sources like books, journals, magazines and internet.

OBJECTIVES

1. To study the role of education on social culture of the economy.
2. To study the role of education on family.
3. To study the role of education in the development of society.
4. To study the role of education in Sikhism.



IMPACT AND ROLE OF EDUCATION IN THE DEVELOPMENT OF THE INDIAN ECONOMY

Education has a great social importance especially in the modern, complex industrialized societies. Philosophers of all periods, beginning with ancient stages, devoted to it a great deal of attention. Accordingly, various theories regarding its nature and objective have come into being. (Figure 1).

Role of education in Social Change

- 1 Education perpetuates eternal values
- 2 Promotes capacity to welcome social change
- 3 Evaluation of social change
- 4 Transmission of culture
- 5 Removal of obstacles
- 6 Increasing the areas of knowledge
- 7 Leadership role
- 8 Mother of new changes
- 9 Spreading knowledge
- 10 Stabilizing democratic values
- 11 Control channelizes and modifies thoughts of new generation
- 12 School as a workshop for citizenship training
- 13 Awareness against social evils
- 14 National and international understanding
- 15 Equality among masses
- 16 Social Awakening
- 17 National Development
- 18 Awareness regarding products availability and its usage.
- 19 Awareness regarding their fundamental rights.

Influence of Education on Family

1. Improve home management
2. Recognition of worth of home
3. Production of educated elite

Figure-1 Role of education.

- (Families)
4. To discharge productive duties towards home
 5. Family Planning
 6. An efficient member of family
 7. Social efficiency of family
 8. Adjustability in family
 9. Co-ordination of family and school
 10. Education of parents
 11. To maintain better homes
 12. Cultivation of higher values
 13. Propagates cooperation within and outside the home
 14. Create liberal and wider attitude
 15. Increasing productivity of family members
 16. Optimizing Economic efficiency
 17. Best education facility to their children
 18. Peaceful environment in the family

ROLE OF EDUCATION IN THE DEVELOPMENT OF SOCIETY

Education plays a very important role in moldings the character of an individual. It is one of the concrete sources from which one get information and knowledge. It affects the society. We can make sense of its effective role from the following points.

1. **Preservation and transmission of our social, moral and cultural values.**
In Education, through curriculum, students will be acquainted with social, moral and cultural values and teachers make them familiar with values and ideal through different activities, games, story-telling etc. Education makes them familiar with constitution, rules and regulations of citizens and so on. As we find in NPE 1986 major objectives to produce a productive citizen has been fulfilled by education so education preserves our value and it make others to imbibe those values.
2. **Awakening of Social feelings**
Through education individuals become aware about the importance of unity, love, fraternity and other values. Education makes all people get awakened of being a part of society and how they can contribute the world as society. People know different values and life skills and thus they develop concern for society including social mindedness, values life skills, learning to be, learning to do, learning to know, learning to live together via different activities story telling dramatization.
3. **Political development of society**
Education makes all aware about

rights and duties of all, which are their responsibilities and duties so that they can develop their civic sense. Through different lesson of political leaders and stories education develop ideal leadership quality so that in future citizens can lead the state as a society.

4. **Economic development of society**

Education develops skills in individual and makes him a productive citizen. Through education everyone learns how to earn money and as per their qualification he gets job or labour and on the whole with the help of education more or less everyone get work and earn money so due to increasing literacy per capita income will increase As we find government takes help in the form of tax and thus our economy develops. Because of education people migrate in other country and their earning helps to develop society, country. Thus education affects the economic development of society.

5. **Social control**

Education makes all aware about customs and duties the same as it makes aware about the rules and regulations as we find the rules in Indian constitution. People know how to preserve their lives via education. They make also familiar with crimes. Thus education provides a guideline and it controls all society.

6. **Social changes and reforms**

Education makes individuals perfects and aware about the rights. So can claim against dwelled superstitions, beliefs which are harmful for them. Through education everyone learn grow to live and how to save from difficulty and how to inculcate values and ideals in their lives and ideals in their lives so they can appeal in court having of felling injustice. Education makes all aware

about how to live peacefully and how to face difficulties in their lives. They become aware about the proverbs like ‘nothing ventured, nothing gained’ so they develop their risk taking attitudes via education.

7. **Socialization of a child**

Education trains the mind of a child and it teaches him how to inculcate values in his life. It makes the child understand what is society, how he is a part of society, what are his roles in society, how he should behave, how he should interact with others etc. Education helps him to understand who is he? And it develops a sense if a social being in him. In short education socializes a child.

Thus, education produces productive citizens it helps everyone how to flourish and makes them ideal citizens of society. To sum up, Education influences the society.

ROLE OF EDUCATION IN SIKHISM

Through education children know the value of Sikh religion. This paper explicates the fundamental Sikh moral values, the religious ground of value-judgment in Sikhism and role of education in inculcating these values.

Sikh moral values are not only instrumental in, but also are consequences of spiritual development. In Sikhism, values like wisdom, truthfulness, temperance, justice, courage, humility and contentment, etc. Value – Judgment in Sikhism is based on ‘Gurbani’ and ‘Sikh Rehat Maryada’ – a guide to Sikh way of life. As a Sikh, one should obey the following rules:

- Invoke God’s Name
 - Live According to Guru’s advice
 - Serve Others
 - Living according to Guru’s advice prescribes further instructions:
1. Ceremonies

2. Faith in Guru’s bani
3. Compassionate attitude towards other religions
4. Praying
5. Five K’s – An initiated (baptized) Sikh should always have Five K’s, i.e., *kes* (hair), *kirpan* (sword), *kachaira* (a special type of Underwear), *kanga* (comb), *kara* (iron bracelet)

A concerted campaign or mass movement at all levels by gurdwaras, Sikh institutions, colleges and schools, to impart religious education through special camps should be undertaken as hundreds of Khalsa colleges and schools have been opened during the last 90 years with specific purpose of promoting Sikh ideology and Sikh way of life.

Impact of Education:

First of all, Indian Sikh educational conference was held at Gujranwala in 1908. The impact of the achievement of this movement has been so solid, that many institutions could take genuine pride in it. The credit for the spread of education in Sikh Panth, rightly goes to this institution. The role played by this institution during 20th century has assured the Sikhs a prominent place among progressive communities in India and abroad. The education committee has also directed its efforts towards profession-oriented education according to the educational needs of the present day.

(shodhganga.inflibnet.ac.in/bitstream/10603/29719/10/10_chapteriv).

Sikh Institutions in twentieth century have played a significant role in the Sikh learning. There are also a few missionary institutions to teach Sikhism, in and outside India. There are also a large number of Khalsa schools and colleges in Punjab, and Guru Nanak Dev University and Punjabi University were opened at Amritsar and Patiala, respectively. Punjabi Language and

Sikh literature have been given an opportunity to flourish.

There seems to be a proposal by the Shiromani Gurdwara Parbandhak Committee, Amritsar to open a new university to promote Sikh literature and the Sikh way of life. The Sikhs in foreign countries have opened many Khalsa institutions to impart academic education along with education about the “Sikh code of Conduct”.

Majority of gurdwaras are running Punjabi schools throughout the world. There is a chain of educational institutions in England, Canada, America, Malaysia, Singapore, Africa, Australia, Norway and other countries of the world which promote Punjabi language and Sikh philosophy.

It is encouraging that many Khalsa institutions have been opened in post-independence era, Punjab. Many Public schools have started giving good education to students to preserve the culture and Sikh heritage. The objective of the educational institutions is not merely teaching the prescribed curriculum but to develop the personality of the Sikh Youth as a whole, so that the youth may become proud of their culture and live an honorable Sikh way of life. It is to inculcate the sense of knowledge and the cardinal principles of Sikhism so that the youth can contribute meaningfully to the growth of Sikh society.

How far has this objective been achieved? No elaborate survey or research project is necessary to answer this question. It is enough to walk through any Khalsa college to find that a student in full Sikh Form is an exception rather than the rule. There is no religious instruction and hardly any effort to enforce the prescribed Sikh Form. Who is responsible for this degradation? Our children are not to blame. We cannot absolve ourselves of our responsibility. In our homes, we

have failed to provide the desired Sikh environment. The teachers have not discharged their duties. The students are not imparted any knowledge about Sikh religion, culture and history. Thus, these institutions which were created to produce ideal Sikhs have become centers of apostasy. The apostasy in a sense that they almost know nothing about Sikhism in its real perspective. The special camps should be organized in all schools and colleges to promote the Sikh philosophy and the Sikh way of life. All institutions must make adequate arrangements for religious instructions.

- Our community shares another weakness – lack of reading habit. Reading habit can be inculcated only by the schools and colleges. Therefore, I wish to request the teachers in our educational institutions to pay attention to this weakness.
- The sphere of education is not confined to colleges or universities. It covers the whole life of man and entire society. There is a need for literacy campaign with a target of 100% literacy.

CONCLUSION:

Education plays vital role for the development of the economy. After independence the government of India frames various policies for increasing the level of education. Education increase the thinking ability of the human being through education a person develop, when a person develop means the nation develop. But still education is not properly provided in some backward areas of the India. So the Government of India must frame some policy for the up gradation of the education, it is rightly said that children are the future of the nation. If Indian economy want to develop then Government of India provide education at least cost to every part of the society. Education has become one of

the influential instruments of social change in India. It has led to the mobilization of people’s aspirations for development and change. Thus in modern complex national societies, education can neither be regarded as a controlling force conserving cultural heritage, nor could it be viewed as an agent of social change. It can only be regarded as a cooperative force in bringing about social changes decided by the forces possessing more pervasive power in society. Thus the Indian education system needs a complete overhaul through proper legislation and its effective implementation. Legislations should be made taking into account the regional diversities of each state. The masses should be made aware of the new developments. So through education the students get knowledge about Sikhism and will follow the rules of Sikhism.

ACKNOWLEDGMENTS

All the interpretations of Gurbani phrases are from the eBooklet: Chahal, D. S., Thind, K. S., Jesse Schell (Ed.). *Nanak: The Guru – The Founder of Sikhism*. Institute for Understanding Sikhism, Laval, Quebec, Canada (http://www.iuscanada.com/books/2015/ebook_Nanak_The%20Guru_The_Founder_of_Sikhism.pdf)

REFERENCES

1. Greene, MC. Reflections on Post Modernism and education. Educational Policy http://www.sociologyguidr.com/education/education_and_social_change
2. Ahuja, Ram (2005). Society in India concepts, Theories and Recent Trends New Delhi: p.215
3. Ahuja, Ram (2005). Social Problems in India New Delhi. p.1-26.
4. Dewey, J. (2001). Education and social change. In F. Schultz (Ed.), Schultz (Ed.), (pp.333-341).
5. Romano, M. (2002). Training teachers for quality education in Europe. European Journal of

- Teacher Education. 25(1): p. 11-17.
6. Samoff, J. (1996). Which Priorities and Strategies for Education. *International Journal of Educational Development*. 16(3): p. 249-271.
 7. Sayed, Y. (1997). The concept of quality in education: a view from South Africa, in *Educational dilemmas: debate and diversity*, Vol. 4: Quality in education, K. Watson, C. Modgil, and S. Modgil, Editors. Cassell: London. p. 21-29.
 8. Schnell-Anzola, B., M. Rowe, L., and R.A. Le Vine. (2005). Literacy as a pathway between schooling and health-related communication skills: a study of Venezuelan mothers. *International Journal of Educational Development*. 25(1): p. 19-37.
 9. Branden, N., 1996. *The Seven Pillars of Self Respect* Ed. Colosseum
 10. Ciobanu, O., 2003. *Romania's Economic Education – Present and Perspectives*, Academy of Economic Studies Publishing House. Bucharest
 11. Drucker, F. P., 1999. *Post Capitalist Society*, Image Publishing House. Bucharest
 12. Drucker, F. P., 1999. *The New Realities*. Teora Publishing House. Bucharest
 13. RoJca, I., Gh., et al 2006. *The Knowledge)Based Society*, Economic Publishing House. Bucharest
 14. Hallak, J., 1990. *Investir dans l'avenir. Définir les priorités de l'éducation dans le monde en développement*. Editions L'Harmattan. Paris
 15. Rousseau, J. J., 1996. *Social Contract (1762)*. Moldova Publishing House. IaJi,
 16. Suciu, M. C. 2000. *Investment in Education*. Economic Publishing House. Bucharest
 17. Töffler, A., 1995. *Power in motion*. Antet Publishing House. Bucharest
 18. De la Fuente, A., Ciccone, A., 2002. *Human capital and growth in a global and knowledge)based economy*. Report for the European Commission, DG for Employment and Social Affairs.
 19. ComunicareaComisieiEuropene, 2003. *Efficient Investment in Education and professional training: a top priority for Europe*. Bruxelles
 20. Petit Larrousse, 1995. *Dictionnaire Enciclopedique Larrousse*. Paris