



Values in education – Indian perspective

Dr. Neelima Mandava, Principal, Vikas College of Education, Vissannapet, Krishna
Dist. A.P

Abstract

Values deal with one's own principles and standards from which we judge what is right and wrong behavior, but there a social need that makes all societies to adopt certain values unique to their culture and impart those values through formal and informal means of education. India has long history of imparting value education to its citizenry through fables, paradoxes, religious practices, functions and festivals, ceremonies, mythological characters etc., even folk literature contributed to this nation building cause. Consequent to the adoption of western system of education during the British raj and its continuation even after independence now left our nation in a state of crisis as far as value based life is concerned in our country. The economic offences that we see in all walks of life, the way how exploitation of the innocent is taking place, the cases of corruption and nepotism against individuals in high place, the increase in crime rate all these make every one of us to review our educational endeavors right from the primary to the highest level of education and redefine our goals to make India a better place of living. Various commissions appointed by the government of India on various occasions' submitted reports favoring a mechanism to incorporate values, eternal values like humanism, cooperation, religious tolerance, peaceful existence socialistic attitude and love for the country and its rich heritage. This paper aims to survey some of the ancient systems of education in India and their contribution to value education.

Key words: principles, Value education, emotionless

Introduction

Values education is a term used to name several things, and there is much academic controversy surrounding it. Some regard it as all aspects of the process by which teachers transmit values to pupils. Others see it as an activity that can take place in *any* organization during which people are assisted by others, who may be older, in a position of authority or are more experienced, to make explicit those values underlying their own behaviour, to assess the effectiveness of these values and associated behaviour for their own and others' long term well-

Definition: One definition refers to it as the process that gives young people an initiation into values, giving

being and to reflect on and acquire other values and behaviour which they recognize as being more effective for long term well-being of self and others.

This means that values education can take place at home, as well as in schools, colleges, universities. There are two main approaches to values education. Some see it as inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics. Others see it as a type of Socratic dialogue where people are gradually brought to their own realization of what is good behaviour for themselves and their community.

knowledge of the rules needed to function in this mode of relating to



other people, and to seek the development in the student a grasp of certain underlying principles, together with the ability to apply these rules intelligently, and to have the settled disposition to do so. Some scholars use the concept values education as an umbrella of concepts that includes moral education and citizenship education.

What is Value Education?

Education which teaches one How to live life well? How to find happiness? How to make others happy? How to manage all kinds of people and happenings as well? How to grow and succeed in the right manner? But which is more important - Academic education or Value education? The answer is both are equally important. Without formal education, you will not be able to read or write. Without these skills, you cannot get a good job or manage even the simple things of daily living. Value education is equally important. If a highly qualified, well-employed person does not know how to behave properly, all that he or she does has little meaning and will not serve him or her well. Fruitful education is the kind used for our welfare as well as that of others. This can only happen only when you have both academic and value education.

Emperor Asoka

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Emperor Asoka was one of the greatest Indian rulers. But his early success was based on much violence. He reached the throne after killing nearly 90 kinsmen. One day, in the middle of the famous Kalinga battle, he realized that there were no true victors in war because so many died on both sides. He became a follower of Buddha and changed his entire life. He served his people in wonderful ways. Even today, he is honored and remembered.

On the contrary, many leaders who gave up good values just to gain power met with failure and death in the long run. Adolf Hitler, the head of the German Empire was at one time the most powerful man on earth. But he misused his power to confiscate land and money that belonged to others and to torture and kill millions. He caused the Second World War. When defeat neared, did he face it bravely? No, he killed himself. What do you think happened to his power then? It deserted him when he needed it most because he had gained that power by throwing away all the good values from his life. His power is just an external show. It was not inner strength. So value education is equally important during good times and bad times.



Commonality in Many "Educations"

Moral education

Morals as socio-legal-religious norms are supposed to help people behave responsibly. However not all morals lead to responsible behaviour. Values education can show which morals are "bad" morals and which are "good". The change in behaviour comes from wrestling with questions about right and wrong. American psychologist

Why Education is Important in Our Life

Education is not just a matter of training the mind. Training makes for efficiency, but it does not bring about completeness, knowledge and efficiency are necessary which brings up by education.

Education should help us to discover lasting values. Unfortunately, the p[resent system of education is making one submissive emotionless and deeply thoughtless. Today our schools are concentrating on delivering academic achievement to the students. Less concentration is given to their personal behaviour. The attitude of today's young generation made me think twice that the implementation of value and moral education is a must for the youth. Even the behaviour of the youth towards the elders in discourteous ways is really worrisome. From the child hood onwards parents & teachers should provide proper guidance. The schools should implement suitable programmes to make the students aware about the importance of value education from the prior stages of development. Let us hope for a good world where we give equal importance to the co-human beings.

Examples of Values Education from around the world

Lawrence Kohlberg who specialized in research on moral education and reasoning, and was best known for his theory of stages of moral development, believed children needed to be in an environment that allowed for open and public discussion of day-to-day conflicts and problems to develop their moral reasoning ability.

Taylor gives a thorough overview of values education in 26 European countries some them are,

Australia: The Australian Government funds Values education in its schools, with its own publications and funding of school forums on values education at all levels of education.

Japan: Promotion of moral education by a large number of teachers in Japanese primary and junior high schools was reported in 1988

Singapore: Teacher training institutions in Singapore all have curricula for learning to teach civics and moral education programmes

Sweden: Values education is a part of Swedish schools. Whereas the formal curriculum is about educating students to be competent democratic citizens by practicing student participation, qualitative studies have shown that in everyday school life.

Thailand: In Thailand, values have traditionally been taught within the context of Buddhist religious education. Since 1982 there has been a revival of applied values as an extracurricular activity suitable for Buddhist, Moslem and Christian students alike to prepare Thai students for the effects of globalization.



United Kingdom: Since 1988 the British government, although not recognizing or calling it values education, has promoted and inspected values in the guise of spiritual, moral, social and cultural development (SMSCD) leaving the initiative to individual schools to decide how values education standards should be met.

The Indian Context: "He, who is possessed of supreme knowledge by concentration of mind, must have his senses under control, like spirited steeds controlled by a charioteer." This from Khotpanishad gives us a glance of the value given in ancient India

The aim of education was at the manifestation of the divinity in men, it touches the highest point of knowledge. In order to attain the goal the whole educational method is based on plain living and high thinking pursued through eternity. A single feature of ancient Indian or Hindu civilization is that it has been molded and shaped in the course of its history more by religious than by political, or economic, influences. The fundamental principles of social, political, and economic life were welded into a comprehensive theory which is called Religion in Hindu thought. The total configuration of ideals, practices, and conduct is called Dharma (Religion, Virtue or Duty) in this ancient tradition. The ideal of education has been very grand, noble and high in ancient India. Its aim, according to Herbert Spencer is the 'training for completeness of life' and the molding of character of men and women for the battle of life. Values were an integral part of the educational system.

The integration of eternal values in its education system has been there right from the Vedic period to recent past.

Rigvedic Education, Education during the Epic periods, Buddhist Education, and so on never missed an opportunity to inculcate eternal values like truth; honesty noble thinking etc., Ancient Indian education is also to be understood as being ultimately the outcome of the Indian theory of knowledge as part of the corresponding scheme of life and values. The scheme takes full account of the fact that Life includes Death and the two forms the whole truth. This gives a particular angle of vision, a sense of perspective and proportion in which the material and the moral, the physical and spiritual, the perishable and permanent interests and values of life are clearly defined and strictly differentiated

1. Rig Vedic Education

The Rig Veda as the source of Hindu Civilization. The Rig Veda is established as the earliest work not merely of the Hindus, but of all Indo-European languages and humanity. It lays the foundation upon which Hindu Civilization has been building up through the ages. Broadly speaking, it is on a foundation of plain living and high thinking. Life was simple but though high and of farthest reach, wandering through eternity. Some of the prayers of the Rig Veda, like the widely known Gayatrimantram also found in Samaveda and Yajurveda touch the highest point of knowledge and sustain human souls to this day

2. Education in the Epics

Takshashila was a noted center of learning. The story is told of one of its teachers named Dhaumyawho, had three disciples named Upamanyu, Aruni, and Veda. The Mahabharata tells of numerous hermitages where pupils from distant parts gathered for instruction round some far-famed teachers. A full-



fledged Asrama is described as consisting of several Departments to provide allround development to the wards.

3. Buddhist Education

Buddhist education can be rightly regarded as a phase of the ancient Hindu system of education. Buddhism, itself, especially in its original and ancient form, is, as has been admitted on all hands, rooted deeply in the pre-existing Hindu systems of thought and life. Max Muller in Chips from a German Workshop i 434), "To my mind, having approached Buddhism after a study of the ancient religion of India, the religion of the Veda, Buddhism has always seemed to be, to a new religion, but a natural development of the Indian mind in its various manifestations, religious, philosophical, social, and political."

Conclusion: Author Benoy Kumar Sarkar writes: "The ideal of realizing the infinite in the finite, the transcendental in the positive, manifested itself also in the educational system of Hindu India. The graduates trained under the 'domestic system' of the Gurukulas or preceptors' homes were competent enough to found and administer states, undertake industrial and commercial enterprises; they were builders of empires and organizers of business concerns. It was because of this all-round and manly culture that the people of India could organize vast schemes of colonization and conquest, and not content with being simply confined within the limits of mother India, could build up a Greater India beyond the seas, and spread culture, religion and humanity among the subject and hospitable races. It it is not for education, how else can we account for the remarkable progress of the nation in architecture, sculpture, medicine, dyeing,

weaving, mathematics, ship building, chess, navigation, military tactics, and implements and all such aspects of socio-economic and economic-political life as have to depend on the help of physical and natural sciences?"The realization of the ultimate Reality was the ideal of India. Material progress was never the end in itself but was considered as a means to the realization of the end.

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