

Necessity of Value-Oriented Education in Present Scenario

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Education is a systematic attempt towards learning basic facts about humanity. Our ancient scriptures define education as that which liberates i.e. provides the instruments for liberation from ignorance and oppression. Now a days, life is becoming complex and complicated. Belief in higher ideal is no more found. Conditions of the system of values and ethics are rapidly deteriorating in our daily life. We are going through a crisis of values in our social and political life. Pursuit of material wealth and selfish ends at any cost has become ultimate aim of life. There is a great crisis of values in our colleges and school too. Recent episodes of JNU and Hyderabad University clearly indicate the erosion of values in educational, social and political spheres. Therefore, value education is much required in present time.

I. Meaning of Value and Concept of Value-Oriented Education

The word 'Value' is derived from a Latin word 'Valere' which expresses the value or the utility of a thing. Value is the conception of something that is personally or socially preferred. It is the commitment of the individuals to values which is responsible for the development of human society. Values are guiding principles that shape our world outlook, attitude and conduct. Dr. Radhakrishnan has rightly said that a civilization is not built of bricks, steel and machinery, it is built with men, their quality and character. Therefore, value based education is needed to impart social and moral values, integrity, character, spirituality and many more in a person. Main idea behind value education is to cultivate essential values in the students so that the civilization that teaches us to manage complexities can be sustained and further developed.

II. Ancient Education System and Education of Values

Ancient India recognized the supreme value of education in human life. The ancient thinkers felt that a healthy society is not possible without educated individuals. They framed very liberal educational scheme to prepare the students for useful life in enjoying its all aspects. In ancient times, India had explicitly recognized the supreme goal of life as self-realization. Therefore, the aims of education were to provide good training to pupils for performing their social, religious and economic duties. In this regard, A.S. Alteker opines, "Infusion of a spirit of piety, righteousness, formation of character, development of personality, inculcation of civic and social duties, promotion of social efficiency and preservation and spread of national culture may be described as the chief aims and ideals of Ancient Indian Education." 1 At that time, the aim of education was 'Chittavriddhi Nirodh' which means the inhibition of those activities of the mind by which it gets connected with the world of matter or object. 2 Thus, the aims and ideals of ancient education in India emphasized social duties and promoted social harmony.

The ancient Indian educational system focused on building a disciplined and value based culture. The convocation address found in 'Taittiriya Upanishad' throws significant light on the qualities required to be developed in the students. Few lines are quoted here- "Speak the truth. Practise righteousness. Make no mistake about study. There should be no deviation from righteous activity. There should be no error about protection of yourself. Do not neglect propitious activities. Do not be careless about

learning and teaching. There should be no error in the duties towards gods and manes. Let your mother be a goddess unto you. Respect your father. Respect your teacher. Respect your guest. The works that are not blameworthy are to be resorted to, but not the others. The offering should be with honour; the offering should be in plenty. The offering should be with modesty. The offering should be with sympathy. Then, should you have any doubt with regard to duties or customs, you should behave in those matters just as the wise men do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not crude, and who are desirous of merit. This is the injunction. This is the instruction. This is the secret of the scriptures." 3 Thus, the ultimate objective of education in the past was to equip the child for spiritual and moral life and the whole education system was based on simple living and high thinking.

III. Aims of Education in Colonial Period

With the starting of colonial period, the role of education changed completely. The British rulers needed cheap clerks to run this country. The Charter to the Company in 1813 and the Dispatch of 1854 referred the aim of education was to produce competent and loyal clerks for the Company and the propagation of western knowledge. In 1835, Thomas Macaulay, the architect of colonial Britain's educational policy in India had clearly articulated the goals of British Colonial imperialism, "We must at present do our best to form a class who may be interpreter between us and the millions whom we govern, a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect." 4 The colonial education system in India simply nourished British imperialism and it was not introduced with any idea of the good for the people. There was no room for the spirit of self-reliance in the system. They wanted to keep India in their clutches and their educational system catered to this. To propagate their educational policy, old schools like Vidyapith, Pathshala, Madarsas and Makhtabs which catered to the needs of the Indians were destroyed completely. Hence the system was totally devoid of the feelings of reform and reconstruction and it remained incapable of turning out good citizens for the country and the society as a whole.

During implementing their educational scheme, the British emphasized the negative aspects of the Indian tradition and ancient education system. Indians were taught that they were deeply conservative people and they had no concept of nation, national feelings or a history. Such kinds of ideas were repeatedly filled in the minds of the young Indians who received education in the British schools. Consequently British- educated Indians absorbed and internalized such characterizations of themselves and their past.

IV. Independent India and Revival the Concern for Value Education

After independence in 1947, India revived the concern for value education and Indian government projected this issue to be one of the priorities in the national education. The Radhakrishnan Commission (1948-49) said in its report, "one of the serious complaints against the system of education which has prevailed

in this country for over a century is that it neglected India's past, that it did not provide the Indian students with a knowledge of their own culture. It had produced in some cases the feelings that we are without roots, and what is worse, that our roots bind us to a world very different from that which surrounds us."5

The Radhakrishnan Commission (1948-49), the Mudaliar Commission (1952-53), the Kothari Commission (1964-66) in their reports used the word 'moral education' or 'religious education' only. All these commissions had gone deep into the role that education plays and can play in designing and developing the national characters. The National Education Policy of 1968 marked a significant step in the history of education in post independence India. It laid stress on the need for a radical reconstruction of the education system and gave much greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people.

The National Policy on Education (1986) clearly spells out the cultural perspective as one of the major steps of boosting values in course of reorienting the content and process of education. It suggested "introduction of a national core curriculum; an insistence on observance of secular, scientific and moral values; inculcation of an understanding of our composite culture, within rich diversity; creation of an awareness of the importance of protection of environment and observance of small family norm; and stress on commitment of the youth to manual work and social service."6 Thus, reorganization of the content and process of education on these lines was considered a matter of foremost priority.

V. Value-Oriented Education: Need of the Hour

With the starting of 21st century, different kinds of changes had taken place in the human life all over the world which brought many changes in the social values. The phenomenon of industrialization and globalization has given rise to issues of justice, freedom, equality and human rights etc. Today's society has become highly materialistic. Only the monetary considerations are in the mind of institution and the students. In the absence of regard for values, crime, violence, greed have spread to all aspects of human life. Now a days, India's political and social life is passing through a phase, which poses the danger of erosion to long accepted values. Values such as love, co-operation, trust, acceptance, joy, dignity, respect for individual differences, compromise, truth, understanding and reverence are coming under increasing strain. Present political and social scenario is giving threats to the goals to secularism, socialism, democracy and professional ethics. The new generation relies primarily on knowledge, information and entrepreneurship, not so much on hereditary strength. It has little national attachment and lacks community fellow-feeling.

National Policy of Education (1986) has emphasized the need of value-oriented education and commented that India, being a culturally plural society, "education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism.

Apart from this combative role, value education has a profound positive content based on our heritage, national and universal goals and perceptions. It should lay primary emphasis on this aspect."7

In present education system, there seems to be a moral vacuum. Peoples' belief in 'Might is right' insensitivity towards sufferings of fellow human being and social concern, indifference to national welfare, adoption of fair and foul means to make money by teachers are all responsible for gradual deterioration of values among the

youth. Under these present circumstances, a drastic change in our very outlook on life is required. It could be brought about by value-oriented education which should be imparted systematically right from the primary level.

VI. Objectives of Value-Oriented Education

It is highly essential to inculcate good values in the youth in order to enable them to adopt right life pattern. Therefore, aims of value-oriented education should be as follows-

- To develop basic values of morality, punctuality, tidiness, equality, fraternity and scientific temper etc. among the youth.
- To train the students to be a responsible and progressive citizen.
- To acquaint pupils the ideals of democracy, socialism, national integration and secularism.
- To develop total personality of the student for realizing right attitude towards self, society, politics, humanity, religion and environment etc.
- To motivate the younger generations for international co-operation and peaceful co-existence.

VII. Methodology for Imparting Value-Oriented Education

Means to impart value-oriented education can be divided into two categories-

A. Indirect Method

1. Through subject course and curriculum

Through this mode, curriculum is reshuffled in such a natural way so that numerous kind of values may be delivered and put into practice inside and outside the classroom by adopting right techniques and proper strategies. In this regard, the National Policy on Education (1986) has given the guidelines as "The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values."8

In the curriculum, biased inclusions and exclusions should be avoided. India, being a culturally plural society, cannot adopt any religious education to impart values. Therefore, different commissions and committees had recommended value education in different ways. National Policy on Education (1986), in its core subjects, has suggested including the elements of constitutional obligations, history of Indian independence and national identity. It would pave the way for the development of national values of democracy, secularism, gender equality, common cultural heritage of India, environment conservation, importance of small family and defining scientific approach.

Literature also can be an effective and forceful medium to deliver cultural values. Study of languages provides us various examples which inherit the social, moral, spiritual and national values. National Curriculum Framework for schools (2005) has recommended significant changes in the areas of language, mathematics, science and social sciences with a view to make education more relevant to the present day and future needs. The teaching of science enables children to examine and evolves scientific temper to analyze everyday experiences. The teaching of Mathematics enhances the child's capability of logical thinking. Social sciences inform about gender justice and sensitivity towards issues related to SC and ST communities and sensibilities of

minority issues. History has its significance in shaping influence on the child's conception of the past.

2. Co-curricular Activities

In this method, the wholesome environment of the institution inspires to imbibe values naturally. This approach can be called 'Total Atmospheric Approach-TAA.' Sports, scouts-guide, NCC, NSS, Red Cross, Red Ribbon, study tour, community work etc. cultivate values like hard work, tolerance, mutual co-operation, discipline, team-spirit and socio-national responsibility. Observing silence for few minutes, morning prayer in school, quiz, group song, group discussion, small skits and many other collective activities can also be used to generate value consciousness and inculcate values through actual living and doing.

B. Direct Method

Many institutions impart value based education directly to the students in the classroom. For this, specific books are recommended and separate periods are allotted in the time-table. The teacher gives education of values through inspirational fables and biographies of great men. This method provides ample opportunity for student-teacher interaction which helps in building strong and close relationship between teacher and taught. Thus, in this method, value based education is taught as an independent subject in the form of moral education.

VIII. Role of the Teacher in Imparting Value-Oriented Education

The value-oriented education is aimed to secure the fullest possible development of body, mind and heart. For this, trained, committed and motivated teachers are a prerequisite. Teachers need to be trained to create situations and be imaginative to reflect on that situation by making students aware of values and highlighting its need. In ancient system of education, teacher was an exemplary model to students for imbibing noble values. Imparting knowledge and inculcating values was considered by Guru as a social responsibility.

Now a days, when teachers themselves lack values, value education among students cannot be effectively carried out. Therefore, relevant training course to prepare value-oriented teachers is very much required in teacher education. The aim of the teacher training should be to prepare teachers who are well informed of the latest trends and tendencies about values in life. The teacher should be stimulated to come in close contact with the students to forge a healthy teacher-taught relationship for inculcation of values among the pupils. The teacher should be encouraged for favourable relationship between the teacher and the community; and teacher and parent too.

Process of advancement of education for values deserves a favourable climate which would help to motivate teachers on creative lines and sincere efforts of the teacher in organizing curricular and co-curricular activities will be able to generate value-consciousness in children. Thus, the teacher has to play a major and decisive role to foster human values by creating learning opportunities where human values will come into play.

IX. Conclusion

Education is not a mere heap of facts and data for memorization but a source of illumination and strength. Unfortunately, today education has a very limited purpose and has been linked with employment only. The success of education is measured with wealth and power acquired through education. Our present education

system, family system, media, present society and politics, they all have misguided priorities. With the progress of materialistic society, our stress is too much on 'standard of living' and not on 'standard of life.' To overcome these problems, promotion of values in education system, as well as society, is highly essential. Teaching human values is teaching survival skills because values are standards that guide persons towards satisfaction, fulfillment and meaning. It is however, said that values cannot be 'taught' and that 'they are caught.' Therefore, element of value-oriented education can be found not only in the subject matter but in the learning styles which are employed, the environment of classroom, co-curricular activities and sincere involvement of the parents and teachers.

At last, I would like to mention that the biggest problem of today is lack of moral and ethical values and total neglect of 'emotional integration.' In this world of confusion and conflict, a teacher has to help his students to develop their own value system. Once students have their values clarified, they are able to perform better academically and socially. The real value-oriented education will be to make the learner felt that the quality of work that he is going to do in future is not to be determined by what others expect but what he expects from himself. Therefore, a system which emphasizes on vocationalisation and acquisition of modern technical skills along with inculcating sound moralistic character has to be highlighted.

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