

EDUCATIONAL VALUES

MEANING, SIGNIFICANCE, KINDS AND RECONCILIATION BETWEEN TRADITIONAL AND MODERN VALUES IN EDUCATION

The ancient triple Indian Values, like those of the West, may be called the philosophic trio: Truth, Beauty and Goodness. These are called Ultimate Values. The other values of ancient Indian are -Spiritualism, Tolerance, Catholicism, Simplicity, etc. At present, our country is proclaimed to be pursuing the ideals of Secularism in Public Life and Democratic Form of Government and Life. Hence, our educational system should try to uphold the great ideals of democracy, secularism, socialism and morality.

Significance of Values

Values have much significance in the life of a person and society. Values are attributes that spring from the sublimity of soul. It has differentiated human being from animals.

1. Attributes of Values: Attributes of values are very significant to humanity as given below:

- (i) Values are sentiments, like love, that involve mind, feeling and will, which are strong, deep and enduring.
- (ii) Values are like truth, reflections of reality that are not obstructed by any kind of prejudice.
- (iii) They are like beauty perfections in themselves in every sense of the term.
- (iv) Values are attitudes that confer on man humanism and peace.
- (v) They are the divine side of the man.

2. Guiding Principles

- (i) Values are guiding principles of life which are conducive to all round development.
- (ii) Values give direction and firmness to life and bring joy, satisfaction and peace of life. These are like the rails that keeps a train on the track and help it move smoothly, quickly and with direction.
- (iii) Values bring quality to life.

3. To Individuals: Values are significant to the individuals in the following ways:

- (1) Values shape the moral personality of an individual.
- (ii) Values enhance the finer side of the individual.
- (iii) They help him to live harmoniously and graciously with his fellow men.
- (iv) Values gave meaning and strength to a person's character by occupying a central place in his life.
- (v) They reflect one's personal attitudes and judgements, decisions and choices, behavior and relationships, dreams and vision.

(vi) Values influence his thoughts, feelings and actions.

(vii) They guide to do right things for him and others.

4.To Society (Nation): Values significance for society is as under:

(i) Values are regarded desirable, important and hold in high esteem by a particular society in which a person lives.

(ii) Values gave permanent status and name to a society.

(iii) They act as the conscience of the community, which when kindled with the torch of learning, would make its members to realize their responsibilities towards society.

(iv) are linked to the behavior that express the inner life of a nation.

In all, values are concepts that conserve life, that comfort life, that promote life, and protect life. They foster peace, order, dignity, beauty, justice, grace and delight. That is why it is a very significant to the human beings.

Values and Education

The German Philosopher Friedrich Nietzsche first used the word 'value' in 1880. Until then the word value was used as a verb, meaning to value or as a singular noun meaning the measure of something, for example, the value of money or food. Nietzsche used the word 'value' in plural to denote moral beliefs and attitudes that were personal and subjective. In general, values reflect one's personal attitudes and judgements, decisions and choices, behavior and relationships, dreams and visions. They influence our thought, feeling and action. In this way values give strength to a person's behaviour by occupying a central place in his life.

Influence of Education on Values

Education modifies the social and moral character of students. In this sense, teachers are inevitably social and moral educators. Whenever institutional restraints exist within a school, teachers are faced with taking positions and variety of social and emotional issues, and are, therefore, developing values that are informed by these challenges.

More generally, a teacher's selection of subject content and his choice of strategies and structures to impart that content are value ridden and sends significant messages about the teacher's values to students.

Nature of Educational Values

There are two different views at available about the nature of educational values.

1. Internal and Subjective
2. External and Objective

1. Internal and Subjective Values: Some educationists believe that values depend upon personal ideas and experiences. Value is born out of mind's power of imagination. Only those things are of any use to human beings which have values inherited in them. Thus, which have no values on the other hand are of no use. They admit, educational values are internal and subjective. Curriculum construction, selection educational aids, strategies and tactics, all depends upon the teacher and the child as they determine their values according to their utility.

2. External and Objective: Some educationists believes that values are inherent in objects and activities in accordance with their qualities and attributes. According to them, social environment influences the quality and the value of an object. It is the social environment which assign any value to an object. Each social value enters on object and becomes a part of it. They admit that value is not something internal or subjective, but it is external and objective. Curriculum construction, selection of strategies, tactics and teaching aids are all used with relevance to the social environment, in which teacher and student live in.

Education values should be created keeping into consideration the nature of the child together with the nature of the objects and activities. An educational value is created out of synthesis of the both types of values.

Kinds of Educational Values

Brubacher has classified educational values into two categories:

1. Related to Likes or Immediate Values
2. Related to Intelligent Likes or Remote Values

1. Related to Likes or Immediate Values: In this category falls those values which fulfil the biological and psychological needs of the children. Only immediate objects satisfy these values, while the remote ones have no relevance. For example, a child having an interest and liking for Fine Arts shall be able to satisfy his artistic taste by practicing artistic activities only. Thus, these values are related to immediate needs and their fulfilment to achieve immediate self-satisfaction.

2. Related to Intelligent Likes or Remote Values: These values are closely related to intelligent and rational needs. Each school programme satisfies diverse needs of teachers and children, but out of these needs, only some are important. All these needs are not likely to be satisfied. Each individual has to make an intelligent selection out of all these needs and try to achieve maximum advantages from all the activities of the school.

These values are further divided into two sub-categories as under

(i) Instrumental Values: According to Brubacher, "Instrumental values are values that are judged good because they are good for These values are useful in themselves. They are also instrumented in realizing some other values. For example, if a child wants to become a noted musician, the knowledge of 'swar' and 'Tal' will be required to learn first. This knowledge of 'Swar' and 'Tal' is an instrumental value for some higher values.

(ii) Intrinsic Values: According to Burbacher, "Intrinsic values are values which are judged good, not for something else but in and of themselves." These values are complete in themselves and are not dependent upon anything external. For example, a furniture of a class is useful to the teaching process, hence furniture has a value in itself. These values are objective in nature not subjective.

Hierarchy of Educational Values

Most of the educationists regard the intelligent likes of remote values as of higher nature than the immediate ones. Even in the later category, they hold intrinsic values as of greater importance than the instrumental values, because instrumental values are objective and conditioned by time and place while intrinsic values are universal, relatively permanent and objective.

Some educationists, mostly materialists rate instrumental values as higher than intrinsic values. This controversy poses a great problem in curriculum construction as whether subjects related to instrumental values should be assigned any place above or below or near the subjects connected with intrinsic values.

But it should be clear that different kinds of values are interrelated mutually complimentary, supplementary and essential for the progressive growth and development of children. Hence, the hierarchy of educational values is not of great significance. All values are essential for a wholesome and proper development of children in spite of the undoubted greater significance of intrinsic values.

Contribution of Educational Values

Educational values contribute the following advantages for individual and social life:

1. Development of healthy and balanced personality
2. Creation of good moral character
3. Creation of good citizenship
4. Capacity to earn livelihood and acquire material prosperity
5. Development of vocational efficiency
6. Adjustment with the environment
7. National integration and national development
8. Leaders and skills workers
9. Promotion of social efficiency and its modification
10. Reorganisation and reconstruction of experience
11. Cultural values
12. Utilisation of leisure.

Traditional Values in Education

1. Ancient Period: During Pre-Vedic Period (about 3000 BC to 1600 BC), Vedic Period (about 1600 BC to 550 BC) and Post Vedic Period (about 500 BC to 200 AD), no formal education was provided to the masses in India. The Seers or Acharyas (sources of knowledge) were either living in forests or at the outskirts of habitations. They were imparting sacred knowledge with utmost care to a few selected students. Students were always living with their teacher till the completion of their studies. The teachers were imparting sacred knowledge to their disciples without prejudice.

Shishyas (students) were undergoing very strict and disciplined training under the able guidance of learned teachers. Every one of them was striving to obtain spiritual experiences through different austerities. All of them were enjoying eternal bliss at the end of their education. As a result, values were considered as inseparable parts of human activities. The nature of these activities was determined by the type of education provided to them. Education was equated with the four-fold values viz. Dharma (righteousness), Artha (wealth or economic wellbeing), Kama (sense pleasure or physical wellbeing) and Moksha (self-realisation).

Next came the tradition of Gurukula. The incharge Guru was usually well versed in Vedas and in different Shastras. He teaches the students in his house.

2. Intellectual Period (about 200 AD to 1250 AD): A similar type of education was continued with minor changes during this period. Nalanda and Takshashila institutions of higher learning were opened. The aim of education was to produce men of character. Understanding of life and technique in the act of living were the important ingredients of education.

3. Influence of Foreign Culture (about 1250 AD to 1750 AD): Pathashalas and Madrassa were opened in India. Foreign (Moulvis tried to impact foreign culture in this land. Pandits struggled hard to retain the ancient culture and values in Pathashalas. As a result, cultures were diffused and values got mixed. But this diffusion and mixture were not very harmful to the society.

4. Colonial Period (about 1750 to 1947): During this period British system of education was imposed by the rulers on us. A large number of Clerks were produced in schools. The language of the rulers became the language of instruction. Mere getting degrees and obtaining certificates became the primary objectives of the students. Mass education led to the deterioration in the quality of education. Indian values were never conceived as the prime requisite for good citizenship by Britishers.

5. Post-Independence Period (After 1947): After independent, the Sovereign Democratic Republic of India launched a programme of democratisation and grass-root level put into practice the basic principles of democracy and the cultural values in the system of school education. But deep-rooted corruption in; the minds of common man and selfish politicians' attitude caused obstacles to the process of democratisation of education. As a result, commercialisation of education encompassed the whole of present-day educational machinery.

Values in Past and Present System of Education

It is interesting to notice that the past and present system of education in India projects diametrically opposite facts and figures. In the past, the entire system of education was based on good virtues and values. Today it is full of vices and evil practice with no values.

Self-realisation was the ultimate aim of education in olden day. Now material values have taken its place in the education to day.

Character-building and nation building education were the prime objects of curriculum. At present certification and getting material profits are objective of present education.

The earlier guru was the embodiment of all virtues and he the role model to his disciples. Now most of the teachers are not fit for their jobs. They have lost all the previous values.

In the past, values were interwoven in the system of education but now everyone has forgotten the significance of values.

Reconciliation of the Traditional and Modern Values in Education

It can be seen from the above description that traditional spiritual and moral values in education have been replaced by materialistic and secular (so called) modern values. Education is becoming day-by-day more or less materialistic and the old value traditions of spiritualism are being slowly given up. The moral, religious and spiritual values of the great Indian tradition are being pushed back. Modern Indian has got education with bread-and-butter aim.

The secular philosophy of education of the nation is being erroneously considered as irreligion or anti-religion. Hence, the public educational institutions are remaining aloof without assuming the responsibility for imparting the religions and moral instruction.

Some Modern Values

1. Humanism, a new (modern) arose as an attempt to explain all human values in terms of human needs, feelings, democracy and the economics of communistic ideology are based on this outlook.
2. Secularism reflects the theory of co-existence of religious values in public life without mutually clashing one with the other.
3. Socialism has also given birth to new social values not present earlier.
4. The psychological movement has given new concept about man.
5. The democratic ideology has been accepted by our state. But it is still to actualize in the form of social and economic democracy. As a result of the entry of new values in the field of education, the individual has become a pray to the contradictory values ideologies and has converted as an extreme radical, a reactionary or a septic.

Present Position

At present, people, especially the young are confused about the values and value system. They are facing conflicts and This is mainly due to the dramatic and far reaching socio-cultural and political changes that are taking place in our country and in other parts of the world. At the same time, there is new awareness among people about human dignity and rights, a great

concern for the poor and the oppressed, the sick and old. It is natural, that people are confused about proper and sound values. Many people openly reject some of the traditional values and questions dogmatic beliefs held sacred for centuries. Often it happens that such people do not find replacement for the traditional values and hence a kind of vacuum is created in their life.

This is not desirable because in the absence of values, they have no principles or foundation on the basis of which they can face life situations, make choices and decisions. A life without proper values will become chaotic and disastrous. It will be a boat without rudder.

Need of New Values or Value System:

Every period has its own values, leaving apart the cardinal values attached to the human beings permanently. Our period is of materialistic oriented. So, it has given birth to new values. In order to live in the present would happily, we have to reconcile with the traditional and modern values of the time. A new value system is the demand of the day. Only traditional values will not serve the purpose of modern man. Modern values like democratic, humanistic scientific and secular etc. must be a part of the new value system.

A Reconciled Value-System

In the view of Jumsai (2005), there are two types of education. One type is worldly education and the second type is what is referred to as 'Educare'. Education equips a person with knowledge that enables him to earn a living. It can help that person to become great with name and fame. In other words, education is related to educating the head, whereas 'Educare' is related to education of the Heart. Both education and Educare are necessary for man of this present time.

Sri Sathya Saibaba has tried to reconcile the traditional and modern values in education. By its effect, education in Human Values has taken a holistic approach to educating the child and recognized a Five Values, as an integral part of the human being. These values are recognized by all major religions, adopted an approach and, allowed and encouraged each child to follow his faith. These values are also applicable to diverse cultural conditions.

Five New Reconciled Indian Value

Sri Sathya Sai World Foundation, 2007 has given the following five reconciled value from the traditional and modern values of the time, these are-Love, Peace, Truth, Right Conduct and Non-Violence.

These five values define five different aspects of human personality-the intellect, the physical, the emotional, the psyche and the spiritual. Each of these five aspects corresponds to one basic human value. For example-Intellect aspect is related to Truth.

The vital or emotional aspect relates to Love.

The Psychic relates to Peace.

The physical aspect relates to the right conduct.

The spiritual aspect relates to Non-violence.

Three Levels of Consciousness:

These five human values can be related to three levels of consciousness The conscious mind, The subconscious mind, and The super conscious mind. According to Sri Sathya Sai, one must realize that we are not just a body, but we also have a mind, which is very important in the learning process. The human values integrated learning concept starts with the interaction with the environment. This is essentially education.

Students must study Maths, Sciences, Languages and other subjects so as to prepare themselves for their career in life. But at the same time, human values should be integrated into all subjects, so as to bring about peace and calmness of the mind which will prepare the learner for the journey within and that is Educare. When the conscious mind is raised towards the super-conscious mind, then knowledge and wisdom will be drawn out from within. Sri Sathya Sai asserted that, these values should be an integral part of all subjects and all activities in the school and in the home. Infact, these values are an integral part of our life.

Further, these five values truth, right conduct, peace, love and non-violence, are one and cannot be separated. If one value disappears, then all the values will disappear. This type of value-system is the necessity of the modern times in India. However, it is not perfect, but a step to the reconciliation of the traditional and modern values available in India to-day.

