Importance of Value-Oriented Education: Great Educational Thinkers

Dr. Vishnu Kumar[1], Jai Prakesh Singh[2]

[1]*Asst. Prof., Dept. of Education, Jain Vishva Bharati Institute (Deemed University), Ladnun Nagour- Rajasthan.*

[2]*Research Scholar, Dept. of Education, Jain Vishva Bharati Institute (Deemed University), Ladnun Nagour- Rajasthan.*

Summary

In the present era of liberalization, privatization and Globalization, value crisis is a serious concern to the nation which is deepening day by day with the rapid advancement in knowledge, science and technology on the one hand and constant deterioration of value on the other. The problem of value education is gaining predominance in educational discussions during the recent time. Hence the Emphasizes is on values in education. Unless the values in education aspect is not taken care of the malady that exists in education will never be eliminated. Education institutes should focus on value in education for development of a knowledge bases society, so that quality education will bring more accolades to their students and the institutes themselves. This will ensure that students grow in both mind and heart, and learn the special virtues of life. Without realizing the value of and in education one cannot lead a meaningfully satisfied educated life.

Meaning of Value-Education

The very purpose and main function of education is the development of an all round and well-balanced personality of the students, and also to develop all dimensions of the human intellect so that our children can help make our nation more democratic, cohesive, socially responsible, culturally rich and intellectually competitive nation. But, nowadays, more emphasis is unduly laid on knowledge-based and information-oriented education which takes care of only the intellectual development of the child. Consequently, the other aspect of their personality like physical, emotional, social and spiritual are not properly developed in providing for the growth of attitudes, habits, values, skills and interest among the pupils. It is here that we talk in terms of value-education. A complete description of what value-education is could entail a study in itself. There are corroborating findings, by many researchers. After

analyzing and studying the description (about value-education) of such researchers the definition of value-education may be started as follows:

Value-education is a many sided Endeavour and in an activity during which young people are assisted by adults or older people in schools, family homes, clubs and religious and other organizations, to make explicit those underlying their own attitudes, to assess the effectiveness of these values for their own and others long term well-being and to reflect on an acquire other values which are more effective for long term well-being. Value-education is thus concerned to make morality a living concern for students. Hence, what is needed is value-education. Despite many educators and educationists description regarding value-education, it cannot be denied that continuing research will continue to making the description of value-education more adequate.

According to C.V. Good : "Value-education is the aggregate of all the process by means of which a person develops abilities, attitudes and other forms of behavior of the positive values in the society in which he lives."

Objectives of Value-Education

Traditionally the objectives of value-education were based on religion and philosophy. There was no secular value-education; but in today's modern world, this has been taken as very much essential.

1. Full development of child's personality in its physical, mental, emotional and spiritual aspects,
2. Inculcation of good manners and of responsible and cooperative citizenship.
3. Developing respect for the dignity of individual and society.
4. Inculcation of a spirit of patriotism and national integration.
5. Developing a democratic way of thinking and living.
6. Developing tolerance towards and understanding of different religious faiths.
7. Developing sense of brotherhood at social, national and international levels.
8. Helping pupils to have faith in them and in some supernatural power that, is supposed to control this universe and human life.
9. Enabling pupils to make decisions on the basis of sound moral principles.
10. Evolving the evaluation criteria on value-education.
11. Suggesting measures for better utilization of value-education.

12. Finding out the interests of pupils in relation to different aspects and activities of value-education.
13. Clarifying the meaning and concept of value-education.

Classification of values

Values can be categorized in different ways under different categories. For example, they can be either intrinsic or instrumental, depending on whether they are desires for their own sake or are meant to be means to achieve something. Values can also be classified as moral and aesthetic, positive or negative, higher or lower, Theoretical, economic, aesthetic, social, political and religious. Overall we can classify values as written below-

1. **Universal Values:** Values are numerous and may be classified as external or internal, or subjective or objective. Plato classified values as absolute values and instrumental (pragmatic) values. The ancient Indian values may be called universal (absolute) values such as Sat, Chit and Ananda. It tallies with the great trinity of western value truth, beauty and goodness, though there are some differences in them. Sat (to be) in Indian philosophy means both truth and goodness. Goodness is considered as the practical realization of sat, while truth is both intellectual and spiritual. Ananda is profound bliss or happiness. Chit is pure consciousness or reason. These values exist independent of men. Some of the fundamental values practiced by students during their studentship at the guru's house in ancient times were abnegation, strict discipline, implicit obedience, hard work, morality, pursuit of truth, simplicity, spiritual thinking, respecting dignity of labour, tolerance, and so on.
2. **Moral and Spiritual Values:** These values are absolute and irrespective of the country or time they exist as categorical imperative of human behavior. Moral values deal with perceptions of right and wrong. Indian philosophy names dharma (religion), artha (money), Kama (pleasure) and Moksha (libration) as the ultimate values. If a person considers an object divine, it is said to have a religious values and its experience is called religious experience which may be spiritual or divine.
3. **Pragmatic Values:** Besides these universal values, some values are instrumental or pragmatic. They are not static. These values are liable to change. They are specific to time and place. They are reflected in language, ethics, social-hierarchy, aesthetic, law, economics and social institutions of every kind. They still serve us and help us to fix our goals of life because; they are pragmatic anchors of our life.

4. **Biological Value:** Biological values may be described as primarily important for preservation of life. Health, hygiene, concepts of nutrition, knowledge of one's body, knowledge of disease and their prevention will come in this category. The natural biologists hold this as the most important ideal of life and till date curriculum planners place this health aim as the foremost aim of pre and primary schools.
5. **Economic Value:** Economic value means that an object commands a money price. People value money or material things not for their own sake but for the pleasure and enjoyment that they provide. Economic values are instrumental rather than intrinsic; they are values of commodities in exchange and arise out of production and use of material goods. Kothari commission Report (1964-1966) rightly pointed out that if our country has to find a place in the committee of nations, it has to be economically advanced. So right from the beginning of schooling to higher education, the importance and usefulness of money, its power and pitfalls would have to be stressed.
6. **Political value:** Political values represent interest in political matters. As a Sovereign democratic republic, the Indian constitution seeks to secure to all its citizens the following values, which should be respected by everybody. This are-

- Justice - social, economic and political
- Liberty of - thought, expression, belief, faith and worship
- Equality of - Status and opportunity
- Every student should be made aware of these values. Hence, training for democracy is an unfailing obligation that the education institutes will have to bear.

7. **Social and cultural values:** The right values for a democratic citizenship, cooperation, tolerance, leadership, friendship, refinement of sprit, awareness of India's great cultural heritage are interactive lesson that they must learn. The society demands conformity to some actions and attitudes, and he must fulfill these callings. One gets social values from friendship, love, family and participation in good activities.
8. **Aesthetic Values:** Aesthetic values refer to the experience that a person has when he perceives an object as beautiful or conversely, ugly. The aesthetic experience is a special kind of experience and is an interaction between an object and a subject. The subject that is the person contributes sense organs and also depends on his post experiences for appreciation or dislike of objects.

Need for the Inculcation of Value-Education

Again and again, like a boomeranged, the question that bursts out is "where have the values gone?" While making an attempt for answering this question, one notices conscious and conspicuous shifts in the latter-day educational philosophy from a cognitive to kinetic development of the pupil. A wide range of values of moral, aesthetic and social nature that have evolved during the marathon march of the human civilization is posing before us a crisis of priorities: which of these values are to be cultivated and what is the appropriate stage of doing so?

Hence, the issue becomes all the more jumbled when it comes to fixing up of the responsibilities: who is to inculcate values? - parents, leaders, the affluent, the business tycoons, thinkers, artists, teachers? The easy and obvious answer is-"the teacher is the prime inculcator of values because the young are under his or her formal care." Whatever may be the answer! Really speaking, it is not enough just to know about values, because values have to be practiced. Our country is undergoing radical, social changes. So, the students who are the future citizens of tomorrow have to be oriented to respond to and adjust with these social changes satisfactorily by equipping them with desirable skills and values.

The Modern India has committed to the guiding principles of socialism, secularism, democracy, national integration and so on. These guiding principles should be emphasized in the educational system and suitable value; are to be included in the students for promoting equality, social justice, national cohesion and democratic citizenship. With these aims in view, radical reforms in the present lop-sided education are to be introduced and all attempts need to be made for developing well-integrated personalities for our individuals. Hence the need for inculcating desirable values. India is known for its rich cultural and spiritual heritage, and the need for a value-system through education has been felt and recognized through centuries. Value system play an important role in any decision making process. In fact, every human action is the reflection of personal and social values. Modern age of science and technology has created many evils. Violence, immorality, egoism, self-centeredness, frustration are rampant everywhere. The world has already experienced the horrors of modern wars during World War I and II.

It has been the victim of passions and evils like violence, jealousy, national superiority and arrogance. That is why, in spite of wonderful, scientific achievements the world is a place of violence, gloom and unease. In the midst of material prosperity, a large section of humanity is under the grip of immorality, poverty and corruption. Thus, man has been the monarch of

entire world. Now, such unsatisfactory situations have arisen due to crises of values. The above discussion stresses again and again the importance of the need of value-education. Value-education involves exposing students to a whole series of values in their complete totality. I help to bring about an improvement in the child's thoughts, ideas attitudes, interests, emotions, sentiments, personality and character. Really speaking, value-education influences all aspects of a person's growth and development. Thus, value-education consequently, is an integral part of education which cannot be separated from the educational process. Value-education has to be placed, therefore, at the centre of the education Endeavour.

Schools should be induced to create a climate of value which should run various activities and would be conducive to the promotion of values among students, teachers, parents and educational administrators. Programmes of value-education should incorporate values of integral personality in all its dimensions-physical, vital, intellectual, aesthetic, ethical and spiritual. The question now jumps up-how exactly the implementation of such value-education could be done in schools and what are the various activities to be undertaken in different classes? The process of valuing is what we go through when we make judgment about things, events and people that we encounter in our day-to-day life.

Our country of tomorrow is going to be what the young pupils at school, college and university today will make it. Value orientation of modern educational practice is the need of the moment. "One of the major crises facing education in India is that of value orientation. It has been usually argued that the main focus during the last three decades has been on qualitative expansion and consequently adequate attention could not be paid to maintaining standards and quality of education. The output of educational system is not only of poor quality but degradation of the moral values has been noticed." The importance of value education has been pointed out time and again by great educational thinkers. Some of the views are given below:

Mahatma Gandhi's view: Value-oriented education is essentially education for self realization. Mahatma Gandhi wanted that education should be for the hand, head and heart. Education for the heart is the spiritual training for him. According to him the aim of education is self realization the summum bonum of life and education.

Tagore's view Rabindranath: Rabindranath Tagore was primarily an educationist rather than a political thinker. He put emphasis on 'naturalism' for framing educational model. In education, freedom is the basic guiding force for inculcating interest within students who will

derive inspiration from nature to pursue any branch of knowledge he likes. The establishment of Shantiniketan fulfilled the desired goal of Tagore in the educational front.

Acharya Mahapragya view: Value oriented techniques are the backbone of science of living. The moral and spiritual values to be inculcated in the learner through the practice of Anupreksha or bhavana are: Sense of duty, Self-dependence, Truthfulness, Reconciliation, Freedom from fanaticism Human equality, Co-existence, Patriotism, Mental equilibrium, Patience, Honesty, Compassion, Freedom from lust, Forbearance, Modesty, Freedom from conceit, Freedom from fear, Self-discipline, Will Power etc.

Dayanand's view: "Swami Dayanand laid emphasis on the role and responsibility of parents in the scheme of value education. According to him it is the duty of parents to give instructions in value to their children which draws injunctions from the tradition of ancient Indian education."

Sri Aurobindo's view: According to Sri Aurobindo, "Value oriented education is education for spiritual values. Such an education has two levels. At the lower level, all should be educated in higher values. At the higher level, only those who can pursue the spiritual values should be given spiritual education."

Vivekananda's view: Swami Vivekananda gave a broader view of value-oriented education. He said, "We want the education by which character is formed, strength of mind is increased, the intellect expanded and by which one can stand on one's feet."

Radhakrishnan's view: Dr. Radhakrishna says, "Education is not limited to the imparting of information or training in skills. It has to give the educated a proper sense of value." Thus value-oriented education is a tool with the help of which an individual can chisel his own statue.

Jiddu Krishnamurti view: To me, then, true criticism consists in trying to find out the intrinsic worth of the thing itself, and not in attributing a quality to that thing. You attribute a quality to an environment, to an experience, only when you want to derive something from it, when you want to gain or to have power or happiness. Now this destroys true criticism. Your desire is perverted through attributing values, and therefore you cannot see clearly. Instead of trying to see the flower in its original and entire beauty, you look at it through coloured glasses, and therefore you can never see it as it is.

Abdul Kalam view: Dr. A.P.J. Abdul Kalam focus of the education and schools must provide mission oriented learning with value system. ... Education which is imparted in childhood at the every stage of development of minds is more important than the education received in college and university.

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