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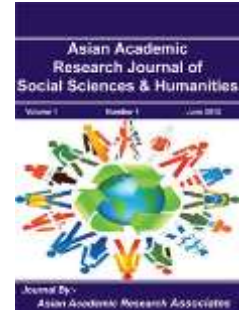
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**VALUE CRISIS IN INDIAN EDUCATION****DR.K.JAYARAMAIAH*; DR.G.THULASIRAM****

ABSTRACT

Education as a social institution is a boon to humankind for prosperity, progress and peace. Ancient Indian Education system was framed with the main aim of leading man from untruth to truth from darkness to light and from mortality to immortality. Accordingly, emphasis IS LAID ON THE ACHIEVEMENT OF Purusharthas-Dharma, Artha, Kama and Moksha in Indian way of life. In this way, India has been cherishing value oriented education.

Introduction

Education as a social institution is a boon to humankind for prosperity, progress and peace. Ancient Indian Education system was framed with the main aim of leading man from untruth to truth from darkness to light and from mortality to immortality. Accordingly, emphasis IS LAID ON THE ACHIEVEMENT OF Purusharthas-Dharma, Artha, Kama and Moksha in Indian way of life. In this way, India has been cherishing value oriented education.

But unfortunately, today, education at global level in general and at Indian level in particular is facing axiological crisis. The present educational system is rapidly contributing to the tremendous growth and development of Indians materialistically by neglecting them morally and spiritually. Education has become totally commercialized. It is being controlled by capitalists, third rate politicians, black-marketers, goondas, mafia-gangs and pawn-brokers. It has become information and examination oriented. Quality of education is measured by the marks, degree certificates and magnificent buildings. Teaching profession is viewed as merely an occupation and teacher as a trader. Instead of transforming student's individuality into personality, he is moulded as a powerful machine. There is no place for nationalism, patriotism, honesty, truth, non-violence, sacrifice and service. Adopting Western educational styles also is contributing to the crisis in Indian Education. This has a direct impact on Indian society and State to lose their ' Indianness' and ultimately to become slaves to foreign rule. Where does the solution lie? Are we to continue with this Educational malady? If so, for how long? Or are we to identify and strengthen the value based (Indian) Education? The answer lies in revitalizing the value based Education.

It is in this direction, first, the need for Value Oriented Education is presented. Secondly, a clear-cut understanding of the terms value, value consciousness, valuation and the relation

between value and education are attempted. Thirdly, a study is made about the meaning, different perspectives, scope, objectives, sources and methods of Value Oriented Education. Fourthly, an attempt is made to analyse and Present different factors like subjective, objective, social, political, economic, educational, moral and religious that help for the promotion of Value Oriented Education. Finally, in promoting Value Oriented Education, the role of teacher is offered¹.

Today, we Indians are passing through a consumerist culture (P.A.Sorokin). Still we are nourishing ourselves as Political animals (Aristotle), Biological animals (Frued), Tool-making animals (Benjamin Franklin) and Economic animals (Alvin Toffler). Instead of satisfying our needs, we are running after our greeds by ignoring the realization of the spirit within us. As a result, our life is becoming a hell day by day. All these are due to the sad results of our intellectual culture.

The whole world shocked on March 24, 1998, when two boys aged eleven and thirteen, killed a school teacher and several school students by hand guns in America. Today, 55% of U.S. Citizens are possessing electro-shot guns, which permanently deform criminals. These are being used in at least 50 countries all over the world. What type of education can arrest this gun-oriented Human culture?

Highlighting the steep moral fall, Samuel P. Huntington observes that there is “increase in anti social behavior such as crime, drug use and violence generally, family decay, including increased rates of divorce, illegitimacy, teen-age pregnancy and single-parent families”. Lured by the Hedonistic life, majority of the people are resorting to earning wealth at any cost, which is ultimately resulting in ‘Economic Reductionism’².

We are witnessing tremendous value crisis throughout the world today. A lack of right attitude towards value and its institutions is pervasive in the world today. As the vitality of human belief in values is dying out in every land, the younger generation has started to pooh-pooh the unique religious epics and religious institutions giving room for erosion of spiritual and moral values of mind. As a result the mind of man has been laminated into small fractions and fragments which makes the value content of human life a diminishing factor in modern times.

The reappearance of barbaric qualities of selfishness, clashes and conflagration and other destructive forces give clear indication of the degeneration process of human society. There is an urgent need for a great effort to revive and reform the values of human life and to rejuvenate the foundation of civilization.

Concerted efforts and continued dependence on good books and institutions will impart students inspiring qualities of concentration, infinite love, justice, honesty, purity, selflessness, wisdom, faithfulness, humility, forgiveness, mercy, trustworthiness, respect for others, obedience, sincerity and a host of other virtues which are *sine qua non* to build the equipment of life. This should be the central theme of value education.

Whatever be the cause of the present value crisis, there is no gainsaying the fact that the weakening of moral values in our social life is creating serious social and ethical conflicts. It is this changing context - the declining moral standards in personal and public life on the one hand and the national ideological commitment on the values of democracy, socialism, secularism and modernization on the other – that constituted the driving force behind the recommendation stressing the importance of value education in educational institutions.

While there is general dissatisfaction with the fall in moral standards of both young and the old and disenchantment with the utter disregard to moral values witnessed in personal and

public life, there has been no concerted attempt on the part of the society to address itself squarely to the problem of value education.

Unfortunately education is becoming day-by-day more or less materialistic and the value traditions are being slowly given up. Modern Indian is being educated mainly with the bread and butter aim of education. As a result, most of our graduates run after money, power, comforts without carrying for any values.

The degeneration in the present day life, the demoralization of public and private life, the utter disregard for values etc, are all traceable to the fact that moral, religious and spiritual education is being deliberately neglected in our educational system.

The education Commission of (1964-66) says that *“a serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of the majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and the inculcation of ethical values. A national system of education that is related to life needs and aspirations of the people cannot afford to ignore this purposeful force”*.

Value crisis of the present day life is baffling the minds of educators and the students as well. The effect of the value crisis on the present day life is witnessed in the following. The democratic ideology that has been accepted by our country is yet to be actualized in the form of social and economic democracy as to realize democratic values guaranteed by the constitution of India.

The individual is becoming a prey to the contradictory values and ideologies and is being converted as a consequence into an extremely radical, a reactionary, a skeptic or a cynic.

The present Indian educational system is reflecting more or less borrowed ideologies and philosophies and the national values are relegated to the background.

The teacher educators and teachers are not being clearly oriented to the national values and ideas, ideals and ideologies that they have to inculcate in the students. Hence, they are not in a position to play their role as value educators.

Our curriculum does not reflect human values and values system. Hence, our schools and colleges have become examination centers and not value centers.

The problem with value education appears to be that while everybody is convinced of its importance, it is not clear as to what it precisely means and what it involves.

In our educational reconstruction, the problem of an integrated perspective on values is pivotal, for its solution alone can provide organic unity for all the multifarious activities of a school or college curriculum and programme. An integrated education can provide for integrated growth of personality and integrated education is not possible without integration of values³.

In the post- Independence period, there have been rapid changes in the techniques of the production, transport, communication and diffusion of culture. There have been changes in the political system of the country. There has been a vast change in the social structure due to a faster rate of social mobility, but changes in religion, philosophy and education, which are more concerned with values, have been almost insignificant. This imbalance has created maladjustment and frustration in the society and therefore, we may call this period as period of value crisis in Indian education. There appears to be a perennial conflict between the old and the new. We still cherish to preserve some traditional values, but social forces do not allow them to continue. Teachers with that students should accept these values and behave accordingly, but

they remain in discussions, lectures, sermons and books. Neither can teachers accept them nor can students realize them. This creates a gulf between “what we profess” and “what we practice”. When we try to evaluate the outcomes of education in terms of “*a priori*” values, we feel frustrated and say that the education system is bad; it should be changed; it should be “value oriented” and so on. But the question is “Oriented to what values?” –“*a priori* values” or “the values as they exist in the present-day society”. In this paper, it is proposed to discuss some of the values, in which crisis is rampant.

Today our students are made to believe that the scientific law is the only true law; that a rudimentary law of science is thousand times superior to say divine law; that all social laws derive their origin and sustenance from the laws of science; that anything which cannot be empirically proved is not true and that whatever we learn from ancient books consists of only myths.

Our educational institutions fail to develop the value of humility because knowledge is not properly digested. It is true that the present generation knows much more about the mysteries of this universe than many previous generations. Explosion of knowledge is a fact of the modern times, but let us not forget that all new knowledge has a base in the past. Moreover, the future generations would know much than what we know today because knowledge is ever-growing. Therefore, a true seeker of truth must have humility that he knows only a fringe of reality and he has yet to learn much. Our educational institutions should develop a sense of humility for the past seers and the knowledge which we inherited from them, because that was the raw material out of which new theories were developed. As one acquires more of knowledge, one’s thirst for still more knowledge should grow. With the enhancement of knowledge humility should grow⁴.

The end of knowledge is wisdom

The end of culture is perfection

The end of wisdom is freedom

The end of education is character

In common usage, the verb 'to value' means either to like (prize, hold dear) or to appraise (esteem, hold to be of worth). Thus, for example we ordinarily speak indifferent of valuing a worthless trinket which is reminiscent of loved one, of valuing a bank-account, of valuing a character of a friend and of valuing a work of art. Though these two types of activities are different from each other, each has been affirmed as the correct meaning of the phrase "value". In fact values are indefinable; but they are not unintelligible. The criteria of truth are studied by epistemology; of ethical value, by ethics; of beauty, by aesthetics. Y.B.Keats says: "Truth is beauty and beauty is truth"⁵.

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