

EDUCATION WITH VALUES RESULTS EXCELLENCE

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*Whether thou choose Cervantes' serious air,
Or laugh and shake in Rab' easy chair,
Or in the graver gown instruct mankind,
Or, Silent, let thy morals tell thy mind*

To Swift-Alexander Pope (1727)

India, a land where ethics, spirituality, psychology, philosophy and education are meant to be intertwined to secure the aim of self-realisation, is paradoxically the land where relations are turning brittle, contractual, relative and temporary. The youth of a nation where Truth has been the keyword, a part of the national motto "Satyameva Jayate" is brimming with falsehood, fraud and dishonesty. In a country crumbling under the weight of growing corruption, loot, arson, murder and unethical practices, how justified is it to spend large amount of money on college and university education, if these are yearly producing degree holders who are using "high" education for "low" practices? Higher education does not merely comprise of dissemination of specialized knowledge and skills, but needs to focus also on tackling crucial moral dilemmas and existential traumas, through proper training of human resources. The Rammurti Committee Report (May 7th, 1990) of the government of India, accorded highest priority to education both as a human right and as the means for bringing about a transformation towards a more humane and enlightened society.

The most important idea governing the ancient system of education was that of perfection, for developing the mind and soul of man. Ancient Indian education aimed at helping the individual to grow in the power and force of certain large universal qualities which in their harmony build a higher type of manhood. The ancient Indian educational system focused on building a disciplined and values -

based culture. Human values such as trust, respect, honesty, dignity, and courtesy are the building blocks of any free, advanced society. (Markandan 2005: 92).

Taittiriya Upanishad throws significant light on the qualities required to be developed in the students, which are not very different from the qualities that modern educational systems are trying to impart and hence we quote a few lines from it here: Speak the truth. Practice righteousness. Make no mistake about study. There should be no inadvertence about truth. 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 the gods and manes. Let your mother be a goddess unto you. Respect your father, teacher and your guest.

The works that 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 cruel, and who are desirous of merit. This is the injunction. This is the instruction. This is the secret of the scriptures. (Taittiriya Upanishad, I. xi.1-4)

The main emphasis in education today lies in acquiring large amounts of information, passing examinations and securing qualifications for future employment. Children in many parts of the world are under tremendous pressure to succeed academically (Burrows, 1997). As a result of this, children are being robbed of their childhood and have to grow up too quickly. The jewels of childhood such as imagination and creativity are being swept aside. Instead of playing make-believe games, young children are sitting in front of computer screens and videos. Burrows (1997), firmly believes that, there should be a balance between modern technology and the holistic development of the child. Schools often have to face a dichotomy between the goals of quantitative achievements in academic standards and fostering the all important needs of the child in a holistic way where the environment nurtures self-confidence, integrity, love, and other moral values required to tackle problems such as poor discipline, bullying and vandalism. Thus, the creation of a learning environment through an appropriate methodology for the school has become very important (Ritchie, 1998).

THE HUMAN VALUES IN EDUCATION

The soil prepared at the level of school education can be richly cultivated if rather than only aiming to be a technologically driven force, we build a human centered system. All actions that involve education are governed by values, and if they are not, the result is before all of us. Daily national reports reveal an alarming rise in the crime rate amongst the educated youth proving that academic qualifications and ethics are not necessarily found together. After taking degrees from prestigious Indian institutes, as the scholars leave the country for financially more lucrative jobs, they certify that their education has not fulfilled its aim because it has not taught that the nation's interest should not be sacrificed at the altar of money and fame.

The great defiance in the education in this millennium is, without doubt, to give special emphasis to man's dignity and values, with a special vision that conceives him as creator who does not limit only to watch the established order. By the contrary, he dynamically participates in the changes that benefit the human race. In the years of history, man's dignity has occupied a preponderant place, but actually, we observe a deplorable decadency and crisis in the fundamental values, so we have to recover the course of our own humanity existence before that is forgotten in history route. Today, we have a society that the only practices are profits, earnings, commerce and the great shares in which man is only an object, not a subject, so disposable as the same products that we make for only one use. For this reason, education development must essentially contribute to the knowledge and significance of man as a person, and by no way allowed its mutilation, or worst, its own reduction as a thing of learning.

Given the scenario, what is education in human values? How educators can incorporate these principles into the daily classroom teachings? What are its benefits to the teachers and pupils?

There are two types of education. One type is worldly education and the second type is what is referred to as "Educare" (Jumsai, 2005). Education will equip a person with knowledge that will enable him/her to earn a living. Education can

help that person to become great with name and fame. However, "Educare" will bring out the latent human values from within and will transform the person into a good person with character. Education is related to educating the head whereas Educare is related to education of the Heart. Both education and Educare are necessary. However, education in human values (EHV) takes a holistic approach to educating the child and recognizes five values as an integral part of the human being (Majmudar, 2000). These values are recognized by all major religions, adopt a multi faith approach, allow and encourage each child to follow his or her faith, and are simply conducive to application in diverse cultural conditions. These values are love, peace, truth, right conduct and non-violence (Sri Sathya Sai World Foundation, 2007).

These five values in EHV program define five aspects of the 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 instance the intellect aspect is related to truth, the vital or emotional aspect relates to peace, the psychic relates to peace, physical aspect related to the right conduct and finally spiritual aspect relates to non-violence or more properly non-violation (Sri Sathya Sai World Foundation, 2007). We can relate the five human values to the three levels of consciousness: the conscious mind, the subconscious mind and the super conscious mind. One must realize that we are not just a body, but we also have a mind, which is very important in the learning process.

Essentially education. Students have to study Mathematics, Sciences, Languages, and other subjects so as to prepare themselves for their careers in life. But at the same time, human values are 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 World Foundation, 2007).

The following is the basic principle of the human values integrated instruction -:

- i. Human values are an integral part of all subjects and all activities in the school and in the home. In fact, human values are an integral part of our life.
- ii. The five human values of truth, right conduct, peace, love and non-violence are one and cannot be separated. If one value disappears, then all the values will disappear. For example, if there is no love and compassion then the

person does not think of others first but has become more self-centered. Thus, right conduct will disappear. The person will not feel peace when there is no love. When there is no peace, consciousness cannot be raised to the super-consciousness and so truth will disappear. Without peace, love, truth and right conduct, then, there will be violence.

- iii. Human values cannot be taught, they have to be brought out from within the learner. It has been a mistake in the past, where teachers have been teaching morality, ethics, values, good character etc. as subjects. Learners can memorize them and can pass examinations, but they fail to put them into practice in their daily life. There seems to be a general decline in morality throughout the world. Transformation of the person cannot take place by mere teaching, but can be achieved through self-realization when the values come out from within the learner. In such cases, there is a direct experience of the human values in the life of the learner.
- iv. In real life, everything is inter-related. Thus, a good learning experience is to have an integrated approach. In our daily life, we do not just have one value throughout the day. For example, right conduct cannot be there alone but it is found that all the five human values are inter-related and exist at the same time. Thus, it would be a mistake to teach one value at a time. In the same way, Mathematics should not be taught as a separate subject as in real life, Mathematics exist along side all the subjects.
- v. Human values integrated instruction gives the learner the ability to solve problems from various perspectives by giving varied inter-related experiences.
- vi. Human values integrated instruction opens up a wider world view for both the teacher and learner making the learning process much more interesting.

The education in human values is a multi-cultural, multi-faith self-development programme designed for children and young people all over the world. It is a simple educational tool designed to help develop positive values in the young so that children and young adults become fit for life and not just for earning a 'good' living. There are many definitions, modules and programmes that have been designed in educating the human values, however, in this paper, the case study will be on the Sathya Sai education in human values (SSEHV) programme. It directly addresses these issues by focusing on the young children throughout the world through a self-development programme.

The international programme bears the name of Sathya Sai as the whole international programme originated from a workshop given by Sathya Sai Baba to an international group of educationists and academics and was developed by the working team in the form of an international programme for an application worldwide. At present, independent Sathya Sai Schools have been established outside India in Thailand, Zambia, Nepal, Malaysia and Australia. The SSEHV programme is introduced as appropriate in the public sector schools in 69 countries in the Eastern Hemisphere (Majmudar,2001).

The five human values and child development

The aim of the EHV programme is to bring out the inherent goodness in each child and help to sustain it by regular practice through the difficult period of emotional growth. Goleman (1996) argued that, emotional intelligence, or EQ, matters more than the intelligence quotient (IQ). It is increasingly recognised that some teaching of social and emotional skills should ideally start in pre-school years. The early school years, 5 or 6 to 11 years are most crucial as the emotional growth is intricately linked with other developments, which include cognition and biological maturation. Thus, the child's development in these years will have tremendous influence in later life.

The core value in the EHV programme is love (Jumsai, 1997). The development of empathy and love are taught through a set of related values such as: caring; friendship; generosity; kindness and sharing. Sathya Sai Baba emphasized that education must lead to a "broadening of heart". This term encompasses an expansion of love and consciousness and universal compassion. When love in this broad sense is combined with the capacity of discernment, it is referred to as truth. Relative truth can take many forms, but when it comes from within oneself as the dictate of 'inner self', it becomes the right conduct. Peace refers to an awareness of emotions, their acceptance and skilful handling, resulting in calmness and balance. 'Peace within' can come from the practice of truth, right conduct and love. When all four values are practiced, non-violence or non-violation emerges as the culmination of all values.

Why Value Education?

The Education Commission(1964-65) 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 majority of Indians, religion is a great motivating force and is intimately bound 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 this purposeful force.”

A tremendous value crisis that the Indian society is facing today is due to personal greed, selfishness, indifference to others ,clash of interests and laziness that have brought about large scale corruption in almost all spheres of life-personal and public, economic political, moral and religious. Apart from this ,the growing consumerism has altered our social values and customs. The present education system, with the emphasis on consumerism and competition for achievements, has sidelined its main concern for the development of the social ,moral, aesthetic and spiritual side of the human personality.

Today, in spite of the outward belongings and enhanced techniques the students are faced with a sense of inner crisis, frustration and seething discontent. The root cause that leaves a void, is the fast erosion of ethical values which have gained a new urgency in the context of population explosion, scientific revolution ,and environmental threats. In the words of John Sloan Dicky:The end of education is to see man made whole, both in competence and in conscience. For to create the power of competence, without creating a corresponding direction to guide the use of that power is bad education. futhermore, competence willfinaly disintegrate apart from conscience.(qtd-Varghese200)

There is an urgent need for a great effort to revive and reform the values of human life. But the educators and teachers are not being clearly oriented towards the national values and ideas, ideals and ideologies that they have to inculcate in the students. Hence, they are not in position to play their role as valve educators. Everybody is convinced about the importance of value education but it is not clear as to what is precisely meant and what it would involve. Indian education stands at crossroads today. neither normal linear expansion nor the existing pace and nature of improvement can meet the of the situation.

One of the causes or the erosion in values is the commercialization of education which has turned centers of learning into sources of income. Overemphasis on the cognitive development function of education because ethical values are unspelt, also relegates them to a very insignificant place. Rigid and authoritarian control, the inertia of the teaching community and the students,

corrupt politicians, and indifferent bureaucrats hinder the growth of a congenial ethical climate. At times educational institutions have no clear perception of their goals and therefore no commanding vision, no defined priorities to sensitise students to human predicaments. It is only by transcending individualistic concerns that a communitarian outlook can be fostered. Today, students are self-centered, grasp at fleeting promise of pleasure, psychologically conflicted and therefore dysfunctional. All kinds of ethical values whether related to self like self-esteem, self-respect, self actualization ,or interpersonal like tolerance, forgiveness, concern, or social like patriotism, equality and co-operation ,are conspicuously lacking even in the so-called highly educated young generation. The fire of competition has defeated co-operation just as material gains have replaced misanthropy, as insensitivity stamps minds instead of compassion

Lack of value education in curriculum

In ancient India, the Vedas, the Upanishads, the epics manifested and upheld the values of Indian society. Imparting value education was the main aim of the teachers of the ancient age (Pathania, 2011). The family system in India has a long tradition right from the ancient practice of the Gurukul system. In the ancient time people lived in compound families and elder taught stories to child at home that develops moral values and after that in Gurukul they also primarily taught value education. Therefore, ancient time value education begins at home and it has continued in schools. However, with modern developments and a fast changing role of the parents, it has not been very easy for the parents to impart relevant values in their wards. Today people mostly live in nuclear families and parents are involved in their jobs and they cannot sprout values at home. Present School curriculum lack emphasize on value education. At present value education is not started at home nor taught at schools in India. Although value education is included in the primary education curriculum but at the adolescent or adult stage, which are the most sensitive stages to build the character of the youth, the curriculum finds no space to value education. However the present curriculum makes them perfect money makers, the best politicians, the well- known doctors, the skillful engineers, the greatest musicians, the marvelous actors but fails to make them realize a bit to their identity as human beings (Bala Harish, 2011).

After independence many commission, committee, policies were setup to improve Indian education system ,but the improvement is not satisfactory because the curriculum is based on social and intellectual dimension of education and less

weightage is given to values and morals. So the impact of Indian education is not fulfilling its desired needs and aspirations. Indian Students are self-centered and their prime target is job security at the first opportunity in the present time. They have scant respect to the sacrifice of Indian freedom fighters; disobey their teachers, never sensitive to social and cultural heritage etc. Students are not compromising in life's responsibility as they found themselves helpless in life's testing circumstances. The student's knowledge seems to be memorized and sharp but their skills, values, morals and spirituality developments are limited in present education system.

If the present education system is allowed to continue, it will fast result in suspicious teacher student relationship, increase violence in the society, corruption, crimes, disrespect of the parents, the fabric of joint family will be torn thereby result in nuclear families, the sacred institution of marriage is gradually diminishing and which will fast result in live in relationship. Everybody wants to be literate, but no one is thinking about excellence.

Our education system has curiously grown in areas like technology sector. In this sector, Indians have proved themselves but in real life, they lack some essential human character. Technical, scientific, astronomical, I.T. and other such education is essential to compete with other developed or developing nations but the element of values and moral based education is also essential so the citizens will be civilized and the country will get its past glory of rich heritage. School is the common platform for all children coming from various backgrounds. Therefore, schools should have to conduct various value education activities that meet the rising needs of modern society (Sailaja B, 2001).

Seminars, conference, workshops on ideas and problems related to ethical values serve the twin purpose of maximizing one's potential and also illuminating the mind through the experience of many. Indeed, lessons in ethics may not be effectively preached from the platform, but they need to be practiced by every member who plays a role in the system. Ethical values can be cultivated casually by examples from lives of religious and spiritual leaders, along with extracts from scriptures of the world that are of a universalistic nature.

The world wide web ,looming as the cornerstone of the information age has revolutionized methods of learning. Knowledge comes almost knocking at our doors with just a click of the mouse. However, the role of the teacher has become even more crucial in making that available to students which is *beyond* texts. Our humble

entry into the worldwide orbit decidedly expands the scope of our firm commitment to the creation and sustenance of a climate affable not only to cognitive knowledge but also knowledge which is founded on ethical values and moral standards of import in every walk of life. Student are subliminally influenced by the character and conduct of their teachers. Higher education can be different if teachers are not indifferent. As transformative intellectuals, teachers must address themselves to individual students when they need direction, recognizing the heterogeneity of the class.

Although universities stand as the highest centers of learning, knowledge and research, their aim is certainly not confined to supplying a nourishing intellectual diet. A University, which has produced scholars who have thrived on doctoral degrees written by others, cannot be worthy of its expected ideals. Leakage of question papers, paid supervisors, manipulative examination result certify that ethics occupy a low priority as material benefits have over ruled a sense of priority even with those who claim to be engaged in the noble profession of dissemination of knowledge. Commitment, contemplation and sacrifice may bring about the much needed transformation.

Ethical values need to be emphasized in higher education because they lead to actualization of innate capacities and elimination of all non-essentials from life. Vivekananda believed that the means of work are as important as the end-if the means are ethical, the end is bound to be productive. If the approximately ten percent who go in for higher education, and later hold key positions of the nation, are well grounded in the significance of ethical values, and if their minds are illumined, India can become torch bearing nation to the world. This dream can become a reality when higher education harnesses youth energy to creative constructive and ethical work, realizing that the survival of humanity is at stake. Expansion of education cannot be allowed to become extinction of human values.

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