CHAPTER V

CONCLUSION

Value oriented education has made a great stir not only in the field of education but also in every aspect of social transformation. Value education as a subject has acquired an increasing importance in educational discussions at all levels during recent times in most of the countries of the world. Value Education as a process of education concerns a wide diapason of learning and activities in the countries of the West. It is as an education in beliefs, attitudes and values leading to commitment towards right action that have been projected as one of the national priority in the National Policy of India on Education (NPE), 1986.

For the last fifteen years, the educational system of Kyrgyzstan has gone through significant changes. They are due to the changes which have occurred in the social-economic and political life of the country. From the past "Soviet civilization" we have inherited a unique patrimony called "Soviet school". For today from that Soviet school we have got almost half destroyed kinder gardens, schools with poor technical equipment, completely abolished vocational schools and scarcely survived.
technical schools and institutions of higher education which have been brought up in the spirit of communist ideology.

Already by the beginning of 90’s nobody doubted about the deep crisis of the educational system. The government took some measures against the crisis situation of the system but they were mainly occasional and could not improve the situation.

In fact, this general crisis of the whole educational system has been unleashed by the transition period, and from its hard economic situation, poverty, and corruption at all levels, and all this is getting ‘poured’ out into the degradation of values in general and in particular the moral values. Consequently it results in destroying formation of individual and social consciousness, character and mentality. Predominant utilitarianism during several years caused dehumanization of the culture, destroyed most of the moral, spiritual values without offering anything instead. The traditions lying in the base of spiritual life of the previous generations, the ways of preserving the culture have been lost significantly.

Another important thing to be pointed out is that Kyrgyzstan became a nation-state at a very critical world situation. It is the unipolar world with the development of
science, technology and information along with globalization and human rights. In the field of education, there is tremendous amount of knowledge and information but there is a lack of wisdom to make use of it. Kyrgyzstan in particular is facing an educational legacy of Russian dominance with the economic and technological challenges of post cold war period. It is under this complex world situation and domestic constraints /challenges/expectations that we have examined educational concepts and ideals of India (Mahatma Gandhi) and Kyrgyzstan (Chyngyz Aitmatov).

Aitmatov's creative writings include works where he is up to the crisis of Soviet educational system. He shows the alarming consequences of the crisis. Another major theme in Aitmatov's stories concerns the inequality that exists among the male and female members of the traditional Central Asian society.

Yet another theme that concerns Aitmatov is the conflict between good and evil, especially his conviction that good nearly always triumphs over evil. Intertwined with ideology and politics, this theme is often interpreted as the inevitable triumph of socialism over capitalism. But in the context of our research, we have given more attention to his creative insights about education, crisis of education and its consequences.
He is bothered a lot by the present state of the education and upbringing of the young generation. The time has changed, people have changed and the old values have changed as well. The immense progresses in science and technology and their application in the developing country like Kyrgyzstan have influenced life stile of the people and caused major changes in values. The minds of the youth are captivated by the western culture projected on the small screen through the satellite TV. Life has become faster and more complex and people have little time to look at the perennial strength of our traditional (national) culture and erosion of human values. The shift in attitude from spiritualism towards materialism is causing a never ending race to acquire the latest items available in the market as the line dividing the concept of need and luxury is getting thinner. The modern communication media offers in a very attractive way all sorts of stimuli and inputs about what to believe, how to behave, what models to follow, what type of life-style to copy and so on. The peer group influences ideologies of political leaders, movie stars and other important lay of society and adds to the confusion of the confused mind and poses a dilemma to the youth today.

Thus for the time being Kyrgyzstan is going through/undergoing reorientation of values and as it is pointed
out by Chyngyz Aitmatov, very often not to the right direction. Quite often the nation's requirements to morality and attitude are neglected and first preference is given to the western way of behaving which should not be welcomed in the society. Thus, the media, TV, radio do a lot to imbue western style in everything. One can not help agreeing with Chyngyz Aitmatov since his worries are not baseless and deeper look must be taken into his worries. It is vital to act upon his advice which is indeed on time.

According to Aitmatov, moral upbringing is connected with the notion "personality", with the person's strivings to self affirmation. He assures that our time needs vivid personalities and education. Secondary education can not help paying much attention to the most important fact that the special feature of man's character is the desire to express himself as an individual (person). If there is no such possibility, then desire to be creative gets over and it causes disappointment and real qualities of a person will be hidden behind the faceless mask of an ordinary person.

Aitmatov believes that mankind's socio-political, economic, and ideological, even environmental problems would disappear if education could be advanced beyond rote memorization, and if a true community concern, a true love, could meld humans and
nature. Aitmatov's dialectics of love views man for what he is rather than for what he seems to be.

Thus, Chyngyz Aitmatov says that nowadays there is a big necessity for moral purification, for making moral codes in the frame of democratic renewing of the society. This important task is, first of all, of the schools and of the teachers. “We can see most negative events in embryo what means we can foresee about its development and localization.”

Assertion of virtues in human relationships, accordingly, in the hearts and spirits of the new generations is a holy duty of teachers. And to fulfill this duty we must keep in mind that we, adults, should think and look deeper upon our relationships with children. Aitmatov alerts about the fact that in the process of personality forming, moral values such as honesty, conscience and decency are not preferable ones nowadays. It has almost become a conception that doddery, being high-handed, having some cushy job somewhere in the markets or being at service abroad are the tools for success. Thus, the conception of the social justice is distorted; the criteria of human being's real significance are getting changed.

In essence, the evolution of his creation is an evolution of the philosophical rethinking of the crisis of education and

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culture. "Crisis of education today is obvious phenomenon. It is a reflection of social crisis of former USSR"\textsuperscript{134}.

The idea of social 'mankurtizm' (being without any memory or state of completely 'memory less') as a fundamental base of the crisis of education and culture goes through all his works. All his works represent artistic embodiment of the fight of two cultural powers - creative and destructive. The people who are a great power creating and making culture present the first one, and the second one is bureaucratic intelligentsia which is a power of destructing in the face of some Soviet bureaucrats - 'chinush'.

Crisis of education and culture is clearly as a crisis of, first of all, the whole nation conditioned by the absence of moral principles of some people, particularly, of nomenclature intelligentsia. Crisis of culture, expressed in the form of national crisis, has been conceptualized as a crisis of Conscience, crisis of Morality and crisis of Memory. "The crisis of education and culture is clearly as a crisis of the nation, conditioned by the absence of moral principles"\textsuperscript{135}. To make everyone the same in obedient subordination, servility without knowing his/her own language, own traditions and customs and knowing only the rules of absolute subordination was an essence of the crisis of

\textsuperscript{134} Boldjurova I.S., \textit{Ne zabruditsa v labirintah istorii}, Bishkek, 2001. s.148
\textsuperscript{135} Asanova U., \textit{Filosofia Obrazovania}, Bishkek, 2001. s.142
Soviet system of education and culture. Deep breaking of moral values has been a phenomenon since the twilight of Soviet period.

Although Chyngyz Aitmatov has done very significant work in pointing out the crisis of education and culture, degradation of the value system (moral standards), he does not put forward any tangible ideas upon resolving this tremendous crisis. It is assumed that as a great philosopher only he has deeply philosophized upon the developing crisis and did great efforts to give a profound view on this and alert the society and the government by his writings.

Unlike Chyngyz Aitmatov, Mahatma Gandhi, a philosopher, an educationist, a politician, a social reformer and a man of deep conscience has critically analyzed the educational system of the British rule in India. He did tremendous contribution in introducing the indigenous approach to educating Indian people. He wanted to base education on indigenous culture because otherwise it would take the educated unfit for the community and make them foreigners in their own land.

So, like Aitmatov, he was very much concerned about the crisis of indigenous education, culture and the impoverished vernacular: “As a result of English being the medium of instruction we have lost originality. It is my considered opinion
that English education in the manner it has been given has emasculated the English-educated Indian, it has put a severe strain upon the Indian students' nervous energy, and has made us imitator. The process of displacing the vernacular has been one of the saddest chapters in the British connection.”136

Gandhi's philosophy of education is the result of his philosophy of life. As education is the dynamic side of philosophy, his educational thought shows his approach of a social reformer. Education becomes a mean in his philosophy to cherish all those ideals which he wanted to realize.

Gandhi does not see any use of literary education, he is certain that literary education is no good without character: "Literary training by itself is not of much account. Remember that unlettered persons have found no difficulty in ruling over large states. President Kruger could hardly sign his name.

... Literary Education is no value, if it is not able to build up a sound character. What is literary education worth of it cramps and confines us at a critical moment in national life? Knowledge and literary training are no recompense for emasculation."137

137 Ibid. p. 80
So, he was greatly pained by that system of education and he wanted a new pattern of education. He considered British education defective on the following three grounds:

- it was introduced by an alien rule sustained on a foreign culture to the almost entire exclusion of indigenous culture;
- it ignored the culture of the heart and confined itself mainly to the head;
- real education is impossible through a foreign medium.

Considering education itself as a great value, as a means for all round human development, Gandhi gave importance to character building and reshaping of the attitudes and values. According to him, education is a means to reshape our impoverished indigenous value system and is to be value oriented.

Unquestionably, it is a matter of educating the feelings and emotions; it is the "training of the heart" and consists of developing the right feelings and emotions; it is a matter of creating the warm, kind and right atmosphere. Consequently, value education operates on the level of ideas, beliefs and ideals. This confirms that the important aim of value education is an ability to make moral judgment based on sound reasoning.
C. S. Lewis said, "Education without values, as useful as it is, seems to make a man more clever devil." Indeed, despite the achievements in many fields but without well defined value orientations in education, Kyrgyzstan is little more than a small island of more clever but less concerned people. Decisively, value education as a subject must attract the best and the brightest ideas and should be one of the top priority issues at all levels, otherwise, as a result the youth will keep moving towards some negative characters. Level of civilized manner will get down as well as the level of discipline, especially work discipline. By now they are already not satisfied by their jobs what causes a feeling of indifference to it. The peculiarity of this situation is a significant difference between the real job they have to do under the existing circumstances and the standard job, that is, the desirable activity. As a result, today the youth is worried about the material wealth more than moral values. Evidently it has started suffering. And when youth suffers, the future suffers.

In the conditions of big social changes, crisis of human values and mass development of consumers' interests, the status and role of youth is becoming topical very much from the point of future perspectives of the country. And education has to play

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138 www.jrn.columbia.edu/faculty/schmemann.asp - 7k
a big role in defining right human values for our youth and is one of the most essential things needed not only to maintain a successful life, but it is an extremely essential thing to maintain right values, high moral standards in our life so that we have common sense about what we have to live for.

Thus, the necessity of radical reforms in the Educational system of the country in general is a must and what is more than just must is to introduce a value education at all levels. And here as it seems to us, Gandhi's educational concept could be applied to Kyrgyz society as an ideal concept for reshaping impoverished education, culture and vernacular what is extremely necessary for nation building, for building a new democratic society.

Though extremely big number of considerable research work has already been done on Gandhi's thought, we have given a new orientation to the whole framework of our research. We have explored Gandhian thoughts on values in education, and explained how it can be relevant to the contemporary problems of value oriented education in Kyrgyzstan, and also to the problems arisen out of the world crisis of values.

This new orientation will ensure that our research work will be accepted as meaningful by the young generations of the both
countries which are to confront the contemporary issues on the crisis of values.