CHAPTER I
INTRODUCTION

System of education is an important aspect of statehood, quality and effectiveness of which, in essence, defines the development mechanisms of the intellectual potential of a nation, social and economic development of a country. Education is an important element in supporting economic and political reforms. Therefore, it should be aimed to preserve and develop the intellectual potential of a nation. Education, as an investment in national development, should have a pivotal role, vital place and share in strategic development of a country. Thus, education has a fundamental role to play in personal and social development. But one can not see education as a miracle or a magic formula opening the door to a world where all ideals will be gained, but as one of the principal means available to foster a deeper and more harmonious form of human development. It is also an expression of affection for children and young people, whom we need to welcome into society, unreservedly offering them the place that is their own by right - a place in the education system, to be sure, but also in the family, the local community and the nation. This elementary and important duty has to be constantly brought into mind, so that greater attention is paid to it.
In the last millennium there was an emergence, sustenance and collapse of socialism. With the collapse of socialism several nations came into independent existence including Kyrgyzstan. Before 1990s, there was the socialist model of education, which was based on the communist ideology, proposing, first of all, a law of priority of the community interests, that is, the interests of a society is primary and the interests of a person is secondary. All this is needed to be fundamentally transformed in the light of the changing world situation; a change in the former stereotypes of consciousness, former style of life and to replace them by new laws, new values, and new style of all activities.

After gaining independence on the 31st August, 1991, Kyrgyz Republic has come across with new challenges of the new type of society, democratic society. New democratic society is dictating its own rules for everything, including value systems. Old values, which were of socialist type, do not work anymore.

Another factor causing degradation of values is that the new millennium advances in science and technology and their application in a developing country like Kyrgyzstan have influenced life-style of the people and caused major changes in values. The minds of people are captivated by these advances and they are making great impact on the society and it is being
felt in all sections of the society as corruption, nepotism, favoritism, etc.

Thus, the new millennium is different in almost all terms. There is more knowledge, more information, more access to human interaction in terms of education, culture and civilization, but is there any basic human values, which can go along the side of education? In this millennium everything is under movement - people move from one place to another place, resources move, consciousness moves, but are there any basic values, with which one can live at any place in the world?

One of the most critical problems Kyrgyzstan is facing as an independent country is to reestablish values in academic institutions and value crisis is a phenomenon growing rapidly. After the independence, quite rapid strides took place in many fields, but the people lost character and pride in their moral values. It is said that if an individual loses his wealth, he loses nothing; if he loses his health, he loses something; but if he loses his character, he loses everything. What is true of individuals is true of nations as well.

However, right after the Soviet Union broke down the old education system was still going on. But, in late 90s, the state of education proved to be inadequate to meet the demands of independent Kyrgyzstan's social development. It is obvious that
social and economic development strongly depend on the state of education. So, monopolised education, centralised administration, bureaucratic obstacles, obsolete educational technologies and ideological contents became an impediment in developing a new democratic society. The society as a nation, as a state, has become open to the challenges faced by the world. So, it became an imperative to introduce such value systems, which are not totalitarian in nature but pluralistic in content and context. Kyrgyzstan became a democratic country where people of different religions such as Islam, Christianity, Judaism, Buddhism and others can live successfully in harmony on healthy and good 'soil'.

Unfortunately, the people in Kyrgyzstan tend to think that economic development should be reached first and new values are next to be thought of. Indeed, it might seem that searching for new values is not actual for today. In current situation in the country, when the problem of daily bread seems to be the number one problem, thinking about values seems to be out of the reality and practical life; pragmatism, business and commerce have become a dominating form of being and existence. Human values are thought of very rarely or thinking of them is just a formality. A wild market, which is developing
nowadays not only in Kyrgyzstan but in all CIS countries, is against human values, seems it removes human values from our agenda. Meanwhile, in the society such negative things as corruption, religious extremism, immorality, violence and many other problems are progressing. It is especially true for the youth. It says about disability of the educational institutions to give appropriate programs on ethics and moral teachings. Education is the one which ought to fight against all these negative things in the society, that is, it is a holy duty of education.

It is known that the history of societies, which underwent transition period, always faces problems in terms of human values. Inflation of moral values can bring to depreciation of life. Therefore, today there is a need for a new approach to the problems of human values. And this new approach should be able to overcome the traditional way of thinking about values only as a form of social consciousness.

Without right and appropriate values no one can guarantee that the youth will not adopt the ideas of extremists or anything else in attempt to fill the vacuum in their souls. What values and how should those values be taught? How to effectively reorganize and improve the educational system to promote new values?
What can be adopted in terms of values from other societies? What are other countries, which are undergoing or underwent transition period as well, are doing against the erosion of values? What is working best for them, and why? These are some of the pertinent questions and issues that need to be addressed and resolved.

Indian system of values, in particular, Mahatma Gandhi’s values in education might be taken as an example.

"Character-building, I would try to develop courage, strength, virtue and the ability to forget oneself in working towards great aims. This is more important than literacy; academic learning is only a means to this greater end"\(^1\). This is the famous answer of Gandhi to the question: "What is your goal in education?" can be a formula of Gandhian values in education. Literacy can not be the ultimate end for education. So, Gandhian aim of education is human transformation rather than simply to acquire information. Today, in our society’s ethics, morality, compassion and other such values are working only in theory, but they are not implemented into practice. It is thought that this is the problem of education first of all, since,

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according to Gandhi, the very implementation of these values is the very core of education.

Education was very close to the heart of Gandhi because he was sure that it is the most powerful instrument of human and social transformation. Also, he had revolutionary ideas about educational goals and strategies. He tried to break certain established idols also. First, for him literacy is not an ultimate end of education; it also is not the beginning of education. Secondly, mere intellectual knowledge is only one aspect of education; there are other aspects like proper training of will and emotions and character building. Thirdly, individual development is not like a watertight compartment. It goes hand by hand with the development of society. Consequently, an individualistic value of education is a wrong and worn out conception. Fourthly, we can neither deny the contribution of science nor we can close our eyes towards the exploration of our inner self. The modern culture has become the culture of extravagance and endless wants, it means that we adopt an attitude of voluntary simplicity and non-possession and we will become a slave of our desires and wants. For these things, we must look within -education of the Spirit, rather than education of matter. And lastly, "if education has to become relevant, it must cultivate the value of peace. Peace-education has a
tremendous relevance in the present global crisis". We need to find out the alternative to war and violence. Peace-education is not a play of Gandhi; it is a necessity for the preservation of the present civilization.

So, culture of heart and development of character was the uppermost in the mind of Mahatma Gandhi. Character is above intellectual knowledge, which is valueless without character. A weight of virtue is worth plenty of high scientific knowledge or skill. The true "aim of education is not only to prepare a man for a profession, but to make him perform functions other than the production and transmission of wealth or his direct. self-preservation." He must be awakened of duty to society, nation and humanity. Ideas and ideals quicken the moral life of people and bring dynamism and purity in social life.

The main stream of Gandhi’s educational thoughts is that education is not an amount of information, which is put into our brain and makes a mess there. We must have life-building, character-making assimilation of ideas. "If education was identical with information, the libraries would be the greatest sages in the world and encyclopedias the Rishis." Then we may have the most intellectual people the world ever saw. But it is

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4 Ibid., p.302
thought that only intellectual education alone without taking care of our hearts will be the evil for our future generation, for civilization.

In this context we will be analyzing the education policy introduced by Mahatma Gandhi (1869-1948) as a founder of value oriented education in India and Chyngyz Aitmatov (L.-1928), whose creative works are considered to be an evolution of philosophical interpreting of the crisis of education and culture in Kyrgyzstan.

With this purpose, we have divided the present thesis into the following chapters:

CHAPTER I. Introduction

CHAPTER II. An Historical Account of Value – Oriented Education in India and Kyrgyzstan

Section (a) – Education and Value – an Outline;

Section (b) - Two-Tier Value Systems as Found in Vedas and Upanishads in terms of Abhyudaya (Achievements) and Nihshreyasa (Attainment or fulfillment);

Section (c) - Critic of Soviet Educational System.

In this chapter we are taking up some of the most basic issues concerning value systems in India and Kyrgyzstan. It tries to define the nature of notion ‘education’ and ‘value’ and gives an
outline to the basic issues concerning them; then we are analyzing the two tier value system found in Vedas and in the last part of the chapter Soviet system of education is going to be critically analyzed.

CHAPTER III. An Exposition and Analysis of Mahatma Gandhi's Educational Ideals

Section (a) - Critic of Macaulay's Educational Policy;

Section (b) - Gandhi on Education: Character-Building, Self-Dependence, Indigenous Approach and Self-Confidence.

In this chapter, we shall analyze Gandhi's educational insights which were aimed to overcome the British educational policy based on Macaulay's minutes. There was a suppression of indigenous mode of educating people and this subsequently led to the erosion of indigenous values. Gandhi wanted to revive and revitalize India's indigenous value system and mode of educating people. So, being under the similar circumstances, we might take up the same procedure in Kyrgyzstan:

CHAPTER IV. An Exposition and Analysis of Educational System and Ideals of Kyrgyz People

Section (a) - Kyrgyz Education in Pre-Soviet, Soviet periods and in Kyrgyz Republic;

Section (b) - Aitmatov on the problems of Education and
In this chapter, we are going to discuss, expound and critically examine the three periods of education in the history of the Kyrgyz people: pre-Soviet Kyrgyz, Soviet Kyrgyz and post-Soviet Kyrgyz education. No doubt, the most crucial and vital period among them is the Soviet period which we are going to dwell on more. This is an educational system which was introduced in Kyrgyzstan since 1924 and was prevalent till 31st of August, 1991 i.e. before the collapse of socialism and breaking up the Soviet Republics. We wish to bring out the deep insights of Chyngyz Aitmatov (L. 12th November, 1928) into the problems of education and upbringing of youth. Aitmatov's creative writings include works where he is up to the crisis of Soviet education system and alerts about the consequences of the crisis. We will give more attention to his creative insights about education: crisis of education and its consequences. We will go through the indigenous values of the Kyrgyz. *Epos Manas* is the greatest recourse of indigenous values for the Kyrgyz. In particular, *The Seven Testaments of Manas* for the Kyrgyz are considered to be the most respected ethical and moral standards. Also, here we
raise the issue of mother tongue and discuss its real state and importance for nation building process.

CHAPTER V. Conclusion

The conclusion brings closure summing up our points and providing a final perspective on the topic.