CHAPTER II.

A Historical Account of Value – Oriented Education in India and Kyrgyzstan

In this chapter we are going to take up some of the most basic issues concerning values and educational systems in India and Kyrgyzstan. We have divided this chapter broadly into three sections, namely: Section (a) – Education and Value - an outline. It tries to define the nature of education and values and gives an outline to the basic issues concerning them; Section (b) - Two-tier Value Systems as found in Vedas and Upanishads in terms of Abhyudaya (Achievements) and Nihshreyasa (Attainment or Fulfillment) and Section (c) - Critic of Soviet Educational system. We will propose that Kyrgyzstan has become a free state after the disintegration of socialism, its mode of education and values are in the process of getting transformed. Indian value system seems more suitable to the challenges and aspirations of the people of Kyrgyzstan.
Philosophical investigation into the terms 'education' and 'value' is necessary, since it requires an analysis of the content, the dynamics and the intercommunication with other phenomena. This is the method which must be kept in mind and which would not allow us to look at the object as if it is something undeveloped, one-sided, and unconnected with other phenomena.

Concept of Education

The meaning of the term education is to improve people's mind or characters by teaching them something, that is, to give a character to human being as human being and it is derived from the verb 'to edify'. 'Education' may be defined as follows:

1. a) Act or process of studying or teaching; also stage of such process;

   b) Knowledge and development as a result of educating process;

2. Field of research which deals mainly with the methods of studying and teaching at schools.
So, terminologically ‘education’ can be defined as “a formation process of corresponding character” and as “a result of that process.” Obviously, terminological definitions can give only general ideas about education. Only philosophical approach to explain the meaning of ‘education’ can provide deepest explanation.

The Russian educationist A. Lunacharsky in his speech “What is education?” says: “Obviously that when people had to define what human being must do with himself and what the society must make out of him, a picture of human being’s character, made of some material, had been drawn up. Educated person is a person in whom human character is dominant.”

Marcus Tullius Cicero, Rome’s orator and writer of verses, letters and works on philosophy, underlines state importance of education: “What the best and biggest gift we can offer to the state if not a teaching and educating a youth, especially at present time’s morality, when the youth is spoiled so much that it needs to be controlled by great efforts.” And Philip Millington emphasizes that “Educating youth in a right way is what has much greater meaning than conquering Troy.”
educating but educating in right direction is of vital importance. Another interesting statement comes from Joan Simon who called education as a "method of man’s formation within the society". And indeed, at this point the process of education must catch together all forming factors: family, friends, influence of religion, teaching handicraft, particular system of relationships between urban and rural areas and others. All this is a whole complex of different relationships which gets more and more complicated in proportion as society develops. She writes that "education is a process or sum of processes during which child’s different skills are developed as a result of his own activity directed by the adults." She emphasizes that education should be considered as a whole process and we should learn how to manage it scientifically.

Interpretation of education as "character formation" was given by Johann Heinrich Pestalozzi, the Swiss educator who envisioned a science of education based on the psychology of child development. He points out that "education is nothing but an idea of the natural development and formation of human’s inclination and power... . Education, which is conformable to the environment in its essence, provokes a striving for perfection, a

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9 Ibid
striving for the perfection of human power... The full and fruitful development of the child according to his own nature is the goal of education."\(^{10}\)

Kyrgyz philosopher Umut Asanova, who has done a considerable research on philosophy of education, considers education as a formation of a person: "Education or formation of a person is a very difficult, multi-staged and multi-factored process. Let's take education or formation of a person as a whole process. It consists of biological process of the development of human being's organism from birth till his death and the process of his intellectual, moral and spiritual development... Hence, education is a formation and development of a person as a human being."\(^{11}\) So, while defining the meaning of education we can consider it as a whole process which does not have any time limitations.

One of the most eminent philosophers of contemporary India Prof. Chattopadhyaya D.P defines education in the following way: "Learning and education are a journey from the darkness to light, from the ephemeral to the durable, from the perishable to the imperishable. Learning is elucidative, vocative


\(^{11}\) Asanova U., Philosphia Obrazowania. Bishkek, ILIM,2001. p.18
and inspirational. Education is enlightenment, attainment and accomplishment. Education is edification much more than erudition."\textsuperscript{12} It is a continuous process of growth, change and an added capacity of growth at its each stage. The same point of view on education is expressed by Thorndike E. L.: "The word education is used with many meanings, but in all its usages it refers to changes. No one is educated who stays just as he was. We don't educate anybody if we do nothing that makes any difference or change in anybody. The need of education arises from the fact that "what is" is not what "ought to be". Because we wish ourselves and others to become different from what we and they now are, we try to educate ourselves and them. In studying education, then, one studies always the existence, nature, causation or value of changes of some sort."\textsuperscript{13}

Education is not only a change within us; education also helps people in changes. This benefit has become increasingly important since social changes today take place with increasing speed and affect the lives of more and more people. Education can help a person understand these changes and provide the skills for adjusting to them.

\textsuperscript{12} Chattopadhyaya D.P., "Value In The Context Of Learning" in Value-Oriented Education Theory and Practice, edited by Kireet Joshi; New Delhi, ICPR, 2002 p.153
Education ought to provide a freedom for the creative work of thought, consciousness and activity. Education lays the "basement" for a society to be built on. Quality of the society is a consequence of the quality of education. Accordingly, education can have and does have a fundamental role to play in personal and social development. Social importance of education has been prominent from the time of Plato who emphasized that it is the duty of the state to provide the quality of education to all young minds and it should not be left on the individuals or the so-called experts to buy or sell education. He, in his criticism of Athens, says: "Education, which should be the major responsibility of the State, had been left to individual caprice and to the individual's capacity to pay. Here again was a task which should be entrusted only to the expert and to the man of proven probity. The future of any State depends on younger generation, and it is therefore madness to allow the minds of children to be moulded by individual taste and force of circumstance. Equally disastrous had been the State's Laissez-faire policy with regard to teachers and schoolmasters and sophist-lectures. It had allowed anyone who wished to earn his leaving in this way, whatever he taught. As a result the man in the street, under the influence of irresponsible publicists, demagogies, and rhetoricians, had ceased to believe that such things as law or
justice existed. The equalitarian philosophy which held that each man’s opinion was as good as his neighbor’s, had destroyed respect for authority and had turned democracy into licentious anarchy. Disregard of education was primarily responsible for this.”

But one can not see education as a miracle or 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 and by that to reduce poverty, exclusion, ignorance, oppression and war. Education 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 theirs 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.

Thus, in its essence, education is the process by which people acquire knowledge, skills, habits, values, or attitudes. Ideally, education should help people develop an appreciation of their cultural heritage and live more satisfactory lives, to acquire skills that make their lives more interesting and enjoyable and to

increase their knowledge and understanding of the world. It should also enable people to become more productive members of society, both as citizens sharing in democratic processes and as workers in the economy.

Education involves both learning and teaching. Sometimes, people learn by teaching themselves. But they also learn with the help of other people, such as parents or teachers. Parents are the child's first and perhaps most important teachers. They teach their children attitudes, habits, and values that help shape the children's character and remain with them throughout life. But few parents have either the time or the ability to teach their children everything they need to know. Instead, parents turn over many educational responsibilities to professional educators.

Figuratively saying, education provides knowledge what is an eternal wealth for human beings "going" with them everywhere and till the end of their lives, in other words, a real wealth is knowledge but not money or property what is not steady. Only knowledge can bring human being to the top of his aspirations called fulfillment. So, in general, the aim of education is to develop human personality into the stages of achievement and fulfillment.
No doubt that education has aims but the question is what these aims are? Some educators hold general aims, number of scholars have quite specific aims. Some notable philosophers of education, in particular John Dewey and R. Peters, have questioned whether the concept of an aim is applicable to education at all. Nevertheless, it is commonly assumed that "values, valuable changes can be taken as an aim of education". Education does not imply that only changes must take place, it implies that the changes must be for the better and regarded as worthwhile. That is, it should have a reference to values. As J. O'Connor puts it, "Education refers to, among other things, a set of values or ideals embodied and expressed in the purposes for which knowledge, skills and attitudes are imparted and so directing the amounts and types of training that is given"

Whatever is the relationship between values and aims in education, one can be sure about the following – values are important factor in defining the meaning of the term 'education' and whenever we talk about education and its aims, the term 'values' must be emphasized.

So, being value-oriented is a must for education. But before reasoning about value-oriented education, let us again

take an excursion into the historical domain concerning the term value.

**Concept of Value**

The term value is used widely not merely in philosophy, sociology etc., but in our everyday life as well, consequently it is something ubiquitous. We read, hear and speak of values of different kinds like economic, social, human, moral, national and educational as well as of changing values, eternal values and 'erosion of values'. Let us give a try to analyze some approaches to defining the notion 'value', and on the base of it, to give the definition which would be in common usage and understandable for each.

Beginning terminologically, a value is one's beliefs about what is morally right and wrong and what is most important in life. This point of view has been expressed by R.C Das.: “Values are those ideals, objects and preferences that are universally good and desirable and are committed to what is right, important and true. Values are those that we cherish to live a life of excellence and intrinsic goodness in accordance with the accepted ideals of the country.”\(^\text{17}\) By its very nature it is something that has worth, utility and importance. T.V Kunnankal has articulated the very essence of values in an

extremely precise and apprehensible way: “Value literally means something that has a price, dear, precious, or worthwhile, and hence something that one is ready to suffer and sacrifice for and which gives a reason to live and if need be, a reason to die. Values bring to life the important dimension of meaning. They are like the rails that keep a train on the track and help to move smoothly, quickly and purposefully. Values provide motivation, moving power. They identify a person; give each one a face, a name and a character. Without values, one floats like a piece of driftwood in the swirling waters of the Jamuna or Ganga or Cauvery. That is why values are central in one’s life, to every life and define the quality of that life, making its breadth, length and its height.”18 Another important and interesting point about the basis of values follows from the same scholar: “Values have three essential anchor bases: firstly, values are anchored in the “Head”. To secure this anchoring, I must perceive and see reasons why something is valuable and become intellectually convinced about its worth. Secondly, values are anchored in the “Heart”. It is not enough to have the logic of the mind, but the person must experience the feel of one’s heart that something is worthwhile. As a result, an understanding heart can move towards what is perceived as prize-worthy. When the head and

the heart are involved, the third anchor base also comes into force, namely the domain of action, namely the "Hand". Such values that touch both the head and the heart will necessarily lead to a personal stand and so to decisions and actions."\textsuperscript{19}

Further he suggests the way of checking on 'value indicators': "Is there a defined goal, an aim or purpose and not mere mouthing of some vague generalizations or pious sentiments? In other words, is there personal conviction, rather than repeating what others say or think, for one reason or another?

Does the value (expressed in a goal or aim) provide energy, motive force, and zest to the person? If the value does not move the person to action, in a concrete situation, it is easier only a head value or may even be a value of someone else and not yet an internalized or personalized of one's own. In either case, it will not energize me, namely provide that strange enzyme that suddenly provides zip and energy to someone who is tired, weak, hungry, disgusted, etc. and provokes him to action, energetic action, demanding a great deal of effort. This is the heart indicator.

Does the value concretize itself into action? If there is only talking, giving reasons, writing about values, preaching about it in the School diaries and assembles, but not translated into

\textsuperscript{19} Ibid, p.2.
action, one needs to examine the soundness of the Head and the Heart attachment to the values. If the Head and Heart anchor bases are strong, the third will naturally and necessarily follow. This is the hand indicator.”20 So, values are not something abstract what is just for talking and thinking about or just having for the sake of having. It ends up in concrete action, that is, its ‘destination’ is a concrete action. Any behavior is an outcome of a value for value motivates for further behavior. People get attached to values, in response values ‘control’ and ‘guide’ human behavior. In other words, value is a factor which affects human behavior. When we talk of human values, we generally refer to factors which affect human behavior and emotional attitude. So, human behavior is guided by values. It is ‘accepted by the sub-conscious mind, is understood by all and perceived by the individuals.’ It is ‘a behavioral concept’, ‘set of normative standards’ on the basis of which we make our choices of alternative courses on actions ‘A behavioral concept’ means what is desirable that is valued. Such desires are conditioned by physical, biological, cultural, religious, societal, political, and economic and many other factors. And like changing is a law of nature, values are relative.

20 Ibid, p.3
Continuing the efforts to define the meaning of values in a more scientific way, John Dewey's view on it comes next: "A value is an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence. A value system is an enduring organization of beliefs concerning preferable modes of conduct along with a continuum of relative importance."²¹ It indicates the social and cultural meaning of certain phenomena of the reality; it can be described as the socially defined desires and goals that are internalized through the process of conditioning, learning and socialization. We value what we desire to have or to be. The guiding principles of all our activities are valued in terms of how far they are conductive to the goal. For instance, one wants to become a scientist, accordingly, he values libraries, books and studying in the library, that is, he values most mental activities, but he does not value physical activities.

Yet another interesting view on values is according to Indian tradition; here the term 'value' has been derived from the word 'mulya' which means 'root', it also means 'the end'. Here, values are not only the highest thing one aspires but also they are at the 'root and at the end of everything'.

Here, as it seems to us, it is also appropriate to mention that a distinction should be made between values and virtues. A value could be very universal, idealistic and may even not be followed completely. Virtues are dispositional or behavioral in nature and content. Education is such a phenomenon where we find that values and virtues have got a meeting place. Education tells not only what could be the highest value, for instance, renunciation or non attachment. It also tells how to work on livelihood and live with fellow beings in the society. It is only in the ultimate analysis that we find virtues are guided by the values and education plays an important role in this interface. Thus, "Values indicate truth, goodness, beauty and right."\(^{22}\) We need it for the improvement of the quality of life. We are always required to choose between different courses of action and here our choice is dependent on value alternatives. It indicates a person's preferences and taste. It answers our requirements such as need, interest, attitude, behavior and social standards. We prefer one thing to another, thinking that our choice will help us to realize our values. It helps us to make goals and achieve them. Therefore one's particular value awareness is very important.

\(^{22}\) Yuktananda S., *Values and Ourselves*, New Delhi, Vivekananda Nidhi, 1989, p.1
Some more important points follow from the verb “to value” what would supplement the above discussed and they can’t be stated in a better way than by quoting the following words of John Dewey: “To value means primarily to prize, to esteem; but secondarily it means to apprize, to estimate. It means, that is, the act of cherishing something, holding it dear, and also the act of passing judgment upon the nature and amount of its value as compared with something else. To value in the latter sense is to valuate or evaluate... . On the one hand, it denotes the attitude of prizing a thing, finding it worth while for its own sake, or intrinsically. To value in this sense is to appreciate. But to value also means a distinctively intellectual act – an operation of comparing and judging – to valuate.”

As we have mentioned above, everyone deals with values in everyday life since life itself is an assumption about ‘good’ and ‘bad’, ‘right’ and ‘wrong’, ‘truth’ and ‘untruth’, ‘beauty’ and ‘ugliness’ and what is important in our life. Values are for everyone. All of us have values, but values are not the same for all of us, since values have a personal dimension, that is to say that what is of value and hence prized by one may not be a value to another. Therefore the same values can not be imposed to everyone.

Talking about value itself definitely provokes the following three major issues without discussion of which the talk about values would not be complete:

- Why do we need values; why do we need to stress on values?
- What are the values that should be imparted?
- How the values are to be integrated into the education system?

These, quite obviously, are the main questions that arise whenever the question of value education is taken up.

The first question is: why do we need values? The answer seems to be clear – there has been a major distortion of values. Let us be clear about this distortion.

The crisis today is not so much intellectual as spiritual. We are leaving in an age when vast technological changes have brought widespread transformations in societies. These transformations have overtaken us and knowledge is today growing at a fast pace which was not dreamt of some decades ago. In fact, the present age might be termed the ‘Age of Informatics and Communication Acrobatics’. But the crux of the time is that human spirit finds itself in a quandary. It is terrifying to think that the time when “the falcon cannot hear the falconer” is coming and more terrifying thing is that human
spirit is almost failing to raise itself to take the bull by horns. The diagnosis of the state of moral degeneration is spelt out by Bhagavan Baba thus:

"Wealth is worshipped as God. Pride has become a creed. Selfishness is entrenched in the intellect. The ego is flaunted and desire have become an adornment. Righteousness has become a mere figureshead in the world. Compassion has dried up. Gratitude has waned. Hypocrisy has become the hallmark of Life. Love and affection have become lustful affections."²⁴

Fromm's evolution of modern man can add more to Bhagavan Baba's view:

Man today is fascinated by the possibility of buying more, better, and especially, new things. He is consumption-hungry. The act of buying and consuming has become compulsive, irrational aim, because it is in an end itself, with little relation to the use of, or pleasure in the things bought or consumed. To buy the latest gadget, the latest model of anything that is on the market, is the dream of everybody, in comparison to which the real pleasure in use is quite secondary. Modern man, if he dared to be articulate about his concept of heaven, would describe a vision which would

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²⁴ Benedictory Address of Bhagavan Baba at the Eighth Convocation, New Delhi; November 22, 1989
look like the biggest department store in the world, showing new things and gadgets, and himself having plenty of money with which to buy them. He would wonder around open-mouthed in the heaven of gadgets and commodities, provided only that there were ever more and newer things to buy, and perhaps his neighbors were just a little less privileged than he”

Those values in life today have been severely affected also by reasons due to our aggravating aspirations and ‘sky kissing’ life style is undeniable.

Rapid strides have been made in acquisition of knowledge about the outer world, in the growth of physical sciences, and in discovering the wonders of the materialistic means. Meanwhile, we forgot inner self. And the result is before us – emotional imbalance, moral degradation, economic barbarism, corruption, tension, terrorism, other crimes, dreadful diseases. And what we have achieved is powerful weapons, faster communications, computers, production of more and more consumer articles to satisfy our growing lust and greed.

No doubt we are witnessing tremendous value crisis throughout the world today. The vitality of human belief in values is getting weak. The younger generation has started giving

a room for erosion of moral and other values. The result is that value content of human life is becoming a diminishing factor in modern times.

Value crisis is getting a global phenomenon these days. As mentioned above, rapid scientific growth and technological advancements and socio-political changes have been threatening our moral standards. There is saying that when a tree grows up to heaven, its roots reach down to hell. Indeed, the higher the technological advancements are, the more valueless atmosphere the world is getting. Valueless-ness can lead to disintegration of societies despite the best of progresses in certain other fields. To lead the societies to the right direction and reverse the trend, we need to raise action and make conscious efforts. And the first step in the direction of changing the world is to take necessary steps for radical change in the human consciousness. One of the most important means to achieve this end is value orientation of education. This will help us to conduct ourselves in the more desirable direction and to shape our life patterns by strengthening their beliefs and by integrating facts, ideas, attitudes and actions. This will help us to clarify our aims in life as well as the process to achieve them.

Thus, there is an urgent need for promoting values in and through the process of education. It is a great task and will be
one of the major challenges of education and will remain as unfinished but continuing task.

When we are convinced of the urgent need for the revival and promotion of values, the second question comes: What are the values that should be imparted? Here there is a long list; one can literally talk about hundreds of values. But we would like to analyze here a few major categories of values and based on them, give our own.

As we mentioned earlier, values have personal dimensions what implies that the same values can not be imposed to every country. We have to approach to our values from the national perspectives; they should be identified socially, politically and culturally. Values must be counter productive and useful for the particular society. In order to ensure that a particular section of society does not raise serious objections, value frame should enjoy common acceptance by the society and contain nothing that is objectionable from a particular religion’s, group’s, gender’s or age’s point of view. Positively, it should be based on sources that have immediate national acceptance, such as a Constitution of a country, National Policy on Education, National Ideology and National Priorities in the global space and such as that, all of which can be rich sources for values. Also values could change/differ according to the time and new social
changes such as gaining independence, sovereignty or integration, unity and reforms.

Common and imperative for value frame should be its being concrete enough to provide a definite direction or orientation; it also should supply enough to enable individuals and institutions to explore the fuller dimensions according to their own needs and circumstances. While the framework should be specific for some particular country, at the same time, a larger context as well, linking with the universal man.

Many experts in the field suggested different ways of classifying values and some of them are being cited below. We will start with the list of values which could be a general base for any kind of classification and consists of 84 values to be inculcated through education. It has drawn up by The National Council for Educational Research and Training (NCERT) in its publication *Documents on Social, Moral and Spiritual Values in Education* (1979, p.56):

- Abstinence
- Appreciation of cultural values of others
- Anti-untouchability
- Citizenship
- Consideration for others
- Concern for others
• Co-operation
• Cleanliness
• Common cause
• Common good
• Courage
• Courtesy
• Democratic decision making
• Devotion
• Dignity of the individual work
• Dignity of manual work
• Duty
• Discipline
• Endurance
• Equality
• Friendship
• Faithfulness
• Fellow feeling
• Freedom
• Forward look
• Good manners
• Gratitude
• Gentlemanliness
- Honesty
- Helpfulness
- Humanism
- Hygienic living
- Initiative
- Integrity
- Justice
- Kindness
- Kindness to animals
- Loyalty to duty
- Leadership
- National unity
- Obedience
- Peace
- Proper utilization of time
- Punctuality
- Patriotism
- Purity
- Quest for knowledge
- Resourcefulness
- Regularity
- Respect for others
Reverence of old age
Sincerity
Simple living
Social justice
Self-discipline
Self-help
Self-respect
Self-confidence
Self support
Self study
Self reliance
Self control
Self-restraint
Social service
Solidarity of mankind
Sense of social responsibility
Sense of discrimination of good and bad
Socialism
Sympathy
Secularism and respect for all religions
Spirit of enquiry
Team work
• Team spirit
• Truthfulness
• Tolerance
• Universal truth
• Universal love
• Value for national and civic property

Though this list gives a wide range of values still there are some important values like health, preservation of culture and environment, global unity, reliability, responsibility and etc. are missing.

N. Venkataiah has subsumed all these 84 values under three categories:

• Social values
• Ethical values
• Spiritual values

Also with the brevity point of view, above cited values have been summed up under the following six sub-heads by N.L. Gupta:

1. Righteousness – abstinence, cleanliness, compassion, common cause, common good, cooperation, courage, courtesy, discipline, endurance, friendship, faithfulness, good manners, hygienic leaving, justice, obedience, proper

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26 Venkataiah N., “Value Education: Curriculum for Graduate and Postgraduate Course” in Value Education in India, Association of Indian Universities, AIU House, Kotla Marg, New Delhi; 2000, p.108
utilization of time, purity, quest for knowledge, simple living, self-help, self-study, self-reliance, self-support, self-confidence, self-respect, sympathy, sense of discrimination between good and bad, truthfulness, tolerance.

2. Self-discipline – forward look, self-control, self-restraint, punctuality, regularity, honesty, sincerity, loyalty to duty, integrity, initiative, resourcefulness.

3. Fellow-felling – helpfulness, concern for others, respect for others, reverence for old age, consideration for others, curiosity.


5. Democratic sense – citizenship, democratic decision making, equality, freedom, leadership, national unity, national consciousness, patriotism, social justice, socialism, value for national and civic property.

6. Non-violence – appreciation for cultural values, anti-untouchability, kindness, kindness to animals, secularism, and respect for all religions, universal truth, universal love.27

27 Ibid, p. 59
To our opinion, this brief categorization takes in many types values. What we are willing to add to this would be just placing the sub-heads and the values under them in order of preference according to one’s own needs, circumstances in the society and the demands of the time.

Classification of values from the same scholar also retains a great attention:

1. *Academic values* – like regularity and devotion in teaching, impartiality in assessment, honesty and integrity in research and publication, healthy competition and objectivity, search for excellence and originality, nurturing creativity, etc.

2. *Moral values* – like honesty, integrity, sense of responsibility and compassion. The realm of moral values is rather a debatable one.

3. *Socio-political values* – like national integration and international understanding, society vs. individual, social responsibility and citizenship, democracy and humanism, democracy and humanism. These are the values required for the survival of socio-political system. The difference between moral values and socio-political values is very subtle. Among all socio-political values national integration is of utmost importance, especially for the teachers.
4. **Scientific-temper** – objectivity, rationalism, fact-base, and investigative approach, looking into the hows and whys of problems, creative thinking, curiosity, problem-solving approach.

5. **Global values** – global values consist of all values pertinent and significant for global peace and order solidarity, freedom and justice for all, complete disarmament, abolition of all forms of slavery, torture and capital punishment, etc. can be enumerated under this sub-heading.

6. **Environmental values** – preservation of natural environment, forestation, awareness and concern towards pollution.

7. **Cultural values** - cultural unity, respect for others' culture, preservation of culture, etc.\(^{28}\)

We would emphasize the author's opinion of moral values, that it is rather debatable one and it seems worth to be mentioned here that sometimes moral values are confused with religious values. This is not a fortunate. To this end "the moral values, in real sense, represent the essence of all desirable values propagated by different religions. Sometimes we find that moral values are also not universal hence for our children, we

\(^{28}\) Ibid, p.60
have to identify only those which may be non-controversial, rational and may enable them to be useful citizens of a democratic, modern, progressive society committed to scientific attitude. Such values should be free of any region, religious or any other bases.”

By moral values we mean those values which when applied to human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in democratic cultures. Moral values are evaluation of actions generally believed by the members of a given society to be either right or wrong.

The following values have been enumerated by J.M. Kalra:

1. Essential values – these involve the basic nature of man himself.
2. Personal values – what is profitable and good for the individual.
3. Social values – what is good for the society. It discusses the basis of the relationship of the individual with other people.
4. Cultural values – which involve the survival of the culture.

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5. Institutional values – which include the political values and
establishment values. \(^{30}\)

Types of values are as follows:

1. Intrinsic (values which are pursued for their own sake)
   - Truth (honesty, sincerity, courage, God is one, justice, equality, fraternity, peace)
   - Beauty (politeness, good manners, artistic appreciation, physical fitness, responsibility, self control, regularity, neatness, cleanliness and orderliness)
   - Goodness or love (kindness, helpful, non violence, care, joy of learning, share, tolerance, forgiveness)

2. Instrumental or mundane
   - Personal values (good for individual)
   - Social values (good for the society)
   - Cultural values (survival of the culture)
   - Institutional values (political, moral and establishment values) \(^{31}\)

Yet another simple classification is:

- The biological values
- The intrinsic values
- The health values


\(^{31}\) Ibid.
• The recreational values
• The aesthetic values
• The spiritual values

The last but not the least classification of values:

• The spiritual values
• The material values
• The intellectual values
• The social values
• The moral values
• The political values
• The economic values
• The cultural values

As it may be seen, there are many various classifications of values some of which we have cited above. No doubt that each of them has something unique to offer and can make a number of positive points for value classification.

Thus, desirable and appropriate values for the particular society could be chosen among these.

The last question is how the values are to be integrated in the educational system? Here we would like simply to note the saying "values can not be taught but caught" and make this

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32 Prahallada N. N., “Contemporary Signification of Value Education” in Value Education in India, New Delhi, AIU House, Kotla Marg, 2000, p.5
saying a main stream in our judgments on this issue. But still, we share some scholar's opinion that yet values can be taught and there are different methods of teaching them. And that seems to be the aspect which needs to be looked into separately.

Concept of Value Education

The value education as a subject has been acquiring an increasing importance in educational discussions at all levels during recent times.

In fact, a few decades ago, no one would affix the word "value" before education. It would be well understood by one word "Education". If to consider the fact that education itself is a value, then value education could be understood as valuing values or value in itself, or as the most 'valuable value'.

It is worth mentioning here that the theme value education in the traditional sense could be synonymous with religious education and moral education. But in the modern context it is much wider. "In ancient societies religion was the ruling force in every sphere of human life. Value – oriented education primarily was based on religious dictums. Today when secularism is expected to be the basic ideology of all progressive democratic countries, the task of providing moral education without any reference to a particular religion is a challenge for educators. At the same time there is the need at present for inculcation of
values because of diminishing influence of religion, absence of elders in the nuclear family and individualism resulting in an unprecedented erosion of the values of the younger generation.\textsuperscript{33}

Value-oriented education would be a big failure if it was considered as a mere moral teaching. It should be understood as "an effort to help people to develop judgment strategies concerning various situations in life such as family relationships, friendship, neighborhood situations, cultural identity and diversity, health problems, environmental issues, religions and politics and etc."\textsuperscript{34} That means that value education must develop adequate response, abilities for making proper, right decisions in life. Accordingly, it is appropriate to judge that correct decision making is a matter of merely value awareness. One can say that decision making is something what praises values.

Thus, value education is a process of education which concerns a wide range of learning and activities. Actually, it is a two sided education where one side is knowledge about the outer world; another side is a human being, inner self. Without value orientation, education is one sided. Value education is an


\textsuperscript{34} Joshi K., "Yoga, Consciousness and Human Fulfillment." International conference on Indian Philosophy, Science and Culture. Indian Habitat Centre; March 02, 2003; p. 102
essential aspect for the overall qualitative improvement of education. It is an education in beliefs, attitudes and values leading to commitment towards right action. "Value education means a positive effort for bringing about a synthesis of physical, intellectual, emotional, aesthetic, moral and spiritual values in a human being". Simply saying, it is a matter of educating the feelings and emotions; it is the "training of the heart" and consists in developing the right feelings and emotions; it is a matter of creating the warm, kind and right atmosphere and it operates on the level of ideas, beliefs and ideals. Consequently, very important aim of value-oriented education is an ability to make moral judgment based on good reasoning, to make students good citizens so that they may share their responsibilities for the development of the country. Students should also be able to understand the national goals of democracy. They could develop themselves to be useful fellow citizens and continuously strive for their inner development.

Thus, it is abundantly clear from the above discussions that the need for value-oriented education is emergent especially under the present situation in the world and that it should receive the highest emphasis at all levels. Even though a good and comprehensive system of education incorporates value-

35 Singh K., "Value Orientation to Education: The Basic issues" in Value Education in Indian Schools, National Council of Educational Research and Training, J.K.Offset Printers, New Delhi, 2003, p.4
oriented contents in the curriculum and such education can inculcate the essential values in learners, the current scenario of grossly deteriorated socio-politico-cultural situations leading the world to violence and distraction, warrants most urgent action on matters of instruction on values.

Section (b)

Two-Tier Value Systems as Found in Vedas and Upanishads in terms of Abhyudaya (Achievements) and Nishreyasa (Attainment or Fulfillment)

The Aryan migration to India was gradual and spread over many centuries. The Aryan migrants to India are known as the Indo-Aryans and the culture they developed is popularly known as Vedic culture. The world ‘Veda’ is derived from Sanskrit root word ‘vid’ which means ‘to know’. The popular meaning of Veda is knowledge i.e., the sacred spiritual knowledge for many centuries was orally handed down from generation to generation. So, during the last five thousand years, Vedic literature has been a ‘spring’ of human values. Veda is known as the book of knowledge for all times. That is what “gives us the indication as to how and when the true soul of India was born”36. The

36 Ibid, p. 107
thoughts gained of the talented minds of the Vedic period became the foundation of all later developments of India. Swami Vivekananda in his address to the Chicago Parliament of Religions says: "By the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons at different times. Just as the law of gravitation existed before its discovery and would exist if all humanity forgot it, it is with the laws that govern the spiritual world. The moral, ethical and spiritual relations between soul and soul and between individual spirits and the father of all spirits, were before their discovery, and would remain even if we forget them".37

Vedas (knowledge, "some kind of light since knowledge is light, likewise ignorance is darkness") are a collection of ancient texts written in 2900 BC. They are the most valuable sources of ancient Indian speculative thought. Their most ancient parts consist of four collections: Rig Vedas (hymns), Sam Vedas (melodies, chants), Yajur Vedas (sacrificial formulas) and Atharva Vedas (magic formulas).

Vedas are very huge sources of ideas which are referred to over the whole history of Indian philosophy. The fact that six

37 Yuktananda S., Values and Ourselves, New Delhi, Vivekananda Nidhi, 1989, p.2
orthodox schools were developing the heritage of Vedas says about its high authority.

**Upanishads** (from Sanskrit: *sitting next, i.e. next to the teacher to gain the truth; later - innermost, secret magic knowledge*) are affiliated with Vedas as an explanatory of their secret inner meaning, also the main source of Vedanta. Upanishads consist of 108 texts, the earliest ones were written in 6-3 BC, and the latest ones in 14-15 AD. The earliest ones are *Brihadaranyaka, Chandogya, Taittiria, Aiteria, Kaustaki and Kena*, and the following ones were written later: *Mundaka, Mahanariana*. Developing the theories and understanding of Vedas (cosmological ideas) **Upanishads** make more consecutive monistic system for Vedas. Inner rituals of Upanishads are full of heightened interest in human being, right aspect of life, problems of liberation from the world of objects and passions. The first philosophical problems were raised exactly in the time of Upanishads. They are rich with the questions like “How do we come to this world, where do we live, where do we move..., is there anyone making us suffer or be happy, what is the reason of all this: time, nature, necessity or accident, or elements ...?” So in the Upanishads we can study the flowing conflict of thought with thought, the emergence of more satisfactory thought, and the rejection of the less adequate ideas.
In the centre of Upanishads is theory of the unity of Brahman (Universal Soul) and Atman (Individual Soul), way of liberation (Moksha). According to Upanishads, all finite beings can have a value merely as a reflection of infinite, eternal.

Upanishads exercised a big influence on the development of Indian philosophical thought and were the source of ideas for different religious and philosophical schools.

According to Prof. R.P. Singh, there are 5 pillars of Upanishads:

- Brahman - ultimate reality, Universe
- Atman - knowledge of self
- Universe
- Values
- Interpretations

Furthermore we will focus on values in Upanishads.

In Upanishads, Indian culture, taking in totality the sum of human aspirations and needs, has classified values as:

- Abhyudaya (achievement or goal oriented action)
- Nihshreyasa (attainment)

That is, Indian thought classifies all human aspirations and struggles into these two categories of Abhyudaya, social welfare, and Nihshreyasa, spiritual perfection.

"The Gita, in enunciating its massage, does not view humanity as cut up into creeds, races, and sects, religious or
political, but as falling into these two types which cut across all such static divisions. And finds the fast majority of human beings in every society in search of and fit for, the value of Abhyudaya or achievement, and only a majority seeking after, and fit for it, the value of Nihshreyasa or attainment, spiritual perfection. Abhyudayas consists of Dharma, Artha and Kama. Dharma is right action at right time, in right manner. The word 'Dharma' means 'nature'. Consequently, whatever is our actual nature that is our actual Dharma. Dharma is “the norm which sustains the universe, the Principle of a thing in virtue of which it is what it is.”

In an everyday meaning, Dharma constitutes the principles of man's everyday life and in these relationships is supposed to sustain the social order and the physical environment. These principles are truthfulness, forgiveness, non-injury, non-accumulation and good will and respect towards all. They are necessary requirements to make sure that each member of society can live, work, and grow fully.

Artha and Kama as values operate at the physical and biological levels of human existence. In them value is attributed to things and services, i.e. food to satisfy hunger, arrangements

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for rest, services and equipment to ensure security and sexual relationships.

Whereas *Artha* means resources for sustaining oneself, *Kama* stands for the fulfillment of different desires including the sexual urge and other sensuous pleasures which are part of good life. *Artha* and *Kama* take into account human being as he is with his all needs and desires. Here the word 'right' must be prefixed.

The latter two work as primary requirements, desires which are at the root of man's drive for wealth and power. This very powerful driving of man can cause disorder in human relationships and in the physical environment as well if there is no sense of rightness. Therefore, they are to be cramped and controlled by *Dharma*.
Section (c)

Critic of Soviet Educational System

From the start the Soviet education has been comprehensive, coeducational and free, and over the years these principles have been slightly eroded from time to time but never seriously so. From 1918 to 1930s, however, educational policy makers, headed initially by N. Krupskaya and A. Lunacharsky, were also much concerned about children and young people as individuals, proceeding from their felt needs to prepare them for the part in the community. The education of this period had often been labelled 'child-centered'. Its hallmarks were freedom, activeness and enjoyment, that is, all round development of a child.

Between 1931 and 1993, conforming the state's demand for the shaping of a disciplined workforce, the school reverted to a highly system-centered authoritarian pattern, with formal lessons, compulsory textbooks, homework, examinations and the teacher firmly in charge. Purposeful upbringing was to be affected through the children's collective, led at first but increasingly leading itself. The practice based theories of A. Makarenko gradually emerged as appropriate underpinning for this desired pedagogical style.
The era of Khrushchev had gone down on school history for three main reasons: his 'polytechnical experiment' (legislated in 1958, effective form 1959 to 1964-66), whereby a massive dose of vocational training and manual work was injected into general education in order to turn out more and better motivated young skilled workers; the establishment of a system of boarding schools as 'beacons of the future' and in response to social need; and the diversification of the curricular structure by the creation of a limited number of schools and classes for special academic purposes. All three, in different ways, produced resonances of the progressive education period. Overloading, inefficiency and superficiality largely put paid to the first; the second was soon downgraded by lack of resources and by public antipathy. The third, however, gained some ground, though economic and ideological brakes on the schools' expansion produced in 1966 a shift of policy towards optional studies or electives as the principal means of catering for particular interests and abilities.

The overall reaction to the Khrushchev experiment was to make general education much more conceptually demanding, which did not consort well with a simultaneous drive to involve all youngsters of 15-plus in it at the senior stage. Some 60 per cent of them were to be at secondary general schools; the post-15 'specialized secondary' (i.e. technical) schools also had
general education classes; and in 1971 secondary general teaching began to be extended to some of the vocational schools, creating the term SPTU, средние (secondary) профессионально-технические училища, to distinguish them from the ordinary PTU. It was also hoped that this would upgrade them in public consciousness.

By 1977, when full 'secondary education for all' was enshrined in the new Constitution, its vocational aspect was again being stressed. It was decreed that general school completers 'should have come near to mastering a specific occupation' – an intricate formulation hunting at divergence of views – and that labour training in the two senior forms would be doubled to four weekly periods. But to some this seemed to be mere tinkering with the problem of the expected slowdown in growth of the working-age population, itself due to the falling birthrate in the 1960s and to increasing retirements. Their counsels prevailed in the education reform of 1984. The most dramatic of its provisions was the long term doubling of the SPTU intake at age 15, which would have to be at the expense of the secondary general schools in the absence of any intention to expand the specialized secondary sector. In the general schools, the overall time allocation for labour training and socially useful productive work went up by 100 per cent, enough at the senior
stage to train people in low-grade skills but making a very awkward fit with the function of preparing for higher education. Attempts to loosen up the curriculum in other respects made little progress; references to differentiation were largely tokenistic, and those to modernization prescriptive.39

The 1984 reform rang bells with those who recalled Khrushchev's innovations, let alone the late 1920s. The reinforcement of labour training presaged the eventual merger of general and vocational education. The lowering of the compulsory school starting age from seven to six, while keeping the leaving age steady, might be seen as a move by the state not only to make schooling more efficient and to lighten the burden of working mothers but also to extend a more systematic sway over childrearing, in the same way as the boarding education experiment and the earlier school-communes had been regarded.

The new reform did not live up to expectations. In April, 1985 a plenum of the General Committee of the Communist Party of the Soviet Union (CC CPSU) inaugurated the era of perestroika under M.S. Gorbachev. Some ten months later CPSU Congress criticized the speed and depth of perestroika in the schools; in April 1987 Gorbachev himself declared that the

39 'Moskva, 2 sentyabrya', UG, 1990, no.36, p.2 (caption to picture)
school reform was 'slipping'; and the February 1988 General Committee plenum did a stocktaking and set the CPSU line for educational reforms. The reform in 1984 was excoriated on three grounds: it had been evolutionary and piecemeal, not revolutionary and comprehensive; it had been extensive instead of intensive; and it had not been supported by democratic mechanisms for change involving all the parties concerned. In a nutshell, it had predated April, 1985. The plenum gave the green light for divesting the general school of its mass training function and for encouraging differentiation and innovation.

In education as in other aspects of Soviet life, Perestroika involved a questioning of old values which had been found to be inadequate. It has also raised the question as to what should replace the old values and the social structures based upon them. Naturally there has been resistance from conservative forces for a mixture of reasons, including tenacious ideological conviction, suspicion of change, fear of instability and concern about loss of privilege.

On the whole, obviously, there were weaknesses as well as achievements in soviet educational system. And they both should be adequately talked about.

The Soviet educational structure and its links, even when changing with time, can only be understood in the light of the
basic fact that soviet education is socialist education. This concept must be basic to any comprehension (perception) of any of aspects of the soviet educational system.

For the first time in human history, the Soviet society declared the right to education as a fundamental right of its citizens, constitutionally guaranteed and legally imposed. Constitution also guarantees to everybody free access to it. Legal consolidation of educational right was of vital importance for the development of the society. In the socialist society, "a society in which powerful productive forces and progressive science and culture have been created, in which the well-being of the people is constantly rising, and more and more favorable conditions are being provided for the all round development of the individual"40, legal guarantees of the right to educational opportunities are special significance, most of all, for combining work with learning.

It was unique, because it was able to unify, to standardize common, single values, laws and common norms and stereotypes of activity for different Republics making them inalienable parts of a single and powerful system. Single communist theory (ideology), based on the only philosophy - Marxist-Leninist, was the base of that unification. That is, the

40 Preamble to the Constitution of the Soviet Union. Politizdat, Moskva; 1977, p. 3
Marxist theory of knowledge lied at the base of entire soviet efforts in social transformation, scientific and technological revolution, in other words it was a moving force and a theoretical foundation of the soviet efforts in developing the education, science, technology and culture. Nothing about soviet education can be understood without understanding this basic fact which is another side of the fact that this is a socialist education. “Marxist epistemology emerges as the beacon light guiding the soviet people and helping them in finding their moorings on unsheltered seas.”41

It is clear that the Soviet system of education, as it developed, was really the product of practical needs. It had to produce cadres to man factories, power houses and collective farms which were being built up by the revolutionary socialist society. The system tried to achieve a “civil” man through emphasis on morality, working with hand and mind together. The intention of this Cultural Revolution was the formation of a new type of person, a person of communist ideology, high moral standards, spiritually enriched and harmoniously developed both physically and mentally.

So, soviet educational experience demonstrates the fundamental strategy not only of the socialist theory, but of the Marxist epistemology in particular.

The main principles of soviet education were as follows:

- The school and all other educational establishments are state institutions;
- The school is unified and continuous through all links of public education;
- The school is universal, free and accessible to all;
- The school and other educational and cultural institutions are separated from the church and are absolutely secular;
- All peoples of the USSR have equal rights to be instructed in their native language;
- Men women have equal rights to education;
- The school and other educational institutions maintain close contact with the mass organizations of the working people and the general public which display great concern for the training and education of the children and youth.

The philosophical underpinnings and ultimate goals of soviet education were closely intertwined and could be expressed through two Russian words: vospitanie (upbringing or rearing) and obrazovanie (formal education). Marxist-Leninist ideology, the philosophical foundation of Soviet education as we
mentioned above, stressed the proper upbringing of youth to create the "new Soviet man", "all round developed individual".

To this end, the school system bore "the lion's share" of forming character by instilling and reinforcing Marxist-Leninist morals and ethics, beginning with preschool and kindergarten and continuing throughout the entire schooling process. Lenin stressed the moral goal of education, declaring after the Bolshevik Revolution: "The entire purpose of training, educating, and teaching the youth ... should be to imbue them with communist ethics."42 The schools taught children key socialist virtues, such as love of labor, the atheist (scientific-materialist) view of life, soviet patriotism and devotion to the homeland, and the primacy of the collective, namely, the need to place the interests of society before those of the individual. Nadejda Krupskaya also attached particular important to the link between school and life and to the participation of schoolchildren in labour: "As a child learns to express his own thoughts and feelings, he becomes interested in the expression of thoughts and feelings of others.... Schools should strengthen and deepen the child's awakened social instincts, and show him that human life in society is founded on labour, teach him to rejoice in

creative productive labour and make him feel that he is part and a useful member of the a community” 43

Another uniquely Soviet feature was the close integration of the schools with other major areas of society - cultural, political, economic, and mass media - all of which served to reinforce the political indoctrination process. The role of the family in child-rearing was not ignored, however, and beginning in the 1980s Soviet leaders renewed emphasis on the family's central role in character formation. Parents were encouraged to create a nurturing and loving environment at home and to cooperate actively with the schools, which generally led the way, in fostering in their children the personal qualities considered essential to a communist morality: "Soviet patriotism, devotion to socially useful labor, and a feeling of being part of a social group." 44

The task of moulding the "builders of communism" was advanced as well through extracurricular activities centered on youth organizations that had close ties to the CPSU. Almost all schoolchildren belonged to these groups: the Young Octobrists, for ages six to nine, and the Pioneers, ages ten to fifteen. Most of

the students in the upper classes of secondary school belonged to the Komsomol for ages fourteen to twenty-eight, which was specifically tasked with providing active assistance to the CPSU in building a communist society. To this end, Komsomol members supervised and guided the two younger groups in a wide range of activities, including labor projects, sports and cultural events, field trips, summer camp programs, and parades and ceremonies commemorating national holidays (for example, May Day and Lenin's birthday), to develop in them proper socialist behavior and values and to attract them, even at these early stages, to "socially beneficial" work.

In addition to moulding socialist morality, Soviet schools provided formal academic education, transmitting the knowledge and skills to provide the nation's economy with a qualified and highly skilled labor force needed to sustain the country in a modern technological age. The dual concept of rearing (caring) and educating was brought together as well in the notion of "polytechnical education," which stressed the inclusion of practical training at all levels of schooling. The polytechnical approach to education, which had waxed and waned since the era of Khrushchev, was receiving renewed emphasis in the late 1980s under Gorbachev. Polytechnical schooling had three key
components: cognitive--gaining knowledge about production sectors and industrial processes and organization, production tools and machinery, and energy and power sources; moral--developing respect for, and dedication to, both intellectual and physical endeavor and eradicating (destroy or get rid of something) the distinction between mental and manual labor; and practical--acquiring sound work habits through direct involvement in the production or creation of goods and services.

A polytechnic approach was important not only to provide the dedicated, highly and technically trained, and productive workers needed to realize Gorbachev's program of economic restructuring and modernization but also to adhere to a central, publicly stated, aim of higher education, namely, the creation of a classless society.

With the coming to power of General Secretary Mikhail S. Gorbachev in 1985 and the introduction of his policy of glasnost', the achievements made in education since 1917 were being increasingly overshadowed by open criticism and even growing alarm over serious failures in this sphere. By the mid-1980s, the Soviet leadership and public alike finally acknowledged what Western observers had been noting for some time, namely, that the decades-long emphasis on quantitative
expansion had come at the expense of quality. Schools were failing to develop the technically skilled work force needed to achieve the goals of perestroika and to create a modern and technologically developed economic system.

A "report card" for Soviet education in the 1980s based on comments from government leaders, educators, and rank-and-file teachers, as well as from the public at large, indicated the schools were failing in serious ways. The picture that emerged from articles published in the Soviet press revealed inadequate facilities, crowded classrooms, and schools operating on two- and even three-shift schedules. Shortages of school materials and equipment were serious. The quality of teaching was often low. These deficiencies were particularly acute in rural areas and in the Soviet Central Asian republics. The schools were failing to meet the nation's labor needs: shortages of adequately skilled workers existed in almost every sector of the economy, and, although institutions of higher learning were graduating large numbers of engineers and specialists, their training was theoretical and narrow and lacked practical applicability. These limitations, together with excessive bureaucracy, led to poor performance.

The schools were failing as well in the task of inculcating youth with Marxist-Leninist ideals and socialist morality. Young
people were becoming increasingly cynical about official ideology; they were motivated more and more by the pursuits of material things, personal comforts, societal status, and privilege.

The 1984 reform of the general and vocational schools together with the 1986 reform of higher and specialized secondary education aimed at fundamental perestroika (restructuring) and demokratizatsiia (democratization) of the education system. The Soviet leadership saw the role of teachers as central to this endeavor; in addition to increased wages, they promised that teachers would have greater autonomy and flexibility and that the "command mentality, formalism, and over-bureaucratization" produced by the multilayered administrative bureaucracies would be eradicated.

Implementation of these reforms would require major increases in funding. But the greater, and perhaps insurmountable, obstacle to genuine reform of education in the 1980s remained the overriding importance assigned to ideological purity in all aspects of schooling. Thus, Soviet education system despite of its great achievements yet became obsolete. Therefore new changes are necessary and essential to build a new independent nation state choosing a democratic way of developing and these changes should blend/harmonize the best of the past with the new strategies.
corresponding to the challenges of the modernity and various social changes.