

Need of Value Education in Higher Institutions- Issue of Concern

Abstract

Moral and ethics go a long way in mounding an individual. Human values are a vital aspect of human endeavor, for a man's well-being in particular and society. In general, these human values distinguish human beings and put him on a pedestal. These subtle yet potential qualities add grace to a person walking on various paths. Human values and Ethics can become a source of social transformation and change.

The organized education would have a significant role to play in providing value-based education to our students that focuses not only on the immediate measure as of personal benefit but also on the long-term gains to humanity. Designing education programmes which promote economic growth and, at the same time, show equal concern for inculcating basic human values in perhaps the greatest challenge that the educational planners face today.

Keywords: Values, Ethics, Morals.

Introduction

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According to Mahatma Gandhi: "By Education, I mean all round development drawing out the best in child and man - body, mind, and spirit", these are appropriately linked with sat, chit, Ananda, i.e, Satyam Shivam Sundaram, which form the values, truth, beauty, and goodness that were the supreme values of ancient India. According to Guru Nanak Dev Ji, "Truth is High, Higher still is truthful living."

Values are closely related to needs and skills. We value those objects emotions and ideas which are useful for the satisfaction of our needs. Values develop in accordance with the priority and predominance we give to the needs of different domains in our life.

Value develops in a hierarchical order. There are economic values, recreational values, social values, moral values, aesthetic values, intellectual values, religious and spiritual values and so on. Some of the values are intrinsic they are important on their own merit, while some others are instrumental they are helpful in attaining intrinsic values.

Review of Literature

1. Chitra Lakshmi in her study viz 'Value Education: An Indian Perspective on the need for moral education in a time of Rapid Social Change (2016)' advocates the need for inclusion of value education in higher education especially in technical education to assist in creating technically skilled and morally strong professionals to face personal and professional challenges with an armor of knowledge and shield of theoretical knowledge and intelligence for committing to make India a leader among world democracies.
2. Amit Ahuja in his work viz " Need of Value Education for a Global Society" (April 2017) understands that Value inculcation among citizens by beginning from students is a mandatory component required for human development so that degree achievement by scholars are accompanied by earning dignity also . Not only trained Professionals are produced by & in a system but sincere people also characterize the same . A country is rated high in international market not only by its powerful academic infrastructure but by its thrust & trust on humanity as a bond between people



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Aim of the study

This paper highlights the need and importance of Value education in Higher Institutions which is the major issue of concern in the present scenario.

Importance of Value Education

Humanity has entered a new epoch in the history of civilization. Kirkwood (2001) reported that children are going to face a new world order. Their direct or indirect contact will include individuals from diverse ethnic, gender, linguistic, racial and socioeconomic backgrounders. They will experience some of history's most serious health problems. Inequalities among less developed and more developed nations, environmental deterioration, overpopulation, transnational migrations, ethnic nationalism and the decline of the nation-state. The new age will challenge their emotions, intellectual and physical well-being.

In "Attainable Global perspective" Harvey (1976) proposed five dimensions that prepared a student to achieve global awareness. The dimensions include perspective consciousness, state of the planet awareness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choice.

Bumouf (2004) emphasized that the media is another area where education needs to be exercised in the area of forming perspectives. Today media, particularly electronic media, has become an important agency of our socialization. Media influences the Euro-centric perspective regarding society and culture.

Tagore was more and more aware of the necessity of social accountability and social awareness of the students of higher learning. "Chhatra Sambhashan" He emphatically stressed, developing the habit of receiving and expressing learning material through the medium of mother tongue and moral values.

Kanwal Kaur Kingra in "Professional ethics and values in Teacher Education guidance for their development, so she concluded that "as there is a great breakdown of values among youth they need ethics and values must be inculcated in the curriculum of teacher's education to help them. As a great teacher can motivate his or her students to perform, the teacher should be one who has great knowledge of values and ethics, which be practices in life. Values should become the core of teacher education without which education is not assumed to be complete.

Sources of Values

One important issue is sources of values that deserve serious attention for developing any meaningful programme of education in human values in the colleges and universities. There seem to be three main sources that influence and develop values in people.

Role Model

Value Education in higher education must begin at home through role modeling. The colleges and universities must demonstrate the ethos values and ethics they purpose to develop among the students. Unless there are role models, people do not become aware of the values and are not able to

internalize them. We admire someone. Unknowingly we imbibe his/her behaviors, habits, styles and values. We must also recognize that there are role models in different fields. We may have one role model for a teacher, social worker, for say, in the area sports and games.

Organizational Experience

The second source is the experience in organizational life. People imbibe the values they experience as being practiced in the significant groups of which they are members. The family is the first and most critical one. This is immediately followed by schools, colleges, and other organizations. Students are influenced by the values experienced not only as practiced by the teachers (their role models) but also by the institution as a whole. Values practiced in the institution are likely to influence students much more than any lecture on values and teaching of values.

Readings

The third important source influencing values is readings, like biographies and autobiographies of people who stood by great values. Most of the biographies of great men show the values in action.

Values can be inculcated by encouraging debates on values and understanding of the consequences of one's own behavior.

Education is never value-neutral. Through language, one can learn good correct speech, through the sciences a sense of wonder at God's creation, through geography a spirit of an enterprise under fascination with the world, through mathematics, thoroughness, through civics sense of social responsibility and good manners and through history, an appreciation of one's past as well as that of others, When all these are woven together in an education, the result is a thoroughbred person with a sense of priorities in life.

Intellectual Values

Higher education is the final stage where individuals enter into adult life at home as well as at work. There is, hence the necessity of developing new life skills, and values for meeting the challenges of adult life. They will have to develop life-skills like:

1. Communicative and self- expressive skills
2. Group participation and teamwork skills
3. Leadership and management skills
4. Skills of self-learning, independent thinking, and writing.
5. Vocational skills
6. Skills for heterosexual relations and heterosexual adjustments
7. Marital and child-rearing skills
8. Conflict resolution and stress management skills in all types of life situations
9. Introspective and meditative skill.
10. Skills of participation in various forms of adult recreational activities

Education should be a total for empowerment, not just employment. One must impart not merely knowledge but wisdom, not merely skills but character education system should be carefully designed to develop our student's value systems and to enable them to become integrated human beings.

Making choices

Choices require careful thought because they can affect other people as well. Choices also reflect our priorities and our value system. Examine the merits and demerits. Strike a balance and choose.

Sharing with others

All of us have something to share. It could be an idea for improving something in the neighborhood or even an interesting recipe, if nothing else, we can share a kind word, a loving touch or a small act of caring. A single thoughtful act of sharing can light up a life, life is all about sharing. Nature shares her bounty—flowers, fruits and the riches of the oceans with us. Each of us has a special talent we can share with others, and make everyone's life more comfortable or happy sharing is the key to happiness and Prosperity.

Equality

All human beings are born equal in dignity and rights. Diogenes taught Alexander the great, that all people—rich or poor, king or slave are essentially equal. Individuals differ in the work they do, the religion they practice, the languages they speak and the wealth they have. However, as an individual is honest, we can expect an honest society. Guru Nanak said all are born in the same way, all grow and all die, we must be sensitive to the importance of giving equal opportunities to all people, equal rights to all under the law and equal access to goods and services. We need to remove all inequalities based on caste, gender, region and social status from our land. Creating a society based on equality and justice is the duty of all patriotic citizens.

Empathy (Share in the suffering of others)

Empathy refers to our capacity to be sensitive to the feelings and need of others. Feel for them and feel with them. This makes us a warm member of our family, a good friend and a caring citizen of our country. Through all this, we are becoming a better human being.

Caring for the elderly

Caring for our elders has always been a key value in our culture. We consider it a privilege to have our parents and grandparents living with us. We believe that taking care of our dear ones in their old age is a sacred duty and feel greatly blessed if we are getting an opportunity to do so. The service of the elderly lies the road to heaven, our future is based on our present actions. In the rush of our materialistic way of life, we are in danger of neglecting even close relationships. Let us value and enjoy the warmth of personal attachments and relationships by caring for our elders.

Honesty

An honest person lives by his principles. He is honest all times, whether he is with others or alone. Honesty is the foundation for mutual trust. If we are dishonest we will always suspect the honesty and intentions of others. Just because others are dishonest it does not give us an excuse to be dishonest. We need to be honest with ourselves. This means facing the truth in our hearts and accepting our mistakes. Only when every individual is honest, we can expect an honest society.

Humility

Humility is a quality of character which makes our minds and spirits grow. It helps us in our search for knowledge and to respect the ideas and beliefs of others. It helps us to help others, as well as to seek help when we need.

Concern for our land

We call our country mother India. This shows the special feelings we have for our land. We have a duty to love and serve our country. To love our country means to love the people of India. It also means to be committed to the good of all Indians. We must work towards removing poverty, illiteracy, and unemployment from our country. To love our land means to be committed to her and resist forces that keep us apart. We are Indians, first all the other labels of religion, caste, language, and region are secondary.

The Science of Values and Yoga:

There is an ocean of knowledge in ancient Vedas and Upanishads from which one can quench one's thirst, take a dip into and come up with the fresh Vigour and potential energies to put back on track the lost values in the wake of modernism. Taking the best from both tradition and modernity, one can choose to opt for a perfect blend of living, cultured and chiselled, with the focus on a glorious path. Our ancestors have left behind rich heritage, precious gems and pearls of wisdom, which are capable of kindling the subtle nature of a human being, a perfect balance of all virtues and noble qualities; provided, one has an inclination and motivating drive to reach up-to divine height.

Values and education are inseparable as is evident from the foregoing discussion. Values are normative in nature associated with 'oughtness' as such. As opposed to normative nature there is a positive aspect of statements. The branch of science that studies the values is known as Axiology. Values are classified into two groups:

Secular Values

1. Ethical and moral such as duty towards parents, non-violence, truthfulness, kindness etc.
2. Social values like patriotic fervor. Love for service, equality, disgust for untouchability etc.
3. Aesthetic values like Love for art, music etc.
4. Cognitive values which are purposive, related to the cognition of individuals.

Spiritual Values

1. Purity
2. Steadiness
3. Absence of vanity
4. Service to the teacher
5. Self-control
6. Renunciation of selfless

These are indeed virtues and graces, the mental or other inner transformations, purity and other essential moral values which are conducive to the achievement of the knowledge of the pure self. It is very difficult to distinguish between moral and spiritual values. Without moral values the knowledge of the spirit is impossible.

The Indian culture adopted a two-tier system of values known as purusharthas. The lower tier

consists of three values Kama (sensory pleasure) Artha (wealth) and Dharma (morality). Kama and Artha should be governed by Dharma.

The upper tier forms the highest value Mukti (Freedom) which is the absolute value, while the lower three values are the instrumental values.

By yoga, we mean going beyond the sensory Level of Life. It refers to a state of mind which can control the sense organs enjoying the sense objects like soundtouch, smell, taste, and sight. All the values tested above could be attained only when we accept yoga as a means, otherwise, all the discussions will end in utter futility. Students are to be taught yoga because without yoga none can become moral

The four parts of the yoga are:

1. Yama; Non-killing, truthfulness, non-stealing, continence, and non-receiving are yamas.
2. Niyama: Internal and external purification, contentment, mortification, study, and worship of God are niyamas.
3. Asana: posture which is firm and pleasant.
4. Pranayama: Inhaling (puraka), restraining (kuni bhaka) and then exhaling (Rechaka) they together form one Pranayama. The result of this Pranayama is Udghata, awakening, and Kundalini

Interfaith Values

Interfaith values involve abstracting from the great religions of the world those values which are common. If we look at the deeper moral and spiritual values we will find a great deal in common. Theologically, there are tremendous differences between religions. But, should we come down actually to moral values, the way a human being should treat each other. and particularly the spiritual values which the Muslim Sufis like Maulana Jalaluddin Rumi, or the Christian Mystics like Meister Eckhart, St John on the cross and St Teresa, or the great seers of the Upanishads, the sayings of the Buddha and so on there is a lot in common. These interfaith values have to be talked about to our youth because we are essentially a pluralistic society.

We have at least nine of the world's major religious flourishing in India - four were born here, five came from West Asia. If we do not give any religious education at all, the result is that children will go by the stereotypes.

Talking about secularism as such is not enough, because secularism could also imply an anti-religious. Attitude, whereas inter-faith values involve a pro-religious, harmonious attitude "Ekam Sad Viprah Bahudha vadanti", attitude. This is a new element and this needs to be reflected in education.

What are the Right Activities?

The Indian expression for the right activities is Dharma. Dharma may be defined as that conduct which is calculated to support life, to enrich life, to give meaning and value to life. This concern for life includes an individual man on one side and the entire world on the other side. For this purpose, the following three principles arise Care for self-development Care for the development of others. Universalizing the individual.

It has therefore been imperative to explore deeper and higher dimensions of ethics and human values by means of which we can successfully work for the victory of the ideal dreams which have inspired the onward moral of civilization.

National & Global Values

Values for National Integration. Fundamental Duties as enshrined in the Indian constitution are important. Those ten duties represent a set of values, a truly secular viewpoint. The Government of India appointed a committee on reviewing the implementation of these fundamental duties headed by Justice J.S. Verma, the committee made an important analysis of the educational scenario vis-a-vis the fundamental duties: and also meaningful recommendations that can have a significant bearing on developing a programme on value education among the youth of India

Today we are part of an emerging global society. We are one-sixth of humanity, we occupy a central position geographically, demographically and philosophically. India can perhaps become a bridge between the East and the west and between the various religious traditions. Therefore we have to accept and include global values, values for global society.

We have to pioneer and propagate a holistic educational philosophy based upon the following premises:

1. That the ecology of planet earth has to be preserved from mindless destruction and ruthless exploitation an enriched for the welfare of generations yet unborn; and that there should be a more equitable consumption pattern based on limits to growth, not unbridled consumerism.
2. That the words direct religion is must no longer work against each other for supremacy but cooperates for the welfare of the human race, and that through a continuing and creative interfaith dialogue, the golden thread of spiritual aspiration that binds them together must be strengthened instead of the dogma and exclusivism that divides them.
3. The holistic educational must acknowledge the multiple dimensions of human personality-physical, intellectual, aesthetic, emotional and spiritual thus moving towards the perennial dream of an integrated individual living on a harmonious planet.

Conclusion

Today the young, and even adults, are confused about what is good and right and wrong. They have to make value judgments which will affect their lives. In recent weeks, school-going children have murdered their companions, even their parents, for money. And one comes across people left to die on our streets, while people passed by without even casting a glance at them. Indifference at its height value education must get students to think about such issues, how they feel about them, and get them to act in consonance with what they think is really the good life. Every Higher Institution should have a compulsory National Service Scheme (NSS) and NCC services instead of treating NSS & NCC as something

of a formality as these services inculcate the spirit of self-help. Helping each other, living together more seriously as a means for the inculcation of human needs special consideration. These schemes should be strengthened and conducted in such a way that the students feel. Proud of being part of it and take more interest in these schemes.

What we concluded from the above is we the teachers playing a significant role in inculcating values among the youth, we should be a role model, which is a source of values for the next generation / youngest one.

Thus fostering ethics and human values is like a challenge. Let us start now, better late than never. Let us not be prisoners of our own minds thinking that we are not capable to do this. Let us take it as a challenge and strive with firm faith and self-confidence to meet it.

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