



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2016; 2(6): 172-175
www.allresearchjournal.com
Received: 19-04-2016
Accepted: 20-05-2016

Sandeep
Research Scholar, Central
University of Punjab,
Bathinda.

Shamshir Singh Dhillon
Assistant Professor, Central
University of Punjab,
Bathinda.

Place of Ancient Indian Value System in Modern Indian Context: A Critical Study

Sandeep, Shamshir Singh Dhillon

Abstract

A human being has become a technical machine, modern in the technical term, reasonable in adopting various techniques to hoard more and more money still the desire for more does not let him rest for a moment. He is not aware of himself as a human being. Money has become the guiding principle for him to start or end an activity. Everything is money now. India was the land of spirituality, the devotion that witnessed firstly the civilized humanity in this universe. This land was known for its spirituality from where the Ideas of Vasudhaiva Kutumbakam originated. Now India has lost its traditional value and the precious storage of our heritage is being brought down in the blind race of modernization and westernization. Instead of looking towards outside our culture and traditional value it is high time we should return to our social, moral and spiritual value otherwise our society will go astray.

Keywords: Ancient Indian Value System, Modern Indian Context, civilized humanity, Vasudhaiva Kutumbakam.

Introduction

A human being at the time of his birth is equal to any living object in this universe. It is the same man who has created education which has become necessary for his development internally and externally, a mean of living hood for his survival. Now a day, this realization leads the parents to educate his children. The aim of education had shifted as the need of education was present even in ancient time

Mata shatru pita bairi, yena balo na pathita
Na shobhate sabha madhye hans madhye bako yatha

None except these lines perhaps can highlight the importance of education more accurately in one's life and the duty of parents to educate their wards. It means parents who don't educate their children are their children's enemies; such children look as awkward in any gathering, as a Stork among dainty Swans. The implementation of this cherished idea was adopted by the 86th Constitutional Amendment Act, 2002 increasing the numbering of 10th duties to 11 where it manifested "to provide opportunities for education by the parent the guardian, to his child, or a ward between the ages of 6-14 years as the case may be. In ancient India, education led the man from darkness to brightness. It was the land where values originated for human beings to live the life peacefully and systematically dividing the entire life span among four stages or asramas. The four asramas are Brahmacharya (Student Life), Grihastha (Household Life), Vanaprastha (Retirement Stage), and Sannyasa (Renounced Life) with the aim of getting the four attainable goals i.e. Dharma (Duties, or Moralities), Artha (Wealth, Health or Means of living Life), Kama (Love, Emotion or everything that is desired) and Moksha is the last stage in one's life. Moksha includes the transformation from worldly affairs to self-realization as also supported by Alexander Pope

Correspondence
Sandeep
Research Scholar, Central
University of Punjab,
Bathinda.

"Known then thyself, presume not God to Scan,
The proper study of mankind is Man".

It is the pursuit to achieve the spiritual piety and peace. With handing over the responsibilities to the next generation at stage three one prepares oneself for this noble goal of life. It is from here the concept of self-realization emerged in the modern education system and also serves as the peak item in Hierarchy theory of Maslow. Later it was emphasized by time and again in one form or in other by almost all philosophers and educationists.

According to another author, in the body of Fasciola hepatica caused sheeps, it was observed a decrease of the ratio of albumin to globuline, as well as hyperglobulinemia and hypoalbuminemia.

The mystic trinity in our holy scripture "Satyam Shivam Sundaram" could be the sound base for all the value-oriented education in any area of education including Arts, Commerce, and Professional courses. The essence of the idea is so universal and reasonable that is easily applicable. Satyam means the truth not as you perceive it but as it is. It is unchangeable, uncompromising and everlasting. Shivam means which is always auspicious not only for the individual but for the whole society or even for the whole world. Sundaram means the beauty that is eternal. In a nutshell, truth is an idea and the application of ideas is the shivam and the flowering of the consciousness due to the application of those ideas in real life is sundaram. For example, the idea of doing welfare to another fellow being is always good whether you conceive it bad or good. It is truth for which there is no denial. The application of these ideas into our life is auspicious not for our fellow being but also for us and sundaram is the satisfaction and joy that is derived from the application of those ideas. All these three trinities are interrelated as supported by various great personalities in this world from time to time. As John Keats in "Endymion" and "Ode on a Grecian Urn" wrote respectively "A thing of beauty is a joy forever" and

"Beauty is truth, truth beauty,-that is all,
Ye know on earth, and all ye need to know".

The common value system for the existence of the human being is basically the application of mystic trinity in Indian culture.

Traditional vs Modern Scenario

At the outset of education, the major problem faced by the most of the parents is the selection of school or the best school sometimes by hook or crook paving the way for sometimes depositing donation. In the present era, the tuition fee is to be deposited at the very beginning of the formal education solidify that it is only the selling price of education, which becomes highly priced commodities in modern times. It is not as voluntary as was in ancient India where it was offered at the end of formal education voluntarily by the pupil. The important task that was completed by every pupil in that time was the practice of celibacy. In the modern era, the demands are coming from every section of society that sex education must be compulsory but what should be the content and how it should be provided it is still unclear. Although denying any kind of sexual pleasure could be the best method while giving emphasis on sex education as values, whether it is individual and social cannot be separated from the culture and Indian culture never permitted it at any cost. Unfortunately, our education system has lagged behind in this aspect.

We are reluctant about the discussion of sex and shrink away the discussion very easily. The craving for sex is so high during the student life that it sometimes leads to the dangerous consequences in one's life in the form of molestation, eve-teasing, expulsion from the institute and family quarrel between the two families and community. Our society and education system inflict severe punishment on the student indulged into the immoral activities but do not provide any guidance within that period. Our system's whole energy is wasted upon the preventive measure but no concern over the uprooting the major cause of the problem. The main cause of this problem is the lack of sex education which was so easily available in the ancient India in the form of celibacy practice during student life.

The Distorted Guru

The humanistic bond between the preceptor and pupil is not visible. The concept of Guru Dakshina is reversed as the Guru Dakshina was given by the student after the completion of formal education. It was not essentially monetary, it could be the special task to be performed by the student or even sometimes sacrifice as was evident in the case of Ekalavyas's Dakshina of his right-hand thumb to his guru. The incident highlighted the students drive to learn. Referring to the significance of teachers in this Endeavour, the Mudaliar Commission (1953) emphasized that school teachers can be infused with a high sense of their destiny only when they are made to realize that they are engaged in the making of better human beings and creating a better social order and not merely teaching a dull, prescribed syllabus. It would not be wrong to say that a nation is made great by its teachers. This happens when, besides being masters in their own disciplines and competent in communication skills, teachers are also men and women of character. They should be men and women of courage and conviction. They should possess and display qualities of leadership and the accepted norms of behavior. Carr (2006, 2007, 2008, and 2010) has argued persistently that values and effective teaching are inextricably interwoven and that, in that sense, values education goes to the heart of the role of the teacher and effective learning for the student. He focuses especially on the issue of relationships and the moral mentoring of the teacher as being central to teaching as an inherently relational profession. The importance of guru in the life of a student to put him on the right path of life and the devotion of a devoted student to his teacher has been successfully glorified by Saint Kabir:

Guru Gobind dono khade, kake lagu paay,
Balihari Gur aapki gobind diyo batay.
Sab dharti kagaj krun, lekhni sab banray
Saat samunder ki masi krun, gurugun likha na jaaye.

The glorious place of the guru is no more. Guru is now considered at the bottom. The effectiveness of any method is nothing without the guru. He is now only regarded as the paid employee, not as the national builder. Whatever have been the causes of the deteriorating condition of the present guru, one should not forget that he is the backbone of the educational system and his personal value system and ideas effects a lot on the personality of the students. Shardawan Labte Gyanaam and this humbleness was the essential part on the part of the students towards guru which at the modern time is treated only enhancer or friend of the students. The present guru is frustrated, less sympathetic to the problem of the students. He is neither supported by the society nor by the administration

and is unable to provide the ethical values to his students. Sometimes his own faith has been shaken and he is no more a role model for his pupils.

Value Education in India

Our is essentially a hybrid age affected by modernisation and unable to get off from the originality, oscillating between old and new, modern and traditional thus manifesting the confused state of mind and loss of faith in every field. The education uprooted from the main cherished value is incapable in holding the things together. A work if judged by its result and not by the beginning and the process then our education system had totally failed. Today, education most prevailing aim is only the mean of getting employment no emphasis is giving at enhancing the human value at the ground level. This is considered as secondary part in the education system. The uneducated are not the problem of this century in a sense as they are satisfied with the present, never dreamt of higher achievement. The higher dream is the breed of higher education. The more one is educated the more restless and frustrated he is. It's true that whole educated masses could not be provided with employment overnight but we can provide them the value education so that the criminology due to the lack of unemployment could be controlled or at least be brought down. In India, the value education which is also an ambiguous subject much discussed and less understood could not be applied to education easily. The politics play its unwanted but effectual role against it. Some term it as hidden agenda or imposition of particular ideology on present secular generation. Undoubtedly, the source of all value is religion, whatever it is. Religion is the root of ideas such the phrases clearly shows Satyam Shivam Sundaram, Satyamev Jayate and so many. In India, religious education is not applicable for so many reasons but education about religion, the essence of every religion could be the framework for value education.

Importance of Value Education

In the age of modernization and westernization, when many unprecedented changes are occurring rapidly leading to the conflict between traditional and new values, it becomes inevitable to bring about a compromise between old and new, between science and faith. The education laden with ancient Indian values of education has become mandatory as science development in the modern era had developed among present generation a dubious attitude towards everything pious. We have become much empirical but the use of all scientific invention can be used by having faith in moral values and a reasonable religious faith helps in choosing what is wrong and right doing.

Referring to this global trend, the Education Commission (1964-66) observed, "The weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts in western societies and there is already a desire among great western thinkers to balance the knowledge and skills which science and technology bring with the values and insights associated with ethics and religion at its best, viz. a search for the knowledge of the self, of the meaning of life, of the relationship of man to other human beings and to the ultimate reality. In the situation that is developing, it is equally important to give a proper value orientation to our educational system. We would like to emphasize the need to pay attention to the inculcation of right values in the students at all stages of education. We are happy to note that the awareness of this responsibility has been

growing since independence... However, it has become necessary and urgent to adopt active measures to give a proper value orientation to education". Education about religion solidifies the foundation of faith as said by Tennyson in the Victorian age.

"We have but faith: we cannot know;
For knowledge is of thing we see;
And yet we trust it comes from thee,
A beam in darkness; let it grow."

Today, the biggest problem in India is the loss of faith in every field in politics, social and economic fields. Due to the slavery of many centuries, our generation has lost its faith, so the biggest challenges before educationist or education are the revival of that faith and the need for faithful education that can be achieved only through adopting the inherent ideas discussed in our culture and scriptures. The shift of educational aim from the development of inner beauty to the market-oriented has generated many unsolvable problems and their solutions lie with the value-oriented education. Identity-crisis is the biggest problem. With the birth, one becomes a Hindu, Muslim, Christian and Sikh and this process does not end here it leads to the different identities of an individual on the basis his caste, creed, gender, color, state and nation. This problem combined with the problem of immediate gratification could be quenched with true guidance from a value-oriented teacher. A student in our education system feels like a fish out of water who is tossed up in the air with no hands holding him back, shivering for sometimes having dreamt of catching stars only to find himself laid flat on the ground of reality as our education system neither guarantee us the job nor the essential attitude to live without desired job or taking hands in some other area.

The first step being taken is to generate more faith in ethics and morality than in law. The law is imposed from the outside but morality and ethics are imbibed in human personality and eternal. The first is permanent and more effective while the second is temporary and not constant always changeable by the power. The law permits a person to earn as much money as possible but does not compel him for charity purpose. But ethic and morality pinches a man for hoarding money while his fellow being is being starved. The need of the hour in education is to revive the lost faith of student in human values, in religion, his faith in divine justice and free will. Only such type of education can be called true education.

Value Education as a Bridge

Rape, murder, arson, theft and communal violence are the buzzing words of the present era. Respect, devotion, obedience, brotherhood and rituals all have lost value in the age of individualism. It is the age in which one's own whims and their fulfillments are considered as the symbol of success. The formal, informal are the two types of providing education, undoubtedly the latter played a major part in the formation of student's attitude to the society. The informal learning is also negative not only in our country but also all over the world and media played a very interesting role in it whether printed or electrical. A pessimistic attitude is prevailing all over the world. The villages which were known for the place of peace and serenity of mind are being completely destroyed by wine and different kind of addiction, the remaining part had been very successfully played by the folk song comprising of the songs inculcating among youth the feeling of vandalism and incestuous relationship. No need

to quote here the names of these songs as different locality has different types of songs with the same theme. Education policy and administration cannot change the education scenario in a day and in such a condition how can a teacher suggest to the students to learn from the outside world which newspaper and TV channel etc. should be preferred. In such a deteriorating condition of society, the role of formal education and importance doubles as the only way to transform the world is value education by no other mean it is possible. The Indian national policy on education (1986) as modified in 1992, considered value education as an integral part of education and noted that (UGC, 2010): “The existing schism between the formal system of education and the country’s rich and varied cultural traditions needs to be bridged. Education can and must bring about the fine synthesis between change oriented technologies and the country’s continuity of cultural tradition.

The curricula and processes of education will be enriched by cultural content in as many manifestations as possible. In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from this combative role, value education has a profound positive content, based on our heritage, national and universal goals and perceptions. It should lay primary emphasis on this aspect. The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for cultivation of social and moral values.”

Conclusion

M.M. Prahallada in his article, “Contemporary significance of higher education”, beautifully explained the role of moral values in education. To quote him, “Indian Culture is rooted deeply in her spiritual values and unless these values find their way into the life of students, education will lose its significance and will not fulfill its function of endowing the students with a vision to life and by and with ideals to work for, therefore, indifference to the cherished goals of democracy, socialism, humanism and secularism, it is very essential that our education system should evolve a new positive morality which could effectively be built into the school, under graduate/post graduate curriculum”. We should keep our windows wide open to allow the winds of change to enter, but we cannot allow the external wind to uproot the very foundation of our home.

References

1. Awasthi D. Value based Education is the only Solution to the Problem of Crisis of Moral Values among the Youth of India. *Global Journal for Research Analysis*. 2014, 3(9).
2. Guiren Y, Lihe D. On Value and Culture. *Frontiers of Philosophy in China*. 2006; 1(2):237-244.
3. Lovat T, Hawkes N. Values Education: A Pedagogical Imperative for Student Wellbeing. *Educational Research Journal*. 2013, 2(2).
4. Narvan CB. Value Education and Teacher. *International Journal for Research in Education*. 2013, 2(6).
5. Prahallada MM. Contemporary Significance of Higher Education. *Journal of Educational Endeavours*. 2011, 4(2).

6. Singh A. Evaluating the Impacts of Value Education: Some Case Studies. *International Journal of Educational Planning & Administration*. 2011; 1.1(1):1-8.
7. Tahir A. The Impact of Religio-Cultural Norms and Values on the Education of Young South Asian Women. *British Journal of Sociology of Education*. 2003; 24(4):411-428.