



## AXIOLOGICAL ISSUES IN EDUCATION

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### ABSTRACT

*Axiology is the branch of philosophy that deals with the problem of value. It poses the question- What is good? What should man prefer? What are the fundamental values? What is beauty? What is art? What is really desirable? Etc. without discussing these fundamental problems regarding values, we cannot solve many problems concerning values in our daily life. Students as human beings wish to find themselves valued and valuing members of the collaborative learning experience; and actually choosing some traits, behaviors, or dispositions to introduce or work to eliminate with regard to each of their studies towards having a more aesthetic learning experience would be a theoretical way to make this happen. To insure the connection, each student and teacher would come to agreement as what habits, qualities, and associated practices would be personally, socially, and intellectually worth pursuing given their circumstances; and this would serve rightfully to establish student developmental aims as the fundamental energy of the learning experience.*

**Key words:** *Education, habits, qualities, associated practices*



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## INTRODUCTION

Man is a social being and hence he is different from other organisms. Values are realized through culture. Values struggle with one another. Some are victorious and impose themselves in society, while others perish. During this struggle, it is individuals in their social involvement who

formulate value judgments and through them perform the selection and set the decisive order or hierarchy. But a value hierarchy is not an arbitrary operation; it is performed on the basis of a principle which is also, basically, a value which must be performed, since it better fulfills the individual's and society's needs under specific historic and social circumstances. Such a value becomes an ideal according to which all the other values are judged. Therefore, the ideal is a value projected by the individual and society, in order to perform which they concentrate all their energies of the emotions, will and intellect. Thus, we can state that every stage in the progress of individual and social development is nothing but the performance of an ideal.

The performance of values and ideals within the individual and social life needs the complex, continuous process of education. The philosophy of value provides education with aims and ideals for action. Education is a fundamental element for developing and performing values and ideals. The concepts of value, ideal and education are integrative through their content and functions.

### **AXIOLOGY: A THEORY OF VALUE**

Values were sent into exile, so called value-free education, and returned as a prime topic for debate. At a Conference sponsored by the Society for Research in Child Development, the President, Dr. Robert Emde, stated that the "inculcation of values in children" was the important area for study in the coming years.

People realized that value-free education is not only impossible, but, since value-free means that most parents' values are not taught, it is actually undesirable. Now, the questions are: which values should society uphold and our children learn, and how do children learn such values? In Unification Thought, Axiology holds a central position as the foundation for the theories of Education, Art and Ethics, which deal with how to achieve a truthful, beautiful and good society respectively. First of all, we must define what is meant by values. According to Unification Thought, "value refers to a quality of an object that satisfies a desire of the subject". This means that value belongs to the object, but must be recognized by the subject. The objects can either be a thing or another human being. The second point of debate in the theory of Axiology is the determination of value. A value has two aspects: the essence of value, or "potential value" that is

quality of the object, and the “actual value” or value that is actualized through the relationship between subject and object. Therefore, these are requisites for both subject and object in order for value to be actualized. The requisites for the object are known as the essence of value. As per above definition of value, desires exist to realize the purpose, so value is connected to purpose. The essence of value, then, consists of the purpose of creation of the object, and the harmony between paired elements existing in the object centered on the purpose of creation. For example, the purpose of a flower arrangement is beauty, and the essence of value of a flower arrangement consists of that purpose and how well that purpose is fulfilled through the harmony between its various elements such as colors, shapes, fragrances, etc. the requisites for the subject are a desire to seek value, interest in the object, and a factor known as “subjective action” which provides for individual differences. In case of a flower arrangement, the subject must desire something beautiful; notice the flower arrangement as a possible object to fulfill that desire, and then appreciate the harmony of colors, etc. within the arrangement. If these conditions are fulfilled, then the potential value of the flower arrangement becomes actual. On the other hand, if the person is not looking for something beautiful but wants transportation to the airport immediately, the most well prepared flower arrangement will remain a source of potential value until another subject comes along. Similarly, if a person does not like pink flowers, which flower arrangement will not be judged as valuable. In this case, it is subjective action that has caused the potential value not to be realized. Subjective action consists of the differences between the individuals, their tastes, view of life, past experiences, education etc., and the aspects of us that make us unique. In that case, how can there be a common standard for determining values?

It is clear that there are commonalities within groups- cultural, religious, ethnic, national etc.- that allow arrangement on value judgments. For instance, table manners of different countries are different. Japanese have different table manners from those of the British. Japanese make noise during eating noodles and taking soups whereas British take their meals silently. The differences between men and women may also be considered factors in subjective action, which lead us to expect that men and women will always have differences in their value judgments. So, we have many “relative” standards of value belonging to various groups. But how about an “absolute” standard of value for the whole world? Beyond cultural or group commonalities there are also

the commonalities of all human beings. We all have two eyes, one nose with two nostrils, one head, two hands, etc., so we are all same! Whether we like it or not, we do all belong to the same species, *Homo sapiens*. So, the defining characteristics of our species can be the basis of a common system of values. This does not involve imposing one person's values on another; it simply requires us all to recognize what we have in common, our purpose of creation.

### **EDUCATIONAL ASPECT OF AXIOLOGY**

The culture is a totality of values created throughout history and that education is the means of performing culture. Therefore, axiology needs an important educational aspect. Its important components are:

1. Axiology, by extrapolating a system of values, proposes educational aims under the form of axiological objectives and ideals.
2. Axiology includes both general human or universal and specific values for a determined community, thereby giving it its personality. Education preserves and transmits values that guarantee the cultural identity of the human community.
3. The performance of values requires knowledge and experience, which means the involvement in this process of education on its two interrelated planes: cognitive and emotional.
4. Axiology is the horizon of the manifestation of human creativity, education has among its fundamental functions that of cultivating the creative power of the individual and the human community.

Though personality is the source of all values, it is not born, but is developed by education. So, it can be estimated that education is one of the fundamental resources for future social development. Without education, axiology would be deprived of living power, and, without the light of axiology, education would fumble about in the dark. The characteristic values change with one's aims or philosophy need not deter us, for we could make efforts to select some sets of dispositions to serve as common essential elements for the educational experience or we could also argue as long as any habit, attitude, ability, or trait had value in thinking and acting so as to enrich human experience it would be worth considering as part of the young's education to some

extent. Cognitive human needs are unlimited. Human spirit is not satisfied by relative values. It tends rather to absolute values, to what are unconditioned and valid at all times. Therefore, during its achievement, absolute value is the evaluative criterion for social values which are relative. Moreover, the absolute value becomes the ideal to which the social values tend. However, we should specify that the absolute value is not transcendental. Kant considers a synthesis of the entire range of individual spiritual deeds. From this point of view of Psychology, the Philosophy defines personality as “any human being aware of himself, who can perform deliberate deeds, is capable of a free will and constantly, responsible.

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