

**VALUE ORIENTED EDUCATION AND PSYCHOLOGICAL THOUGHTS- A STUDY ON
THIRUKKURAL.**

S.KARPAGAM

Asst.prof: Dept of Education, Adisankara Training College , Kalady, Ernakulam

Thirukkural

The book is a comprehensive manual on Ethics, Polity and Love, containing 1330 distiches or kural divided into 133 chapters of ten distiches each.

The first thirty-eight on ethics,

The next seventy on polity

The last twenty-five on love.

He is also known by other names like Deivapulavar (Divine poet), Poyyamohipulavar, and Sennapothar. Thiruvalluvar showed people that a person could lead the life of Grahasthar or householder, and at the same time, lead a divine life or a life of purity and sanctity. He showed people that there was no necessity to leave the family and become a sanyasi to lead a divine life of purity and sanctity.

Thirukkural is divided into three sections: Section one deals with 'Righteousness', honour good ethical behaviour with conscience and, section two deals with 'wealth', the right manner of conducting worldly affairs and section three deals with 'love', love between men and women.

The first section has 38 chapters, the second consists of 70 chapters and the third has 25 chapters. Each chapter consists of 10 couplets (kurals), for a total of 1330 couplets. The sections righteousness and love are devoted to the private life of an individual more than half the couplets in Thirukkural are grouped under wealth which discusses ethics in public life. Thirukkural gives importance to righteous living in public life. Features of Thirukkural The undeniable fact that the ethics and the values it carries are applicable to all religion, all countries and all times. All his wise sayings and teachings are now in book form and

known as 'Thirukkural'. The time of Thiruvalluvar's existence has been based on mostly linguistic evidences rather than archaeological evidences since none such has been determined. His period has been estimated to be between 2nd century BC and 8th century AD. Thirukkural is one of the most revered ancient works in Tamil.

Education

The term 'EDUCATION: which involves different shades of meaning was fully understood by the Tamils of yore. There are thousand and one definitions on education put forth by the intelligentsia of different parts of the globe, belonging to different religions, different schools of thought and different tongues. Though every definition bears testimony to the Individuality and originality of the sponsor, the underlying unity and resemblance of thought among the definitions cannot be ignored. 'GREAT MEN THINK ALIKE', is a well-known proverb. Education may be defined as a life-long, systematic process which aims at harmonious development of all the {faculties of the individual. To amplify the definition, Education is a methodical process which trains the individual throughout his life and aims at the improvement of physical, mental, social, moral and spiritual aspects of his personality.

Thiruvalluvar has given due importance to education and pedagogy and has allotted many chapters dealing with various aspects of the subject from different points of view. Besides there are references to education here and there throughout his book throwing appreciable flood of light on the subject. Thiruvalluvar was the pioneer among the Tamils in the field of education and the later thinkers not only received inspiration from him but also, followed his footsteps with heartfelt respect. By way of composing many couplets on education: Thiruvalluvar, has rightly paved the way for the expansion and growth of educational thought.

The Concept of Education:

Broadly classified the materials 'into two divisions, viz., the perishables and the imperishables. Among the imperishables, Education comes to the forefront, Thiruvalluvar, in one of his couplets briefly classifies the imperishable nature of education. In fact, one's real treasure is one's education; the remaining wealth such as money, gold, land, house, etc., are perishable in character and separable from the owner.

Education is not only imperishable but also a dignified wealth of a high order. “கேடில்விழுச்செல்வம்கல்வி ஒருவற்குமாடல்மற்றறையவை”, (Kural 400) So, it goes without saying, that Thiruvalluvar has rightly indicated the imperishability of education on the one hand and the perishable and mundane character of the other categories of wealth on the other.

The most significant point in Thiruvalluvar's education. is his universal outlook in educational concepts. Education is not and it cannot be the monopoly of a particular caste, class, clan, or group. As a matter of fact, education is the birth-right of every human being under the sun,

Thiruvalluvar is of the opinion that education is universal in range. His faith in Universal Education is real and genuine. Hence, it can be said with certainty that catholicity is the basis of his educational concept. Utility of Education: It is not enough if education enables one to earn his livelihood. Bread and butter are not the ultimate aim of education. To all intents and purposes, education is and should be one's substantial companion in one's ups and downs in life. The author says just as the staff supports the falling man on the slippery ground, so too, the advice of saints and seers pregnant with meaning will help a man_ in the nick of time. such advice and lessons will unerringly help a person whenever he infringes the social and moral code.

The lesson that is learnt *இழுக்கல் உடையுழி ஊற்றுக்கோல் அற்றே ஒழுக்கம் உடையார்வாய்ச்சொல்". (Kural 415) Intellectually speaking, education is the fortress that protects the individual in all the stages of his career.

*ஒருமைக்கண்தான்கற்றகல்வி ஒருவற்கு எழுமையும் ஏமாப்பு உடைத்து". (Kural 398) education which can be classified into arts and science is imperishable, universal and above all! very useful to mankind.

Thus, the educational concept of Thiruvalluvar is scientific in character and universal in applicability which is perfectly agreeable to every one with wit and wisdom.

Aims of Education:

The educational philosophy, envisaged by Thiruvalluvar, has definite aims. He does not confine himself to a particular aim of education. A savant of universal outlook and far-sighted view, Thiruvalluvar has rightly stressed the various aims of education, touching every field of human activity. Unless these aims are fully realised, education becomes null and void to humanity and the very purpose of education goes to waste. Knowledge Aim: It is an acknowledged fact that the aim of education is to acquire knowledge. According to Thiruvalluvar, acquiring knowledge is neither a Herculean task nor a Rosicrucian puzzle. Though the process is lengthy, it is simple. In order to bring to time, light the easy nature of accumulating knowledge,

In fact, the aim of education is to make a man adjust himself according to the atmosphere and make him feel at home under all circumstances. "எவ்வதுஉறையதுஉலகம்உலகத்தோடு வ்அல்வதுஉறையதுஅதிவு (Kural 426)

Moral Aim: 'If wealth is lost, nothing is lost; if health is lost, something is lost; if character is lost, everything is lost'. Thiruvalluvar stresses morality throughout his work and his moral philosophy is sublime in character and universal in appeal.

Education should give the students moral training and elevate them to a higher moral level. Thiruvalluvar places moral aim in the forefront and says 'even if a man forgets his lessons, he can recollect; but if he infringes the moral code he will never prosper'. Undoubtedly the author attaches great importance to the moral aim of education. மறப்பினும்ஓத்துக்கொளலாகும்பார் பபான்பிறப்பொழுக்கம்குன்றக்கெடும்'. (Kural 134)

Philosophical Aim: Philosophy is an intellectual pursuit which aims at insight into reality. It is the aim of education to enable the students to understand and realise the reality, the truth. Whatever may be a man's attainment in other fields, it serves no purpose, if he is blind to reality. The long and short of it is that intellectual perfection cannot be achieved without the educational philosophy of Thiruvalluvar. ஜயுணர்வு-எய்தியக்கண்ணும்பயமின்றேமெய்யுணர்வுஇல்லாதவர்க்கு", (Kural 354)

Spiritual Aim: One of the aims of education as visualised by Thiruvalluvar is the Spiritual aim of divine order. According to the author, the education one receives will abruptly fall flat, if it enable not the educated to pray to God and make him realise and recognize the existence of the Almighty. Thus, Thiruvalluvar rightly indicates the spiritual aim of education in the opening chapter of his thesis. கற்றதனுலை ஆயபயனென்கொல்வா லறிவன்நற்றாள் தொழாஅர்எனின்". (Kural 2)

Cultural Aim: By culture, we mean the harmonious combination of all the human qualities. Education should help the students to acquire all the qualities. in a well-balanced manner. Thiruvalluvar's view is that a man without culture is no better than a tree, however sharp may be his wit and intellect. Hence, it goes without saying that Thiruvalluvar gives due regard to the cultural aspect of education. பஅரம்போலும் கூர்மையரேணும் மரம்போல்வர் மக்கட்பண்புஇல்லாதவர்". (Kural 927)

Living Aim: Education is not only a means to acquire knowledge but it is directly connected with the mode of life. Education for life, through life, and throughout life is the thesis of Thiruvalluvar.

In fact, the author divides the educational life into two broad aspects, viz., the studying aspect and the practising aspect. As regards the second aspect, he is required to actualize the precept in his walk of life. Precept and practice should always go together in one's life through thick and thin. In brief, education and the way of living should be in perfect harmony with each other. *கற்ககசடறக்கற்பவைகற்றபின்நிற்க அதற்குத்தக. (Kural 391)

The second aspect of the literature which deals and stresses the style of life for people in this world. It contains the solutions for all worldly problems and explains its impact upon human life and life after life. So most of the people follow the writings of the Thirukkural as a guiding post for life. There are many aspects that have been discussed in this book which should always be learned and followed. Thirukkural discusses about culture civics mind, knowledge, society, leadership, life style values, materialistic and spiritual life and more. Self-awareness, effective communication, interpersonal relationship, decision making and problem solving. "Each and every man needs to have some basic talents to

live/lead a happy and successful life. The success and failure of an average man or even to the experts strictly lies on their talents.

Adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life”- WHO Adaptive means that a person should have the flexibility to adjust according to the situation. For positive behaviour, a person needs to have positive thinking and look at opportunities even in difficult situations, in order to cope with the situation.

Psycho-social competencies and interpersonal skills that help people to make decisions, communicate effectively, and develop coping and self- management skills to lead a healthy and productive life. Life Skills enable us to translate knowledge, attitude and values into actual abilities by helping us decide what to do, when to do and how to do it.

· Education is an approach that functions as an instrument of empowerment.

· Enhancing knowledge exclusively without enhancing practical application.

Adolescent boys and girls utilize the other skills such as functional, vocational / livelihood and literary skills attained by one's regular practice and patience.

Those who possess these skills will lead a peaceful life and also their requirements (such as time, power, and essentials) will be low. In other words, with less time, power and essentials they achieve excellent results. Thus skills help to overcome all kinds of challenges and it highly helps to live a healthier life with a positive attitude.

Conclusion:

Thirukkural advocates a consciousness and a spirit-centred approach to the subject of business ethics based on eternal values and moral principles that should govern the conduct of human beings. The 1,330 couplets (Kura!) of the Thirukkural are rich with several lessons on business ethics and leadership. It is hoped that this humble attempt will reinforce Thirukkural ethics to Indians , including Tamil business leaders and make them more aware of the code of conduct on business, and Indian business leader will be able to incorporate and apply the principles of ethics taught by Thiruvalluvar in daily practices.

Works Cited

1. Amaladass, A. (2007) 'Values in Leadership in Tamil tradition of Thirukkural vs. Present-day leadership theories', International Management Review, Vol. 3, No. 1, pp.9—b5.
2. Balakrishnan Muniapan and M. Rajantheran :Ethics (business ethics) from the Thirukkurai and its relevance for contemporary business leadership in the Indian context: Int. J. Indian Culture and Business Management, Vol. 4, No. 4, 2011.
3. Chakraborty, S.K. (1993) Managerial Transformation by Values: a Corporate Pilgrimage. New Delhi, India: Sage,
4. Chakraborty, S.K. (1995) 'Wisdom leadership• leading self by the SELF, Journal of Human Values, Vol. 1, pp.205-220.
5. Muniapan, B. and Shaikh, J.M- (2007) 'Lessons in corporate governance from Kautilya's Arthashastra in ancient India', World Review of Entrepreneurship, Management and Sustainable Development, Vol. 3, No. 1, pp.50-61.
6. Noor, A. (2008) 'Ethics, religion and good governance', JOAAG, Vol. 3, No. 2, Available at: http://www.joaag.com/uploads/6_NoorFinal_3_2_ix1f.
7. Parashar, S.P. (2008) 'Winning over equals: insights from Bhagwad Geeta (Krishna-Arjuna framework)', Int J. Indian Culture and Business Management, Vol. 1, No. 3, pp.354-359.
8. Ragunathan, R. (2007) '*Thirukkural repacked and made easy*', Available at: <http://thinildairalmacleasy.blogspot.com>