

Axiology in Education: Implication for Pakistani Perspective to Check Radicalism

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Abstract

The commentary of this paper gives a short comprehensive view of value education which actually, is one of the important functions of today's education. As we realized that moral values direct towards good esteems while skeptical attitudes bring uncertainty, doubt and chaos in life. Pakistani society is in the condition of turmoil in regards to radicalism. This review is journey to figure out suitable axiological framework in education training to address the difficulties of radicalization of outrageous shafts. The impact of axiology on education comprises of dialog about teaching values and the part of teacher-student interaction. The teacher's responsibility is to provide his pupils a very high familiarity about the value education which will guide them to a very profound and wide-ranging consciousness and mindfulness and will originate a very firm and confirm approach in them so that they may truly involve in developing those values and believe in them. Such behavior will guide them to act rendering to those standards and finally they develop a symbol and logo of the well-known values.

Keywords: Axiology, Values, Education, Radicalism.

Introduction

Axiology is one of the branches of philosophy that elucidated the quality or value system. Axiology intends to seek answer like; what esteem is? Are esteems fundamental? What ethical quality is? Whether profound quality defined by our activities or our considerations? What beauty is? What is wonderful? Axiology addresses our reasoning about what educator understudy associations ought to be and how instructors ought to act toward understudies. As per Abraham Maslow, axiology likewise addresses one of the fundamental needs of people the requirement for aesthetic satisfaction.

The word axiology originated from "Axia" a Greek word that signifies "quality", "value or "esteem", which is a hypothesis of significant worth. From literature, it seems this terminology firstly used by Lotze, then Husserl, Scheler, Brentano, Nicolai, Hartmann, and others for arrangement hypothesis of significant worth. Therefore, Scheler stood out axiology from praxeology, a general hypothesis of activity, however this takes generally been appeared differently in relation to deontology, a hypothesis of ethically right activity (Maunter, 2005).

As Rosenthal (1967) clearly indicated that axiology deals with value system or quality of anything. On the other hand, axiology also defines as the studies of judgments about values including both of aesthetics and ethics (Chopra, 2005). Arora (2010) narrated that Paul Lapie and E. Von Hartmann used the term "Axiology" in the early 20th century (Arora, 2010). The search for a science of value originated with early Greek philosophers in 5th and 6th centuries B.C. During medieval times, it was argued for the division of religious (faith, hope and love) and natural values i.e., wisdom, courage, temperance and justice (identified by Plato). The 20th century saw the rise of Pragmatism (Foss & Littlejohn, 2009). Gradually the modern view of morality emerged as regarded the tools for processing of ideas and things (Foss & Littlejohn, 2009). Value may be some sort of existent with a particular property or properties, which can be discussed in terms of its nature and its relationship to other existents (Bowyer, 1970). Values may be subjective (personal) or objective (impersonal). Values may be changing or constant (Kneller & George, 1971).

Seven types of values could be seen through literature, one deals with recreational, health, and bodily, second concerned with economic activities, third having connection with social matters, forth explicates moral character, fifth links with aesthetic affairs, sixth deals with intellectual abilities and final addresses the religious matters (Lobo, 1974). Ethics studies values in the realm of human conduct (Kneller, 1971). Human character, voluntary determination, habits and their propriety are being judged under ethics (Singh & Nath, 2008). Therefore, aesthetics studies the values in the realm of beauty (Kneller, 1971). So, it can be said that aesthetics is the learning of art and experience of beauty (Sharma, 2010). Axiology provides guidelines to human, societal, material as well as spiritual, in the right dimension, furthermore, axiology serve as a guide to a man searches for truth, hunts for praises beautiful and tries good (Nigal, 1986).

However, axiology means an esteem hypothesis that normally proves the usual environs, sorts, set principles, status of qualities esteem judgments and endeavors to determine such question as whether esteems are objective or subjective. Albeit moral esteem is essential, for example, religious and tasteful one, "axiological morals" decides good and bad actions by reference to their conclusions, results, regularly vague to logical morals (Findlay, 1970; referred to by Childress, 2000).

Thus, axiology comprises of the implications of qualities, ideals and joy, the chain of command of esteems, and talks about outright or relative being of the qualities. The impact of axiology on training comprises of discourse about instructive esteems and the part of the teachers and students in showing them. However, based on Farabi's axiological perspective, the most important goal of moral education include: Knowledge of and faith in God, nearness to God, happiness and felicity, thinking and practice of thought fullness, intellectuality and the middle path (Mohsin & Babaei, 2008).

Therefore, Farabi's perspective values count among the secondary rational philosophical. He considers fundamental values as absolute. In his belief, the end of morality is obtaining happiness and felicity. He divides happiness and felicity into worldly divisions. He considers worldly happiness to be the preliminary state to other worldly felicity (Mohsin & Babaei, 2008).

Though, radicalization is characterized by which individuals embrace extraordinary perspectives, including sentiments that fierce measures basic to be taken for political or religious purposes. However, researchers, theoreticians of sociologies, policy makers and experts of diplomacy have been concentrating different parts of radicalization observing the end goal in measuring and comprehending the religious fanaticism and radicalization in different Muslim nations, particularly in Pakistan. Thus, the present review gives the rule of Aesthetic and Ethics esteems. As we realize that morals manage moral esteems though Aesthetic clues as adjust and concordance in life. Be that as it may, sadly in Pakistani society is in the condition of Chaos with respect to radicalism. This review is mission for fitting axiological framework in Pakistani instruction to address the difficulties of radicalization of extraordinary posts.

In Pakistan, fanaticism can be very much characterized in various routes as the radical gatherings have their own particular attributes, models, values, discernments. Social constructivism can reveal the essential issues which can in the long run help to conquer the power of radicalism (Riffat, 2015). As we realize that

Pakistan is an adjust and a direct society where the majority of the general population have peaceful impression of Islam yet separated from such greater part there exists a huge rate of populace having a place with religious establishments advancing considerations of fundamentalism in the human progress (Javaid, 2011). Religious radicalism has extreme ramifications for Pakistan as it has now made the general public more "powerless" prompting absence of union and solidarity among individuals of various religions. Fundamentalist approach of religious radicals has misused numerous youthful grown-ups in the general public.

Literature Review

Analysis of literature is a black and white form of books, journal articles, and other documents that expresses the past and current condition of information on the concerned topic of research. This helps two main objects; it explains the significant problem in research and it offers a justification for the purpose of the study and research question (Deslandes & Bertrand, 2005).

However, the present literature review explores axiology in education: implication for Pakistani perspective to check radicalism. The current literature emphasizes on values in education and understand the causes of radicalism in Pakistani Society. Axiology is the science and theory of values. The idea of value is present in every choice, decision and act of a person. When we choose between two purposes or courses of action, we decide which of them is better and our decision is in favour of that which we consider as better at that time. In this process of choice and decision, the concept of value is involved.

Be that as it may, the word Axiology extracted from *Greek* word *axiā*, which signifies "*esteem or worth*" and *logia* is the philosophical investigation of significant worth. Moral researches, the ideas of right and great in individual and social lead i.e., it is the investigation of qualities in human lead. However, *feel* is the investigation of qualities in craftsmanship i.e., it concentrate the ideas of magnificence and concordance.

Whereas, radicalization is known as a course because of which masses go for extraordinary purposes of perspectives. These purposes of perspectives breed extraordinary and forceful dealings which are reflected in political, social and religious musings. It involves extraordinary enthusiasm for social scholars, scientists, researchers, representatives and approach creators to test multi-changed parts of radicalization in a journey to fathom religious fanaticism in various strata of Pakistani society (Mujtaba Rathore, 2010). Be that as it may, examining changed viewpoints and strings of radicalization and its hidden reasons is very mind boggling marvel in view of heterogeneity of Pakistani society which is partitioned on ethno-linguistic, ideological, partisan and political grounds. The lead and dispositions of individuals because of radicalism are at difference on various issues to shifting degree. Fanaticism at radical posts is an aftereffect of contributing variables like political minimization, monetary separation, social treachery, partisan partitions and religious polarization (Mujtaba Rathore, 2010). Although

Mujtaba (2010) points out that it is aftermath of Pakistan's pivotal position in '*War on Terror*' that issue of fanaticism and radicalism has influenced Pakistan's segments of society on both extremes. There is an inclination of over-speculation and rushed conclusions in considering fanaticism and radicalization. It is watched that the vast majority of the reviews on this said basic theme are directed in context to neighbouring ranges of Pak-Afghan outskirt like FATA.

However, it is the need of time to test the circumstance in settled ranges of the nation moreover. Such examination would reveal the path for detecting the associations and crevices in inclinations and elements of radicalization in Pakistan. In the assessment of Baqai (2011) revealed that '*fanatic*' is a term utilized for the general population, who for the most part receive hostility with respect to forcing their belief system on other individuals. The term is suggested to individuals who have turned out to be radical or crucial somehow or the other. In present situation, both terms are having negative feeling and the terms suggest significance of depending on fundamental or essential. Numerous religions of the world like Christianity,

Hinduism, Judaism and Islam are seen with their supporters named as fanatics or fundamentalists. They are thought to be people who disdain rationale in their contentions.

Therefore, it is the difficulty of present time that fundamentalism has created linkage with fear mongering and radicalism. Islamic radicalization or the coinage of fanaticism, likewise having partnership with fear mongers' exercises, sadly, and accepted to be connected with Islamic fundamentalism, is an adulterated recognition might be however it keeps on existing. The wonder in its appalling structure came to surface now-a-days after war on terror and now religious radicalism is a term which is thought to be an equivalent word of Islamic Extremism (Baqai, 2011).

According to Baqai (2011) found that religious radicalism has turned into a greatest risk to security and even to the survival of Pakistan. Pakistan having an aggravated political history has the inclination of befuddling and confounding the idea of security. Political governments confronting the issue of survival and military administrations confronting the issue of global and national authenticity settled on to battle America's war in Afghanistan. Other than this Indian driven outside strategy drove thus to religious radicalism in Pakistan. It was repercussions of the way that the non-state on-screen characters were enlisted for the sake of heavenly war (**jihad**) and Islam.

Normally, this propensity prompted uncertainty and advance was wiped out, as it were, and one of the best downside was that the reality turned into a greatest contributing component in the advancement of radicalization and polarization of fanaticism in Pakistan as it was characteristic that a counter-story was developed in the considerations of present day, common and formally instructed strata of the general public (Baqai, 2011).

Therefore, Baqai (2011) points out that role of public education is also not up to the mark in relevance with radical and extremist polarization and it is serving as a real agent in serving youth radicalization in Pakistan. Zia era is clearly reflected in curriculum of public textbooks. Today, it is believed that a public education curriculum is loaded with historical fallacies and distortions in a quest to Islamize the education system.

Therefore, we also observe modern private institutions who are trying their level best to modernize education on secularizing agenda. Largely, Pakistan is a modest and accommodating society which does not favour extremism. Pakistani do not like extremism on both ends among their masses and at the same time they dislike anyone imposing one's philosophy of life in their style of living and thoughts. As a remedy for this critical situation, a dialogue between poles apart from hardliners is needed so that a reform process is started and accepted by all corners of the society.

On the other hand, with the model we presented we have proved that if you read any work (particularly that of J. Dewey) through an axiological lens, we may discover, systematize and present a structural package of values (humanity, individuality, freedom, respect, experience, happiness) that gives expression to the philosophical conception of the author and becomes a founder of the action order. Beyond all the assumed limits of such an attempt, we continue to believe it is useful, both in its theoretical and practical dimension (Conjocariu, 2016).

However, the author proposes that these areas of harmony and organization indicate that it is possible to design a religious model of education that can be adopted by various people. He urges future scholars to study different religions so that more shared points of agreement can be purified between the educational systems of Christianity, Islam, Jews, and all other religions, and a more inclusive religious model of education system can be designed which will be appropriate to most inhabitants of the world (Alavi, 2010). According to the analysis of recent survey reports it can be inferred that radicalism is the outcome of political influence. These factors are having link with one another, so, without political factors radical actions cannot take place (Ahrari, 2000). In his study, Nasr (2000) found many other factors that should also be given importance equally in radicalization phenomena. One of the reasons of radicalization in

Muslims was found as sectarian killings and such killings got widespread and hailed “*Jihadists*” of Afghanistan to emanate Pakistan and play their role against Muslims and non-Muslims (Roy, 2002). It can be concluded that in Pakistan, the rise of radicalization and the spread of radical Islam is due to the source of conflict, uncertainty condition and instability (Kirby, 2007).

Effect of Axiology on Education

Education is widely regarded as a moral enterprise. Teacher are always drawing attention to what ought to be said and done, and how students ought to behave. The theory of education contains statements that certain kinds of persons and societies are good and education ought to endeavour to realize them. Axiology consisting of statements about “ought”, “good” and “beauty”, can guide educators. Therefore, it appears that the theory of education is, in part, the result of an application of the principles of axiology to educational phenomenon. Promotion of values are everywhere in the system of education. Through value system teachers can make and evaluate their student, students can judge the character and conduct of their teachers and furthermore, educators and society can evaluate each other (Kneller, 1971).

Purification of the students’ souls is regarded as one of the noteworthy responsibilities of teachers and educators. Respect and love for teachers are made within the heart if the teachers are worthy in their feeling, character and thoughts. It is an undoubted reality that when and where any individual perceives the ‘good’ in terms of truthfulness, righteousness, mercy, charity, justice, sincerity and care for all, stable, self-effacement and unreasonable judgment, then his/her heart is directly attracted in the direction of that display, and love and reverence are produced within the heart for the person whose performance reflects those potentials (Saddique, 2010).

Similarly, the education can realize an individual to a position in which man truly loves virtue and goodness, enjoy the rational beauty, lives in real happiness, and become delivered from every undue grief. Therefore, to be ethical to all mankind who lives and acts in the world and in whom the head and the heart work in synchronized and love for the moral is patent through good deeds. The Islamic principle is thus intimately related to a real-world appearance (Ashraf & Hirst, 1994).

Hence, it is generally observed that, the teachers avoid, striking their values upon their students, rather they expressed his behavior and teaching methods in such a manner that their students will have a very good knowledge, understanding and attitudes about the values and good actions based on their ethics (Ashraf & Hirst, 1994). So, beauty is an impartial truth, and is not a mere function of the individuals’ preferences and minds (Motahhari, 1996). Thus the thoughts and feeling of the persons should be developed in such a manner that they see the attractive affairs in beautiful setting and the ugly affairs in unpleasant mode.

Radicalization in Pakistan

Adaptation of extreme views by people in their beliefs and attitude is referred to as radicalization. Shapiro and Fair (2009) revealed that young generation of Pakistani tends to differentiate between “**militant groups**” and “**jihadists**”. Rather than they are having a blanket view about Islamist violence; and radicalization/terrorism as a major threat to Pakistan. This component of literature states a direct link between youth perceptions and curriculum and in turn their ‘radicalized’ mind-sets. Similarly, Afzal (2014) claimed that textbooks seem to have an important part that can impact on attitudes regardless of other aspects of learning phenomenon such as students’ socio-economic backgrounds, teacher-student interactions, teaching methods, and teacher training. In this regards, Public schools are not the main cause of worry but Deeni Madaris have much concerns.

Similarly, a study by Fair (2007) explored that Deeni Madaris are producing comparatively narrow minded graduates, inherently conservative. Deeni Madaris visible in cultivating minds that are extra inclined towards the extremist and violence activities. Indeed, some of Deeni Madaris are found to be notorious in having their students end up in militant enclave. They are even supposed to be functioning as de-facto

conscripting grounds for militant outfits. Under circumstances, It can be hypothesized that only elite private schools are ones that having room for comfort and safe zone. Pervious researchers concluded that students of these schools were found as comparatively tolerant and as well agreed to Western life styles (Rehman, 2003). Moreover, they were supposed to be liberal in their point of views on particular issues and their internal locus of control seems less likely to turn towards militancy and nonetheless ideologically conservative. The finding of past studies showed that elite class private school students' self-perception was found most broad-minded than private school students of non-elite class. Such varied mind-sets among students of different school systems concluded the potential for polarization (Siddiq, 2010).

Discussion

Axiology, being branch of Philosophy deals with beauty, balance and harmony in society. Divinely verified and socially accepted values, virtues and happiness are to be reflected in educational values in quest of harmony and balance in a chaotic era of radicalisms. To quote Farabi once again that the end of morality is to obtained happiness and felicity and of course, it is not possible for radical peoples having extreme views.

Same is the Pakistan where fundamentalist approach of religious radicals has exploited youth and unfortunately, educated lot also. In this back drop, causes of radicalisms in Pakistan can be tackled by the ideas of values in our choices and dis-axiological reflection should be observed in educational context. Ethno-linguistic, ideological, sectarian and political divides; economic discrimination, social injustices, religious polarization and political marginalization are disharmonized and unbalancing marks on sheet of Pakistani society which are to be countered through axiological paradigm in education which calls for values, virtues, balance and harmony in individuals' personalities and social environment.

Conclusion

Axiology, being branch of Philosophy deals with beauty, balance and harmony in society. The need for aesthetic satisfaction and morally sound mind can be addressed in our educational institutions through teacher-student interaction and by inculcating true spirit of axiological paradigm in every educational context. Axiological paradigm along with praxeological and deontological considerations are earnestly need to strike balance, harmony and beauty in a radically poles apart society like Pakistan.

Axiological paradigm in education can leads students to highly prestigious positions in which a child being 'the father of man' rightly aspires for rationality, duty, goodness, virtues, and thus, 'mankind in such a place, have a very high knowledge about the ethics and values, acquire a very good attitude regarding those values, and their behaviors and actions confirmed their knowledge, awareness, understanding and attitude. Needs to be given the value in reducing drop-out rate, enhancement of lifelong learning skills i.e., (creativity, imagination, problem solving, effective communication, critical thinking, decision making), training of teachers in line with inculcation of value education, more emphasis on sports and co-curricular activities and design of holistic curriculum are the recommended ways to overcome radicalization situation in Pakistan.

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