

M.A. (Education) 1st Semester

Course Code: EDUCC 104

Course Type – Core

EDUCATION FOR HUMAN VALUES

Mr. Rajesh Kumar Sharma

**International Centre for Distance Education and Open Learning (ICDEOL)
Himachal Pradesh University, Gyan Path
Summer Hill, Shimla - 171005**

CONTENTS

No.	Topics	Page No.
UNIT-I	Concept, Characteristics, Objectives and Principles of Value Education	2
UNIT-II	Value Oriented Education	24
UNIT-III	Classification of Human Values	44
UNIT-IV	Values based on Indian Philosophy	65
UNIT-V	Classification of Values according to Gandhi, Tagore, Urban, Taylor, NCERT & C.B.S.E.	90
UNIT-VI	Role of different Agencies in Promotion of Human Values	112
UNIT-VII	Indian Constitution and Culture as Source of Values	133
UNIT-VIII	Five Universal Values (Truth, Peace, Love, Righteous Conduct and Non- Violence)	154
UNIT-IX	Method/Ways of Inculcating Human Values	180

Course Type / Nature: Core

Course Code: EDUCC104

Course Title: EDUCATION FOR HUMAN VALUES

Credits = 6 {Marks = 100 (70 + 30)}

Course Objectives

To enable the learners to:

1. Understand the need and importance of value education.
2. Classify the human values on the basis of Indian Philosophy.
3. Recommendations of UNESCO Summit on "Value in Education"
4. Determine the role of different agencies for promotion of human values.
5. Justify role of universal values for establishing the ways of inculcating human values.

INSTRUCTIONS FOR THE PAPER SETTER AND CANDIDATES

The question paper for ESE will carry a total of 70 marks and consist of five sections: A, B, C, D & E. Section A will consist of 6 objective type questions (MCQ, True/False, Completion type) carrying one mark each and 4 short answer type questions carrying 2 marks each which will cover the entire syllabus uniformly. Sections B, C, D & E will have two long answer type questions from the respective Units 1, 2, 3 & 4 of the syllabus & carry 14 marks each. The long answer type questions may contain subparts carrying different marks. The marks for each sub- part and required word limit will be shown against it. Section A of the question paper will be compulsory and the candidates are required to attempt one question (and/or its sub-parts) each from the sections B, C, D and E of the question paper. Answers to short questions should be completed in around 80 to 100 words each. Answers to long answer type question should be completed in around 800 words.

UNIT 1: Human Values

Concept, Characteristics, Objectives and Principles of Value Education

Value Oriented Thoughts from Different Religions

Need and Importance of Value Education in the existing Social Scenario

UNIT 2: Classification of Human Values

General Classification of Human Values.

Classification of Values based on Indian Philosophy

Classification of Values according to Gandhi and Tagore.

Classification of Values according to NCERT.

UNIT 3: Role of Different Agencies in Promotion of Human Values

Role of Family, Educational Institutions, Community and NGO's in Promotion of Human Values.

Constitution and Culture as Source of Values.

Recommendations of UNESCO Summit on "Value in Education" (1998)

UNIT 4: Universal Values and Methods of Inculcating Values

Five Universal Values (Truth, Peace, Love, Righteous Conduct and Non-violence)

Direct and In-Direct Methods/Ways of Inculcating Human Values

Sessional Work / Activities**Marks = 5 (under CCA Component)**

A candidate is required to undertake any one of the following activities and submit a detailed report to the concerned teacher / PCP Coordinator. The activity will carry 5 marks:

1. Select a story / an episode / an incident from an epic or any situation and analyse the human values integrated in it.
2. Preparation of scrap book on any five human Values.
3. Any other activity / activities that the concerned course teacher may think appropriate, can be allotted during PCP to the candidates.

UNIT – I: CONCEPT, CHARACTERISTICS, OBJECTIVES AND PRINCIPLES OF VALUE EDUCATION

Lesson Structure

- 1.1 Introduction**
- 1.2 Learning Objectives**
- 1.3 Human values: Concept and meaning**
 - 1.3.1 Evolution of Human Values**
 - 1.3.2 Nature of values**
 - 1.3.3 Ethics as value**
 - 1.3.4 Type of Value and its Nature**
 - 1.3.5 Definitions of human value**
 - 1.3.6 National value or constitutional value**
 - 1.3.7 Social value**
 - 1.3.8 Professional Value**
 - Self-Check Exercise- 1**
- 1.4 Characteristics of human values**
 - 1.4.1 Characteristics of persons with material values and spiritual values**
 - 1.4.2 Main Characteristics of human values**
 - Self-Check Exercise- 2**
- 1.5 Objectives of Value Education**
 - 1.5.1 Objectives of value-oriented education according to Sri Satya Sai**
 - Self-Check Exercise- 3**
- 1.6 Principles of Value Education**
- 1.7 Summary**
- 1.8 Glossary**
- 1.9 Answers to Self-Check Exercise**
- 1.10 References and Suggested Readings**
- 1.11 Terminal Questions**

1.1 Introduction

Dear student,

Education is becoming day by day more or less materialistic and the old value traditions are being slowly given up. Human society may not significantly sustain without human values. Hence, it is necessary to talk on the subject and bring about awareness of human values into the modern society. There is no denying the fact that the present global society is facing a lot of crises. Human value crisis is a known fact of the modern society. Indeed, humans are aware of the global and national problems which they are currently facing. The impact of human activities on the earth in various ways is placing a significant amount of stress. For instance, the climate change due to global warming. There seems to be a significant link between the remedial measures and various solutions to climate change and the practice of human values. It is believed that at the end of the day, it is the human values which will save the mankind. Today there is an undue emphasis on knowledge-oriented education; which pays attention to the intellectual development of the pupils. This makes the education process one sided. The moral, religious and spiritual values of the great Indian traditions are being pushed back into the wilderness of oblivion consequently in the modern man there is no harmony between the outer life of action and the inner life of saints-emotions. Ancient India was a land of sages and saints-Indians of those days live a value oriented life-religion dominated in their life. Religion was a way of life. But the foreign influence made impure their life. Values have been thrown overboard Values that are said to be "ethical" are those that command respectful behavior toward others, that is, towards other human beings, without harming them. These can be applied to animal and plant life as well. "Moral" values are in fact the same, but today, "moralizing" rhetoric is not well received. For this reason, some people refer to "ethical values" However, most people seem more interested yet in "human values". These are seen as much more positive, perhaps because we feel directly concerned: we ourselves have a strong desire to have others be "human" to us.

1.2 Learning Objectives

After reading this lesson students will be able to know about:

- Concept and meaning of human values.
- Characteristics of human values
- Objectives and Principles of Value Education

1.3 Human values: Concept and Meaning

We are concentrating more on the value education needed for the contemporary society. Hence we are first dealing with value education and then on the value oriented education. The difference in these two terms is very narrow. However, we are using the term value education to describe the education of certain values which are needed for developing a good human being and a just society. In value oriented education we are concentrating on the means and methods of inculcating desirable values among the students. It may be pointed out that value oriented education involves value education.

It may be noted as Bowes says that there are two world views the organic and architectonic. From the organic point of view everything human is mixture of good and bad-one cannot co-exist without the other. Even after man's best efforts for good, the evil continues to exist. Hence from the point of view there is certain amount of tolerance of things bad or evil.

In architectonic culture which considers that good and evil being opposite cannot co-exist. Evil must be fought to its better end. History, however, tell us that the evil is never completely destroyed. So every age has a Ravana. Even after killing of Ravana and the end of this evil Seeta had to suffer because of evil tongue of a washer man. Hence in providing value education we have to keep this aspect in mind. It should be given in such a manner that the students are made capable of fighting against evil continuously and constantly. For this they should be taught to make proper choice. Those choice which are in the direction of right and better.

In value education we should recognize the presence of evil and our efforts should be to wage a relentless battle against it. The preaching of Geeta of Do your duty without attachment should form the core of value education. It is necessary to inculcate this ideal for many a times individuals feel frustrated when in spite of their best efforts they find the evil persisting. Hence value education should involve both knowledge and action, knowledge of what is good or bad and what is right or wrong, action of fighting against wrong or bad. Also action has been around involving oneself in the welfare of others. Good conduct and practice of morality must be for their own sake and not for some personal gain. Yudhishtira says in Mahabharata:

**"I do not observe morality expecting fruit of it,
By my very nature my mind is set on morality
He who exploits morality misses its true purpose".**

Values are generally regarded as the moral standards of human behaviors in the society. It is a kind of quality of humans, which is applied to human activities. It is transmitted to a circumstantial factor which depends upon the judgment of the fact. The word 'value' is derived from the Latin word 'valeo' which originally meant strength and also health, and then by natural transition, it came to mean being effective and adequate. In French the term 'valeur' means excellence. Value is a mixture of three concepts such as Idea, Quality and Supervention. Values can be defined as the principles that guide people's lives, and have varying significance, Values are the essence of our personality, and affect us to make decisions, trust people, and arrange our time and energy in our social life. Values may be treated as keys to solving many world problems. Man is a social animal in that he needs and wants he gets from the labour and cooperation of the society. Similarly, whatever he produces materially and whatever the knowledge he acquires are spreading to all people of the world. Though meaning of value is originally related to economic value, philosophers like, Rudolph Lotze, Alphonse Richel in nineteenth century attached more extensive meaning to value. It is in this broad sense, we today, use the term value as 'Literary value,' 'Democratic Value,' 'Life Value' and 'Education value' in our day to day speaking and writing. In life

process man accepts good things and avoids bad things. It is not human living to act neutrally and in the light of witness only. Acceptable and non-acceptable, good and bad are the nature of values. Values are established and they are practicable. They can be achieved. Human values are the virtues that guide us to take into account the human element when one interacts with other human beings. They are the many positive dispositions that create bonds of humanity between people and thus have value for all of us as human beings. They are our strong positive feelings for the human essence of the other. It's both what we expect others to do to us and what we aim to give to other human beings.

Human values are, for example:

- civility, respect, consideration;
- honesty, fairness, loyalty, sharing, solidarity;
- openness, listening, welcoming, acceptance, recognition, appreciation;
- brotherhood, friendship, empathy, compassion, love.

Thus we can say that Human values are the principles, standards, convictions and beliefs that people adopt as their guidelines in daily activities. Principal human values are the foundation on which professional ethics are built. They are a set of consistent measures and behaviors that individuals choose to practice in the pursuit of doing what is right or what is expected of them by society. Most laws and legislation are shaped by human values.

1. Concept of value

Though meaning of value is originally related to economic value, philosophes like, Rudaulah lotse, Albrace Richel in nineteenth century attached more extensive meaning to value. It is in this broad sense, we today; use the term value as 'Literary value', 'Democratic Value', 'Life Value' and 'Education value' in our day to day speaking and writing. In life process man accepts good things and avoids bad things. It is not human living to act neutrally and in the light of witness only. Acceptable and non-acceptable, good and bad are the nature of values. Values are established and they are practicable. They can be achieved. Chilana (1987) studied Indian culture and observed that Indian culture is based on the values, viz. kind heartedness, self control, universal brotherhood, honesty, respect to others and faith. Due to deterioration of these values, new values like indiscipline and destructive mentality came into existence. He suggested to include these values in curriculum and called it value-based curriculum.

Values can be defined as broad preferences concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be. "Equal rights for all", "Excellence deserves admiration", and "People should be treated with respect and dignity" are representative of values. Values tend to influence attitudes and behavior.

1.3.1 Evolution of Human Values

A German philosopher Friedrich Nietzsche (1844-1900) is said to have used the word 'Values' first in 1880. Till then, word 'Value' was used as a singular noun, meaning the measure of something, for example, the value of labour, money or labour. It was also used as a verb, meaning to value as esteem something. Nietzsche used the word 'Values' in plural to denote moral attitudes and beliefs that were personal and subjective. It is of interest to note that he along with several other thinkers believed that "Values were not necessarily conducive for building strong personalities. In the modern democratic societies values are considered indispensable. Thus since then, the concept 'Values' has undergone radical change. The human values evolve because of the following factors:

1. The impact of norms of the society on the fulfillment of the individual's or desires.
2. Developed or modified by one's own awareness, choice, and judgment in fulfilling needs.
3. By the teachings and practice of Preceptors (Gurus) or Saviors or religious leaders.
4. Fostered or modified by social leaders, rulers of kingdom, and by law (government).

1.3.2 Nature of values

Values are the priorities individuals and society attach to certain beliefs, experiences, and objects in deciding how they shall live and what they shall treasure. (Hill, 2004) principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable. (Halstead, Taylor and Taylor, 2000)

While most of us have an intuitive idea about the nature of a value, few could provide a clear definition of what one actually is. Most recognize that values are generally related to something of worth, or meaning. When we say we have a particular value, we are by default assigning worth and meaning to that value. We are saying it is important to us.

For example, if we say that "success" is a value, we are saying that we believe that being successful is worth something, or that it has meaning to our lives. From our statement we can assume that "success" is worth taking specific, and perhaps difficult, steps to achieve. In other words, our goals and actions will reflect the value of "success." They form the basis for our behaviors and motivations.

Values are typically abstract concepts. For example, although you and I may both say that "success" is a value, we will most likely have at least subtle differences in how we define success. Therefore, our motivations, goals, plans, and behaviors may be very different as we pursue success.

- Values are the standards or guidelines for an individual's life.

- Values are influenced by an individual's experiences, desires and specific situations.
- Values are the standards or guidelines for a nation that guide its policies.
- Values steer our life's journey.
- Values are not static.
- Values are modes of organizing conduct.
- Values are acquired sub-consciously in many ways.
- Values possess both cognitive and effective dimensions.
- Values can be structured and restructured through processes of reflective thinking.
- Values animate an individual. They move him around in his environment as they define its attractive and repelling sectors.
- Values energize individuals to action.
- Values are organized into value systems. The total number of values that constitute an Individual's value system is not very large.
- The value of a thing is on account of the fact that the thing has the power to satisfy our desires.
- Anything has a value if it relates to the purpose of an individual which he has in his life.
- Anything which has utility has value.
- Values are felt sometimes partly and sometimes wholly.
- Values are helpful for survival.
- Anything which is helpful in organizing society is called value.
- Values are influenced by emotions Values are derived from several sources.

A. The hierarchical and fluid nature of values

You may feel a little concerned or confused (or even offended) after reading the last section. There is really no need, because it is entirely possible, even probable, that some of your values may conflict with some others. This is because values are hierarchical and fluid by nature. This statement may surprise you because you may have been taught that values are set in stone, universal, and concrete. But on reflection, can you name a single value that actually is any of these?

Some may say that respecting human life is an absolute value. But, in the next breath we may justify killing terrorists, or a criminal that has committed murder, or another person who is threatening the life of your own child.

So, do we say that we do not value human life? No, what we would say is that we do value human life, but not as much as we value justice, or defending our own children. So when we think about each of these values: human life, justice, defending our children, we see that there is a hierarchy.

1.3.3 Ethics as value

Ethics is the word that refers to morals, values, and beliefs of the individuals, family or the society. The word has several meanings. Basically it is an activity and process of inquiry. Secondly, it is different from non-moral problems, when dealing with issues and controversies. Thirdly, ethics refers to a particular set of beliefs, attitudes, and habits of individuals or family or groups concerned with morals. Fourth, it is used to mean 'morally correct'. The study on ethics helps to know the people's beliefs, values, and morals, learn the good and bad of them, and practice them to maximize their well-being and happiness. It involves the inquiry on the existing situations, form judgments and resolve the issues. In addition, ethics tells us how to live, to respond to issues, through the duties, rights, responsibilities, and obligations. In religion, similar principles are included, but the reasoning on procedures is limited. The principles and practices of religions have varied from time to time (history), region (geography, climatic conditions), religion, society, language, caste and creed.

1.3.4 Type of Value and its Nature

Dr. Gawande (1994) had tried to investigate types of value and their areas. He noticed the following types of value and their areas:

Values are complex psychological constructs. They are ambiguous, vague, and abstract. But in our own minds we assign them criteria to further define them and make them more practical. Values govern our behaviors and motivation, and therefore our perceptions of reality. "Human Values are the habits of thought each of us acquires as we mature so that we can assess and deal with 'ethical problems (where 'ethical' relates to the fundamental question of how we should live). Should we aim at happiness or knowledge, at virtue or the creation of beautiful objects? If we choose happiness, will it be our own or will it make proper allowance for the happiness of others? And what of the more particular questions that face us? Is it right to be dishonest in a good cause? Can we justify living in opulence while elsewhere in the world people are starving? What are our obligations to the other creatures with whom we share this planet, and to the generations of humans who will come after us? What do we regard as a good quality of life? For us? For others?"

1. Human value Human behavior.
2. National or constitutional value Constitutional rules.
3. Social value Rules about society.
4. Vocational value Ideals in various professions.
5. Religious value Ideals related to religions.
6. Aesthetic value in Arts and Literature.

Human value is like an axle of a wheel and other types of value are around it. Therefore if an individual is educated in human values, learning of all other values becomes easier. While investigating human values through deductive and inductive method, Dr. Gawande found out the following seven human values. These are- (1) Truthfulness (2) Constructively (3) Sacrifice (4) Sincerity (5) Self control (6) altruism (7) Scientific vision

1.3.5 Definitions of human value

Human values are the foundation for any viable life within society: they build space for a drive, a movement towards one another, which leads to peace. Human values thus defined are universal: they are shared by all human beings, whatever their religion, their nationality, their culture, their personal history. Humans have the unique ability to define their identity, choose their values and establish their beliefs. All three of these directly influence a person's behavior. People have gone to great lengths to demonstrate the validity of their beliefs, including war and sacrificing their own life! Conversely, people are not motivated to support or validate the beliefs of another, when those beliefs are contrary to their own. People will act congruent with their personal values or what they deem to be important. A value is defined as a principle that promotes well-being or prevents harm." Another definition is: Values are our guidelines for our success-our paradigm about what is acceptable. Personal values are defined as: "Emotional beliefs in principles regarded as particularly favorable or important for the individual." Our values associate emotions to our experiences and guide our choices, decisions and actions.

a) Rokeach:

Value is defined as enduring belief, a specific mode of conduct or end state of existence along with a continuum of importance.

b) Kluckhohn:

Value is a conception of desirable and not something desired.

c) Shaver:

Values are standards and principles for judging worth.

d) According to Dr. Eknath Gawande (1994) therefore defines value education in the following words: "When human values are inculcated through curriculum to transcend to cognitive, affective and psychomotor level for conducive development of individual, society, national and international understanding, it is called value education. Value education claims a vast field for its coverage to mould the behaviour and transform the right ways of action in day-to-day life activities".

e) Dr. Kothari (1964-66) tried to emphasise the value viz., democracy, socialism, and equality of all religions. He attached great importance to achieve skills through science and technology and also balanced development of human values.

f) National Education Policy (1986) studied Indian background and came to the conclusion that religious education is not possible in India as India is a country with

many religions. N.E.P. (1986) therefore advocated the concept of value education, giving extensive meaning to the term moral education. N.E.P. also tried to raise the levels cognitive, conative and affective domains. Conscious efforts to make changes through formal educational system should be done. Knowledge, skill and emotion developed through the curriculum media transforms the right attitudes, interests and liking among students. Afterwards the constituent becomes the integral part of personality and thus creates value-based personality.

g) Dr. Abraham Maslow illustrated this with his hierarchy of human needs. Survival has a higher priority than security, which has a higher priority than social acceptance. Self-esteem can only be addressed to the degree that social acceptance is fulfilled. Similarly, self-actualization can only be pursued to the degree that self-esteem has been satisfied.

1. Truthfulness-To have constant practice to approach the reality or truthfulness.
2. Constructively-To help for good undertaking.
3. Sacrifice-To help without selfish motive.
4. Sincerity -To work in stipulated time as assigned.
5. Self control-To have control on individual's mind for action.
6. Altruism-To behave with others with love and to consider the wellbeing and happiness first.
7. Scientific vision - To find out scientific reasons of a problem.

1.3.6 National value or constitutional value

Each country has its own independent constitution in which specific values are included. They are called national values or constitutional values, e.g. Following values are included in Indian Constitution.

1.3.7 Social value

Each country preserves some values according to its culture and these values are preserved and protected. Dr. Chidanand Mohan has fixed the following values of Indian society viz. Pity, Self Control, Universal brotherhood, honesty, respect and faith.

1.3.8 Professional Value

Many professionals are in existence and each profession has got its own independent values e.g. following are the values of the teaching profession:

Knowledge thrust, Sincerity in profession, Regularity and Faith.

Self-Check Exercise– 1

1. What is the fundamental difference between ethics and values?
 - a. Ethics are personal, values are societal

- b. Ethics are changeable, values are constant
 - c. Ethics guide behavior, values represent principles
 - d. Ethics are absolute, values are relative
2. _____ values are desirable end-states of existence, while _____ values are means to achieve those end-states.
 3. Social values often encompass ideals such as _____, _____, and _____ within a community.
 4. True or False: Human values are innate and universally the same across all cultures.
 5. True or False: Extrinsic values are those that are inherent to an object or entity regardless of its context or relationship to other things.

1.4 Characteristics of human values

Human values have been a central concept in the social sciences since their inception. Human values play a vital role in the society, for they are said to be the basis of human beings for leading a better life.

It is a known fact that man, a member of a society, is a rational animal. This simple truth provides a sort of foundation for ethics, and much of the history of moral philosophy involves attempts to do justice to both aspects of the human: rationality on the one hand, animal nature on the other (Roger Teichmann, 2011).

Values are more important and primary than facts in forming and understanding all kinds of human purpose. Values, rather than observable facts, are keys to understanding the reality behind the scene outwardly presented by human behaviour. Motives and purposes are value determinations. The best-attested of facts' can alter colour when explained by an interpreter. They appear in deeper perspective when looked upon as the result of meaningful, intentional 'acts' (provided the acts were voluntary). An action that seemed good at first can be seen as bad from a proper appreciation of motives; or unfortunate when the practical consequences are known.

Human values can be formulated or expressed in many ways, Anything from practical examples to moral principles at the highest levels of generality. However, genuine human values are not abstract principles developed by academics or preachers, but life-embedded ideas and precepts, along with their various justifications. Because they are human, values are not divinely ordained rules of behaviour - not commandments set in stone. They are related to differing cultures, unique persons and situations and are developed and expressed in human terms for the human aims they collectively represent.

Because values of any kind in actual life depend for their meaning and the forms they are expressed in on the kind of social culture, language and human environment where they apply, it is obvious that no one rigid system or hierarchy of values can be said to apply everywhere and equally. In many respects, the culture itself is the

determining factor in what are regarded as values and what as anti-values. Values are mostly related as much to the history and traditions from which they arose as to the demands of the current environment, which now must be said more and more to be a global one. Theologies and philosophies throughout world history contended with the question of values. Each have their ways of identifying what is of value, why and for whom etc., each have developed their various sets of reasons for and against the varieties of human behaviour and aspiration. Any attempt to develop a single value system to account harmoniously for all the behavioural tenets of all the major religions and cultures would be vain and most probably counter-productive in practice in the global society, Bearing this in mind, there is always a need to reflect systematically over values and the conflicts that arise between them- and more importantly, between them and what anti-values, As societies become more closely inter-related and common positions and practices emerge as a result, the question of values must be reconsidered and reinvigorated as part of aiding that process.

Education for human values refers to the educational programme which is geared to the realisation of the vision of the society as envisaged in its Constitution for the good of the society and good life of the individual. It covers all for the good of the society and good life of the individual. It covers all aspects of the personality development - aesthetic, intellectual, moral, social and spiritual.

Following are the chief characteristics of the education for human values:

1. Value education is a comprehensive process
2. Value education is a process of direct as well as indirect inculcation of proper habits, the development of proper attitudes, sensibilities and characters of the learners.
3. Value education is related to the good of every learner and of whole learner to serve as a powerful instrument of social and national reconstruction.
4. The process of value development is influenced by a host of environmental factors home or the family; school the peer group, community, the media and the general ethos of the society.

1.4.1 Characteristics of persons with material values and spiritual values

The materialistic persons hanker after money power and prestige and for the achievement of this objective, they are prepared to go to any lengths. Plagued with suspicion of one another, they tend to become incapable of meaningful communication and deep personal relationships. They are prone to destructive and violent acts. They are very selfish. On the other hand, the spiritualists act on the premise that an individual is made for mutually helpful and satisfying relationships. They are pre-occupied with enlightenment and truth. Humility is the hallmark of their behaviour. Arrogance and pride are anathema to them. Their relationships are marked by honesty, integrity and openness.

1.4.2 Main Characteristics of human values

Values are beliefs. But they are beliefs tied inextricably to emotion, not objective, cold ideas. Values are a motivational construct. They refer to the desirable goals people strive to attain. Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific objects, or situations. Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria. Values are ordered by importance relative to one another. People's values form an ordered system of value priorities that characterize them as individuals. This hierarchical feature of values also distinguishes them from norms and attitudes.

1. Values are different states of intentionality that when activated guide behavior and create meaning. Intentionality has three components:

Experience starts with the actor moving towards and attending to a goal or stimuli. Values describe the range of different orientations an actor can manifest when acting and meaningful states are goal oriented activity patterns with a significant affective valence. States of intentionality (values) exist within the electro-chemical dynamics of the brain as a measurable readiness potential (Libet, 1999).

2. When we practice, actualize, or embody our priority values we experience our lives as meaningful, significant, and important.

Damasio's (1994, 1999) research with clients who have had the affective or feeling area of their brains damaged has shown that the inability to feel results in the inability to choose. All choices, all action, has an affective or feeling element. Meaning is a consequence of practicing values that we most identify with in an affective or feeling manner.

"Value may be defined not only as any object of any affect but also as any experience of any pure affect per se, as its own object. Meaning is an experienced consequence of 'affect amplification'. It can coincide with: Completing a goal, or Experiencing a process.

3. Values are a dynamic set of choices that we continuously prioritize or rank relevant to the situation at hand.

When we manipulate a set of value words into a preferred rank order we are activating an image schema to which we have an immediate affective experience. It is this immediate affective experience that facilitates our preferring process. "The height of a value" is "given" not "prior" to preferring, but in preferring."

4. Values when expressed verbally or in writing, create an expectation that guides, impels, and legitimizes a range of behaviors.

Language is action. "An utterance, spoken or written, is always expressed from a point of view... Utterance is an activity that enacts differences in values.

5. We use 'values self-awareness' to evaluate the appropriateness of our behavior as well as others'.

There are ways in which try to control our bodies and in which they get 'out of control"

There are cases in which our conscious values conflict with the values implicit in our behavior.

There are disparities between what we know or believe about ourselves and what others know or believe about us.

Fundamental to our sense of self is our inner dialog. Implicit in this dialog are value words that we use to reconcile our internal-external experience and awareness, especially

- Our conscious vs. unconscious behavior,
- Congruency of our intentions vs. our actions,
- Congruency of others intentions vs. their actions, and
- Differences and similarities between our self and others.

Self-Check Exercise– 2

1. Which of the following best describes a characteristic of human values?
 - a. They are uniform across all cultures
 - b. They are subjective and culturally influenced
 - c. They are static and unchangeable
 - d. They are solely shaped by religion
2. One of the key characteristics of human values is their _____ nature, varying based on cultural, social, and individual factors.
3. Human values guide individuals' _____, influence their _____, and shape their _____ towards others.
4. True or False: Human values are entirely independent of cultural or societal norms.
5. Individuals with material values prioritize accumulation of possessions over personal growth and contentment.

1.5 Objectives of Value Education

Traditional objectives of value education wee based on religion and philosophy. In the modern world the objectives changed. A civilized individual must possess certain minimum social skills. Value education should prepare an individual to meet these demands.

The Major dimensions on value education are physical education, emotional education, mental development, aesthetic development and the moral and spiritual

domain. The values to be pursued in the moral and spiritual realm, are: sincerity, faithfulness, obedience, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from egoism, self control in joy and suffering, in hour and dishonour, success and failure, pursuit of the deepest and the highest of the absolute and ultimate and the progressive expression of this pursuit in thought, feeling and action.

The objectives of value education should be consider the contribution of religious in developing an effective value education programme can be developed without relying on religion. At the same time, common teachings of all religions can be used to reinforce values and also teach religious tolerance and understanding to children. An important aspect of value education programmes in all countries relates to the development of the spirit of national identity and patriotism in children. This is necessary for the purpose of integrating and strengthening a nation.

An important objective of value education should be to make children aware of the fact that the whole world is now a community of interdependent nations that the survival and well being of the people of the world depends on mutual co-operation. Value education objectives must make them able to think right, to feel the right kind of emotions and to act in the desirable manner.

- a) To improve the integral growth of human begins.
- b) To create attitudes and improvement towards sustainable lifestyle.
- c) To increase awareness about our national history our cultural heritage, constitutional rights, national integration, community development and environment.
- d) To create and develop awareness about the values and their significance and role.
- e) To know about various living and non-living organisms and their interaction with environment.

1.5.1 Objectives of value-oriented education according to Sri Satya Sai Baba

- 1. To help the students cultivate self-knowledge and self-confidence, so that each one can learn self-sacrifice and self-realisation.
- 2. To make spiritual uplift, self-discovery, and social service the end of education through love and detachment.
- 3. To emphasise on giving and forgiving and not on getting and forgetting.
- 4. To encourage service, especially among the illiterate and the needy in the villages around.
- 5. To highlight the responsibilities of youth, rather than rights; for, the right is earned only by the proper discharge of the responsibility.
- 6. To inculcate detachment, loving service, fraternity, humility, sincerity, fortitude, self-reliance, independence and fearlessness.

7. To inculcate in the students respect for their culture and gratitude to their parents, villages, nation and all those who strive for their welfare.
8. To develop in the students: Love All-Serve All and Hurt Never-Help Ever mentality.
9. To make the students internalise the mental outlook, that education is for life and not for living wherein the end of education is character.
10. To shape the students into responsible citizens and impel/motivate them to subordinate their individual interests before the national interests.

Self-Check Exercise– 2

1. According to Sri Satya Sai, the primary objective of value-oriented education is to:
 - a. Focus solely on academic excellence
 - b. Instill a sense of cultural superiority
 - c. Promote holistic development and character building
 - d. Encourage materialistic aspirations
2. Which of the following is a primary objective of value education?
 - a. Developing technical skills
 - b. Enhancing moral and ethical understanding
 - c. Fostering competition among students
 - d. Promoting individualistic thinking
3. One of the core objectives of value education is to cultivate _____ and _____ in individuals.
4. According to Sri Satya Sai, value-oriented education aims to nurture _____ and foster _____ development.
5. True or False: One of the objectives of value education is solely focused on academic achievements.
6. True or False: Sri Satya Sai's approach to value-oriented education does not emphasize character development.

1.6 Principles of Value Education

Human value education is a need of time in this material world, where money is expression of our wealth only. It does not reflect our happiness but we are considered happy by others because of our wealth. The universal value of Truth love Peace achieved by means of righteous conduct and nonviolence leads us towards self-realization (bliss) or moksh, which is the broader aim of education. Formal In-formal and

non-formal agencies makes us self expressive educated and good human so we need education based upon principles of human values for broader aim of education.

- Human value education should not be regarded as only school subject but it should be integrated at higher levels of education in different fields.
 - Human values education is not education of religions only but of humanity also.
 - Integrated rationals/principles of human values education are required.
 - Teaching of social responsibility as a human should be the main aim of human values education.
 - Atmosphere of educational institute influences human values development in students.
 - Instructions in human values education should be appropriate to the age groups of students.
 - All teachers are teacher of human value education.
 - All human should become first pupil and then reverend of human values in society.
 - All agencies of education are means to achieve end as sustainable and developed human society by human values.
1. **Truth:** The truth in any matter does not depend upon the will or wish of the individual, but is independent of desires and their related interests and opinions. Truth has both individual and communal aspects. Just as individual truthfulness is the basis of a secure society, the common effort towards truth about life and the cosmos is represented, for example, by the sciences, by jurisprudence and philosophy. The faculty for rational thinking possessed by all humans, however much developed or not - or in whatever form it takes, is in the first and last instance what enables us to distinguish the true from the false in so far as this is humanly possible. Evidence that truth is an inherent value in the human psyche is found in the fact that no-one likes to be called a liar, not even most liars. Further, it is much harder to sustain a lie than to maintain the truth, because one lie leads to another until the complexity is unmanageable.
 2. **Love-Caring:** The word 'love' should be taken in the very wide sense of 'care' or 'concern for' (German *Sorge*). This can be taken as a basic category or general human value which relates to concern and respect for others and the environment. The word 'love' is here used in a broader sense than in common parlance where personal and/or erotic love is the common interpretation. Love as care does not refer to an emotion or a state of mind so much as to a human faculty of identification with others, sympathy with all beings, creation and-in spiritual or religious beliefs of Divinity. Love seeks many and various channels of realization. It's essence

can be characterized by the words "Love is unselfish care and concern for the well-being of others and the world at large. The less selfish it is, the more it enriches life. Being universal, it takes on different general forms in different relations; mother love, fatherly love, conjugal love of one's partner, loving friendship etc. Patriotic love is for one's country, true brotherhood expresses love of mankind, care and respect for nature is love of creation and - for those who profess religious belief devotion is love of the Creator. All these have in common the 'heart and an intuitive identification with spirit, with the universal miracle of Being. Thus, love of oneself (contrasted with egocentricity) is also a valid expression of this power and, moreover, a duty to all at the same time. Being neither a sensation, an emotion nor a mere conception, but being identifiable only at the heart or core of the human consciousness, love in this universal sense is the characteristic par excellence of the human soul or psyche. It is common to include altruism, understanding and forgiveness under the more encompassing (but vague and ambiguous) word "love".

3. **Peacefulness/non-violence:** Peacefulness in a person's life, in society and in world terms is a product of all positive values working together sufficiently. Without truth, caring concern (or 'love') and justice, conflicts arise and peace is endangered or lost. While peace is the absence of disturbance, violence, war and wrongdoing generally, it is tangibly present when experienced individually as peace of mind, the mutual respect and pleasure of friendliness and tolerance.. As a universally-accepted positive value, peace refers to the experience of harmony, a balanced but nevertheless dynamic mental condition. Peace of mind can be independent of 'externals' like the absence of disturbance in peace and quiet, or the intrusion of an environment through noise, violence, terror etc.). Peace of mind - as contrasted to mental agitation is a primary goal for human strivings to reach happiness. Peacelessness, in whatever respect, is not conducive to the happiness of equanimity. Peacefulness is not to be confused with lack of activity or mere physical quiet. As a condition it is closely related to control of the mind, positivity of attitude together with calmness of mind. Inner blissfulness which is not dependent upon external sensory or physical conditions is a high expression of peacefulness. The peace of nations at least partly arises and is sustained through the cumulative efforts of society, including the peaceful and just behaviour of at least an aggregate of individuals. It can first be fully realized when we have confidence in the inherent ability of humans to see good, do good and be good. Thus, its internal connection with rightness of action and other human values becomes evident. As a social condition, peacefulness is clearly a state of freedom from violence and from destructive influences generally, whether it is war, the over-exploitation of people or the destruction of nature. Because of the emotional and mental dependencies that arise from attachment to material things, peacefulness

is related to controlling one's desires, limiting them when necessary. This implies temperance in all things from quantity and type of foodstuffs taken in, the number and type of material possessions as well as the type or quality of 'sensory impressions' to which one subjects the mind. Peace of mind is individual, but peace in society is the result of positive acts, which are not violent or destructive but tolerant and constructive.

4. **Responsibility:** Human actions are physical events brought about through physical. However, no definitive and specific codes of behaviour can be prescribed for all times and places independently of environmental, social and other conditions. The human values themselves provide the general criterion for good behaviour, but because of the changing nature of life and society, they cannot be formulated as explicit norms, laws, rules or regulations. Towards living nature in general, the human value of doing one's duty is closely related to non-violence. This is the reasonable tendency to wish to avoid harm to creatures or their environment wherever avoidable. Respecting the integral nature of eco-systems or of a social-natural environment as against the destructive influences of pollution, misuse and excessive exploitation exemplify the spirit of non-violence (the Hindu concept of ahimsa as well-developed by Gandhi). It is the inherently-sensed value that prompts us to draw back from unethical meddling in life processes, such as where its consequences are beyond the range of well-tried and proven knowledge. Knowledge of what is true combined with insight into what is good are the basis of duty, also conceived as 'acting rightly'. Behind any conscious act lies the thought. If the thought is fed by the will towards the true and the good in contrast to purely selfish aims the act is 'right'. This is also found in the Eastern concept of dharma or action in accordance with the universal laws of nature (both physical and human nature). Central to dharma is truth, that is action based on truth and in accordance with one's deeper or potential nature. A full understanding of right action, whatever the circumstances, presumes thorough insight into the mutual relations of dependence between humans, between all beings and within creation as a whole.
5. **Justice:** The European tradition has long embraced justice as one the highest human values, even as the highest (eg. Socrates & Plato). Because jurisprudence is (optimally) based upon the widest possible considerations. These include right or wrong, good or ill, blame (responsibility) or guiltlessness and the institutions exercising justice take into consideration past events, behaviour, motives, intentions, personal and social change, and the circumstances conditioning all these, the idea of justice is difficult to define satisfactorily... and certainly cannot be set in concrete terms. It is based on fairness, where the equality of every individual before the law is fundamental. As such it is a social value in that it aims to resolve and reduce conflict, guided by the principles of care and non-violence (involving the minimum use of force required). The aim to

achieve social justice for the perceived common good (however ineffective or wrong in view of current standards) has certainly a long pre-history as a central idea in all human societies. The Classical Greek idea of justice eventually gave rise to that of 'human rights', first formalised in the Charter of the 1948 Geneva Convention, which is continually undergoing further development and extension. The human value justice also has wide-ranging political relevancy, such as in the strivings of egalitarianism in political democracy and other systems of rule. As such, justice is a major human value that embraces most aspects of social life. This value is to be understood in the deep Vedic sense of Ahimsa, being universal in implying respect for all living beings. This is founded on recognition of the (truth of) the unitary nature or 'integrity of creation, in which all individual beings together make up one integral whole within which all parts or aspects are ultimately mutually-interrelated.

Self-Check Exercise– 4

1. Which of the following is a fundamental principle of value education?
 - a. Individualistic growth
 - b. Competitive spirit
 - c. Holistic development
 - d. Materialistic aspirations
2. Which principle emphasizes the importance of empathy and ethical behavior in value education?
 - a. Social responsibility
 - b. Emotional intelligence
 - c. Moral relativism
 - d. Ethical absolutism
3. _____ development is a key principle of value education that emphasizes the growth of an individual in all aspects—physical, mental, and emotional.
4. Practicing _____ encourages individuals to be accountable for their actions and their impact on society.
5. True or False: Holistic development encompasses only physical and mental growth, excluding emotional and social aspects.
6. True or False: Ethical absolutism insists that there is only one universal set of ethical principles applicable to all cultures and societies.

1.7 Summary

Human values possess a significant position in the society. Values are a cognitive structure that describes the ideals of life of individuals, their preferences, priorities, principles and the behaviour of a cognitive. Values are the effective cultural elements which shape the elements around the point of view of individuals, members of a community that holds together. In this present global human society we almost see only the demoralizing values. What the genuine cause of the degradation of these values could be is an important question to be asked. According to philology, the word ethics are derived from the Latin 'Ethos', which means character. It is a question of moral value. In this way, ethics is the science of character, habits of activity or behaviour of human beings. Human values play a very leading role in society. Human values take precedence over social values. Human value is the conception of mankind in general. It is true that the individual is the chief concern, but as long as individuals exist in society, it may be firmly said that the modern society will never outgrow its existence. Today with the technological advancement, communication has tremendously improved, therefore anything that we say, do or even think will have a direct bearing upon a larger group of people. Today, newspapers inform us of so many crimes: robbery, murder, genocide, injustice, and political and economic corruption.

1.8 Glossary

Evolution of Human Values: The development and changes in human values over time influenced by cultural, social, and historical contexts.

Nature of Values: The inherent characteristics and qualities of values, including their subjective and objective aspects.

Ethics as Value: The branch of philosophy dealing with what is morally right or wrong, often seen as a subset of values.

Type of Value and Its Nature: Different categories of values such as moral, aesthetic, social, and economic, and their specific characteristics.

National Value or Constitutional Value: Values enshrined in a nation's constitution that reflect the collective ideals and principles of the society.

Social Value: Values that are important for the cohesion and functioning of a society.

Professional Value: Values specific to professional conduct and ethics within a particular field.

Characteristics of Persons with Material Values and Spiritual Values: Distinguishing traits of individuals who prioritize material gains versus those who prioritize spiritual growth.

Main Characteristics of Human Values: Key attributes and qualities that define human values.

Objectives of Value-Oriented Education According to Sri Satya Sai: Goals and aims of education that emphasize the development of moral and ethical values as outlined by spiritual leader Sri Satya Sai.

Principles of Value Education: Fundamental guidelines and philosophies that underpin the teaching and inculcation of values in education.

1.9 Answers to Self-Check Exercise

Self-Check Exercise– 1

1. Ethics guide behavior, values represent principles
2. Terminal, instrumental
3. cooperation, respect, equality
4. False
5. False

Self-Check Exercise– 2

1. They are subjective and culturally influenced
2. Subjective
3. actions, decisions, shape
4. False
5. True

Self-Check Exercise– 3

1. Enhancing moral and ethical understanding
2. Promote holistic development and character building
3. moral values, ethical behavior
4. character, spiritual
5. False
6. False

Self-Check Exercise– 4

1. Holistic development
2. Social responsibility
3. Holistic
4. social responsibility
5. False
6. False

1.10 References and Suggested Readings

- Banga, C.L.(2009). Education for Values, Environment and Human Rights, Pasricha Publication, Jalandhar, India.

- Blackburn, Simon, Oxford Dictionary of Philosophy, Oxford, 1996, Oxford University Press, Oxford, 1994, p. 390.
- Eg., Allport 1961; Feather, 1995; Inglehart, 1997; Kohn, 1969, Kluckhohn, 1951; Morris, 1956; Rokeach, 1973.
- Kalra Rajindra, M. (2003). Value Oriented Education in Schools, Shipra Publication, PP 14-24.
- Kluckhohn, C. (1951). Values and value-orientations in the theory of action: An exploration in definition and classification. In T. Parsons & E. Shils (Eds.), Toward a general theory of action (pp.388-433). Cambridge, MA: Harvard University Press.
- Sinha, S.C., Anmol's Dictionary of Philosophy, Anmol Publications, New Delhi, 1990, 196.
- Teichmann, Roger, Nature, Reason and the Good Life Ethics for Human Beings, Glees University Press, Oxford, 2011, P.ix.
- Sabu.S. (2010). Thought on Education, Kanishka Publisher, New Delhi

1.11 Terminal Questions

1. Discuss the significance of constitutional values in shaping a nation's identity and governance, citing specific examples.
2. Elaborate on the importance of professional values in the workplace and how they contribute to ethical decision-making and organizational culture.
3. Discuss in detail how human values contribute to ethical decision-making and societal harmony, providing relevant examples.
4. Elaborate on the behavioral, psychological, and societal implications of adopting materialistic values versus spiritual values in one's lifestyle.
5. Elaborate on Sri Satya Sai's philosophy regarding the objectives of value-oriented education, highlighting its impact on holistic development and moral values.
6. Discuss the multifaceted objectives of value education, emphasizing their role in fostering a more ethical and harmonious society.
7. Elaborate on the principle of moral relativism in value education, highlighting its implications and challenges in a diverse societal context.
8. Discuss three essential principles of value education and how they contribute to the overall development of an individual's character and ethics.
9. Describe the role of social responsibility as a principle in value education and its impact on societal growth and harmony.
10. Define value education. What is your opinion of the need for value education in the curriculum?

UNIT – I: VALUE ORIENTED EDUCATION

Lesson Structure

- 2.1 Introduction**
- 2.2 Learning Objectives**
- 2.3 Value Oriented Education**
 - 2.3.1 Meaning of Value Oriented Education**
 - 2.3.2 The Process of Value Education**
 - 2.3.3 Evolution of Value-Oriented Education**
 - Self-Check Exercise- 1**
- 2.4 Value Oriented Thoughts from Different Religions**
 - 2.4.1 Dharma (Right Conduct)**
 - 2.4.2 Religious Values**
 - 2.4.3 Belief and Value Belief**
 - 2.4.4 Value Oriented Thoughts from Sri Sathya Sai Baba**
 - Self-Check Exercise- 2**
- 2.5 Need and Importance of Value Education in the existing Social Scenario**
 - 2.4.1 Need of Value Education in the existing Social Scenario**
 - 2.4.2 Importance of Value Education in the existing Social Scenario**
 - Self-Check Exercise- 3**
- 2.6 Summary**
- 2.7 Glossary**
- 2.8 Answers to Self-Check Exercise**
- 2.9 References and Suggested Readings**
- 2.10 Terminal Questions**

2.1 Introduction

Dear Student,

Today, if we are able to read, write, think and act accordingly it has been made possible due to the education we had over about twenty years from various teachers, who took all efforts to teach us through their learning and experiences. Our education is due to our teachers who have labored patiently to explain various subjects in such a way that we can easily understand. Every one of us has to always remember his

teachers with gratitude and respect. The Value education is developmental and it is based on expected values. In value education, all round development of human is considered, Value education is scientifically based but it cannot be said with determination. Value education consists all the component parts like individual, society, nation, environment and universe etc. Life is, day by day, becoming complex and complicated. Crisis in character and loss of values are reflected now in every sphere of human life. Standards of moral and social life of our people are gradually declining. The norm of family, society, politics, professional ethics, secularism, democracy etc. is going down and coming under strain. Wide-spread disturbance, chaos, confusion and dislocation in life have become common phenomena. Belief in higher ideal is no more found. Corruption is rampant. Contradiction in living is the order of the day. We well-realize the deteriorating conditions of the system of values and ethics in our daily life.

2.2 Learning Objectives

After reading this lesson students will be able to know about:

- Meaning of Value Oriented Education
- Need of Value Education in the existing Social Scenario
- Importance of Value Education in the existing Social Scenario.
- Value Oriented Thoughts from Different Religions
- Value Oriented Thoughts from Sri Sathya Sai Baba

2.3 Value Oriented Education

Value oriented education imparts social, moral, integrity, character, spirituality and many more. It builds the qualities of humility, strength and honesty in a person. They become better citizens of a country. People with high ethical values will never cheat others. People are taught to co-operate with each other. They make their life happier and works hard to make others happy. Many people believe that only remedy for all maladies in the society, is the generation of high ideals and values in man. For this, education can serve the purpose best. If the future is to be saved from colossal crisis, value-oriented education to children is the best possible way. Tremendous explosion of knowledge in science and technology has changed the life- style of people, Peace and tranquility in mind is no more found. The world today faces a catastrophe threatened with global nuclear holocaust due to the invention of deadly weapons. In this circumstance, awakening of moral consciousness is need of the hour.

2.3.1 Meaning of Value Oriented Education

Today we are talking of value education, value based politics and value based society. All of us feel that the values are falling and nobody is respecting them. In an enthusiasm to point fingers at others we do not realize that we too have contributed to this fall. But, what are these values? Values are a set of desirable behavior by following which it is good for the individual and also the society. That exactly is the reason as to why values are not taught, lectured about or professed, they are only demonstrated. Two categories of people who make maximum impact on the personality of an individual

in the formative years of life which remains all through the life are the parents and the teachers. Incidentally, it is this class of people who become role models good or bad, without their consent or knowledge. Parents, teachers, family, school, environment, friends, society and religion- all these wield a great influence on the child. Academics and Co-curricular activities both help in teaching values. Meditation, Value Based Education, Music, Self-analysis, Positive affirmations and Resolutions help in Improving our character. The suggestions and words spoken by the parents and others affect the character and good conduct of a child. Values signify that quality of an individual or things which makes that individual or thing important, respectable and useful. But from philosophical or educational point of view, a value signifies neither a thing nor an individual, but a thought or a point of view. As such, anything which is useful to an individual becomes valuable to him.

From this point of view, values refer to objects that we cherish or desires and consider them desirable worthy of acquisition. These may be material objects like food, clothing, shelter etc. and abstract qualities and ideas like truth, beauty, goodness, peace, happiness etc. These values have intrinsic worth for human beings.

Education has the greatest value. It is concerned with values that satisfy the designs, wants and aspirations, Educational values are related to those activities which are good, useful and valuable from the point of view of education.

1. According to Adams, Education is bi-polar process which has two parts:

- (a) The teacher and
- (b) The child.

The teacher employs various strategies to achieve the desired change in the child in order to modify the behavior of the child. He performs all those activities, because he thinks them as valuable for the purpose in view. In the same manner the child participates only in those activities which he considers useful and valuable to him. And educational values become aims of education.

2.3.2 The Process of Value Education

The development of value education is not a simple matter. There can be no magic formula or technique to inculcate values. In fact, the process of value education is influenced by a variety of hereditary and environmental factors. A few general truths about value education is as under:

- a) Value of education is comprehensive and it involves developing a sensibility to values and ability to choose the right values in accordance with one's conception of the highest ideals of life and living in accordance with them. It is not therefore, a time bound affair but a lifelong quest.
- b) Development of values is influenced by a complex network of environmental factors-home, peer group, community, the media and the society at large Education is a sub system of society only reflects the existing social order but in period of crisis it has to assume a more creative

role and work towards setting things right schools, therefore, have an important function to play in the value education of children. But the extent to which the schools function as training grounds for values depends on their physical conditions and professional idealism of teachers among other things.

- c) Value education is complex in another sense. It calls into play all human faculties-knowing feeling and doing. Not only should the child be enabled to know the right and good, but also to feel the appropriate emotions and exercise its will to do the right thing. In other words value education covers the entire domain of learning, developing rational thinking, educating the emotions and training the will-the cognition, affective and psychomotor domains.
- d) Children acquire values following a developmental sequence. Research in moral education has identified three distinct stages of development-1) the pre moral stages when the child acts with a view to avoid punishment and to obtain reward; 2) the stage of conventional rule conformity, when the child behavior is determined in terms of avoidance of disapproval/dislike of others, and 3) the stage of moral autonomy when the child is guided in his behavior by his conscience and the principle of respect for the rights of others. The important implication here is that teachers strategies and approaches to value education should match the developmental stage of pupils.

There are several sources of value education and teachers have to make use of them judiciously.

First, the regular subjects of the school curriculum present themselves as potential reservoirs of values. Hidden in the structure and methodology of every discipline is a set of values, attitudes and dispositions (natural qualities of a person's character) which are characteristic of It Science for example, is associated with such values as free enquiry, commitment to truth, and mathematics with such qualities as logical thinking, neatness and precision. In similar way, literature and history have their own distinctive values viz., literature-humanizing man as well as seeking the freedom of the human mind and history-explaining the present in the light of the past. The Chinese and the Japanese open the pages of their past history to solve their present problems. The correct teaching of a subject involves not only transmission of the information contained in the subject, but even more importantly induces in the learner the qualities of mind and heart involved in the pursuit of that discipline. This is not to say that the subject is to be overtly used as a means of education. It is only to emphasize that good teaching of a school subject cannot be neutral to the values that are integrated to it.

Co-curricular activities are another important source for the development of values in children. Student self government in school, the various clubs and associations, NCC, NSS Boy Scouts and girl guides, Red Cross, excursion and field visits, Sports and games all provides opportunities for boys and girls to come together in the pursuit of common goals and ideals. Apart from developing their creativity and

distinctive intellectual, social and cultural interest, students learn when they participate in these activities, the values of democratic living responsibility, Cooperation, tolerance and secularism. These activities provide experience in learning values through actual living. For the effective realization of the potential of these activities, they have to be organized democratically and with clearly defined objectives.

2.3.3 Evolution of Value-Oriented Education

The Report of the working group to review Teacher Training Programme emphasize that "Value oriented education should be regarded essentially as an education for becoming and self-exceeding. It will not only provide information on values to students, but also for enabling them to grow into beings and transcend narrowness, selfishness, and partial ideas and attitudes".

The value oriented as defined above is an education which leads the individual to realize his potential and to achieve something higher in life. Such an education involves teaching of values as well as practice of values of higher order so that the students rise above their narrow and selfish ideas. They develop humanitarian spirit and become truly moral. True morality consists of internal growth whereby the humanitarian spirit becomes increasingly dominant. The concept of humanitarianism is that "Do unto others as you would have them do unto you".

In value oriented education the emphasis is on the development of rationality. Most of the evils in the society get nourishment from irrational thinking and prejudices, Gautama Buddha has said:

Believe nothing, because you have been told it or because you yourself have imagined it. Do not believe what your teacher tells you, merely out of respect for the teacher, but whatever after due examination and analysis, you find to be conducive to be good, to be good, to be beneficial. The welfare of all beings that doctrine believe in and closing to and take it as your guide".

The gist of the value oriented education we find in the above quotation of Lord Buddha. The complexity of modern life with its focus being materialism and affluence has resulted in the erosion of higher values. The society has become narrow minded and selfish. Each member is concerned with his own good. No one is interested in the welfare of all the members. The impact of this is that the corruption, rivalry, jealousy, and ignoring of one's duties while asserting one's rights have gained firm roots in the social fabric. To uproot these evils the value oriented education is essential.

Formation of character through education had its important place in Indian education system right from the Vedic period. Till at the end of Sixteenth century, the place of character formation through education was unquestionable. The medium of character formation through education was religious and therefore religious institutions tried to educate persons in character building during their period and sphere. Inclusively after the arrival of Britishers in India, the aim of Indian education was changed. The aim of education to them was thus very limited. Some functional literacy including knowledge

of subjects were introduced. In the Education Commission of 1882 only, moral education was recommended.

In pre-independence and after independence, several commissions and committees recommended character education, religious education and moral education. According to National Education policy of 1986, moral and religious education were broadly defined and coined into value education.

Self-Check Exercise– 1

1. What is the primary focus of value-oriented education?
 - a. Academic excellence only
 - b. Holistic development including values
 - c. Technical skills development
 - d. Competitive spirit enhancement
2. What does value-oriented education primarily aim to instill in individuals?
 - a. Strict adherence to rules
 - b. Academic intelligence
 - c. Moral and ethical values
 - d. Pursuit of material success
3. Value education involves imparting knowledge about values, cultivating ethical behavior, and fostering _____ growth in individuals.
4. The evolution of value-oriented education has shifted focus from rote learning to emphasizing _____, _____, and character development.
5. True or False: Value-oriented education solely concentrates on academic achievements.
6. True or False: The evolution of value-oriented education has been solely linear without acknowledging cultural changes or societal shifts.

2.4 Value Oriented Thoughts from Different Religions

On the question of values different schools of philosophy are at variance. The idealists believe that "the objective of living and learning is to develop the natural man into the ideal man" According to them, values substantially exist "and man values them because they are realities and part of the fabric of the cosmos". They however, add that while the values exist in themselves, "the act of valuing them is an individual experience". According to them every object, idea or act has intrinsic value. The value has to discover it. They believe that the student realizes values and value has existence in his interests and desires. God or the Ultimate Reality or the Universal Mind also exists and re-embodies perfect values, perfectly realized. In the words of Kant within all individuals there is an imperative (value) to do good, which is an aspect of mind as perception, sensation and memory are. The idealists want a synthesis between the

metaphysics (which asserts the existence of absolute entities, such as the good, the perfect, truth, etc.) and the subjective nature of values as a degree of valuableness felt by the valuer. When they feel that values are inseparable from consciousness, their utterances like 'transcendental value, perfect values, the highest good, ideal form and so forth' prove that faith in "ideal perfect value:; They believe that such values are the aspects of the universe transcending a particular man's immediate experience of value.

Unlike the idealists, the pragmatists hold that values are not pre-existent, fixed or eternal. Pragmatic values are not absolute in themselves but are valuable in a relative way to the situation requiring a choice and also to the future situation that might hypothetically exist as the result of immediate alternatives of action. Man creates values according to circumstances and environments. According to them "Truth" holds good if it works out well as judged from consequences. They are instrumentalists and hold that values are not intrinsically good but are good for them in a particular situation. Their theory of truth and method of problem solving has an operational character, through which they establish the idea that values are valuable for a purpose. The pragmatists have propounded a theory of values as they come into being within the individuals. As a primary requirement of this theory a person should have language symbols in order to communicate with others. This will enable the individual to listen to the thoughts of another and thus finally to develop the capacity to think thoughts of his own. In this way he becomes self-conscious. This is the second pre-requisite. The third step is that the person should fully grasp his individual and social relationship to society as an initiator of events with future consequences for himself, in order to be an agent in the making and realizing of values.

The pragmatic view tends to find some values more important than others. For example, a student may desire to spend a spring morning just relaxing, but may spend his time in reading an interesting book. The values supporting his future well-being are more worthwhile to him than his immediate desire. A distinction, therefore, is drawn between immediate values and long range values according to the situation.

They believe that all values are relative and subjective. A value may be acceptable to one person, but may not suit another. What is good for the goose may not be good for gander. What is applicable in one situation may not be applicable in another situation. Every person is his own judge in determining the valuableness of a value. Education should help in creating values, in discriminating them, in sifting them. Knowledge and more knowledge and thing help in the process of building a philosophy of values.

The naturalists and their first cousins realists believe that values are found in nature and are discovered by man who is a rational being. According to Santayana, a rational man at his highest development is capable of attaining all the spiritual Insights claiming supernatural inspiration by his own efforts alone, because man has capacity to be noble as well as base.

2.4.1 Dharma (Right Conduct)

Bhagawan Baba explains Dharma thus:

"Every profession, every stage of life, each gender, each period of life as fixed by age-childhood, boyhood, adolescence, youth, middle age, old age has duties and obligations, which set the norm and guide the individual to benefit himself and society." is characterized by holiness, peace, truth, and fortitude. Dharma is yoga (union or merger with God); it is Sathya (truth), its attributes are justice, sense control, love, dignity, goodness, meditation, sympathy and nonviolence. It leads one to universal love and unity." "Practicing what you preach, doing as you say it has to be done, and keeping practice in line with precept Earn virtuously, yearn piously; live in the reverence of God, live for attaining God, that is Dharma."

Act out your role well

"Perform your work as actors would in a play, keeping your identity separate and not getting too attached to your role, Remember that the whole thing is just a play and the Lord has assigned you a part. Act well your part; there all your duty ends. He designed the play and He enjoys it."

Who is on the path of Dharma?

In the 'Dharma Vahini', Baba's treatise on Dharma, He says, "Whoever subdues his egoism, conquers his selfish desires, destroys his bestial feelings and impulses, and gives up the natural tendency to regard the body as self, he is surely on the path of Dharma. He knows that the goal of Dharma is the merger of the wave in the Sea, the merging of the self in the Over-self."

"See no evil-see what is good.

Hear no evil-hear what is good.

Speak no evil-speak what is good.

Think no evil-think what is good.

Do no evil-do what is good.

This is the way to God."

Dharma is like Mother

In 1974, Baba said, "Dharma is like a mother. One can choose a wife, but no one can choose a mother. Dharma is in the same position as one's mother is. We have no choice (but to follow it) and we cannot modify Dharma."

2.4.2 Religious Values

Religion is based on certain moral principles. The core of all religions is the welfare of human beings. It is a way of life and binds human beings. Due to difference in land, climate, culture and language, many ways of worship came into existence. All religions emphasize a sense of brotherhood, sisterhood and love.

The following common values of life are recommended by all the religions of the world.

- Tolerance
- Broad mindedness Simplicity
- Welfare of mankind
- Pursuit of truth
- Holy life Simple living
- Purity
- Honesty-Prayer

Respecting the place of worship and tolerance for other religions are to be treated as supreme values of human beings. Participating enthusiastically in the celebrations of other religious festivals, and respecting literature of other religions have to be developed.

Each religion has got its independent status, principles and rules e.g. Following values are included in Budha religion. Wisdom, Character and Pity some values are common to all religions, whereas some values are attached to as particular religion only and they are the specialties of that particular religion.

2.4.3 Belief and Value Belief

Religion is based upon people's beliefs, of which moral belief is an important part closely connected to religious belief. Certainly, moral belief can be totally independent of religious belief, for morality does not presuppose religion. However, when moral belief is developed fully, it can develop into religious belief. On the other hand, religious belief can never leave aside moral belief for religion must presuppose morality and take some moral concepts as its own. Morality should become the central content of religion. Without morality, religion would assume crooked ways which would be rejected by human kind. So religious ethicizing is first decided by its own characteristics. Belief consciousness is a kind of spiritual activity rooted in human practices. Humanity needs not only the direction of reason, but also the support of belief to continue to exist and develop. As a matter of fact, it is impossible for us human beings to be controlled by reason at all times, in every place and about every matter. On the contrary, belief is indispensable to our life. Reason and belief are at the same time two important factors of human spiritual life. Moreover, they are two indispensable spiritual pillars of human existence and development. Without reason, it would be impossible for human society to keep on developing in a healthy and reasonable manner; and without belief, human society would also be held back. If we can say that human beings are rational animals, then it could be said also that human beings are animals with belief. Reason and belief are two components of human nature.

2.4.4 Value Oriented Thoughts from Sri Sathya Sai Baba

Truth, righteousness, peace and love-these are the four pillars on which the mansion of happiness is built.

From the discourses of Sri Sathya Sai Baba

**Sathya is what I teach
Dharma is the way I live
Shanti is the mark of my personality
Prema is my very nature.**

From the discourses of Sri Sathya Sai Baba

When lust envelopes the heart of man,
Truth, Justice, compassion and peace flee from it.

From the discourses of Sathya Sai Baba

The cultivation of Human Values alone is Education.

Cultivate the heart to raise a harvest of Truth, Righteousness, Peace and Love. This crop has to be raised in your heart and should be shared with others.

Everyone has Love towards some thing or other, and that Love is a spark of the Divine: everyone has ultimately to base his life on some one Truth; that Truth is God.

Our life is like a block of ice which is melting away every moment. Before it spends itself devote it to the service of others. Education in Human Values is designed to prepare everyone for this life of dedicated service.

So long as man is capable of Preme, Dharma will exist, do not doubt it. When that Prema is fixed on the Lord, your mental make-up will slowly and steadily undergo a revolutionary change, then, man will share in the sorrows and joys of his fellow-beings; thereafter he contacts the very source of the Bliss that is beyond the temporary gains and losses of this world.

The cultivation of Human Values alone is Education

Wherever Sathya [Truth], Dharma [Righteousness], Santhi [Peace] and Prema [Love] are emphasised, in whatever religion or language, there we have Sanatana Dharma (the Eternal Gospel).

Whoever tries to understand the Human Values of Truth, Righteous conduct, Peace, Love and Non-violence properly, who practises these values and propagates them with zeal and sincerity can alone be described as a truly educated person.

Sri Sathya Sai Baba, 24 March 1958

Sathya, Dharma, Shanti and prema are the hall-marks of a purified heart, a heart where God is enshrined and is manifest.

Sri Sathya Sai Baba, 23 November 1966

**If there is righteousness in the heart
There will be beauty in character,
If there is beauty in character
There will be harmony in the home.
When there is harmony in the home
There will be order in the nation.
When there is order in the nation,
There will be peace in the world.**

So, be righteous; avoid all prejudices against others on the basis of caste, creed, colour, mode of worship, status or degree of affluence. Do not look down on any one; look upon all as Divine as you really are.

Sri Sathya Sai Baba, 13 January 1970

The five values of Truth, Righteousness, Peace, Love and Non-violence are related to different inner instruments of the body. The value of Truth is expressed through speech or words. The value of righteousness is expressed through the body. This is related to the physical sheath. Peace can be experienced only in the mental plane. For Sathya, Dharma and Shanthi one has to purify the instruments of speech, body and mind. Love comes out of the mental and bliss sheath Non-violence comes from Bliss sheath. Love (prema) flows as an undercurrent in all the inner instruments and purifies them. So all the five values are having relationship with the five sheaths.

Shanthi comes from Manomaya Kosa

Sathya comes from Vijnanamaya Kosa

Dharma comes from Annamaya Kosa

Prema comes from Praanamaya and Manomaya Kosa

Ahimsa comes from Anandamaya Kosa

In these five sheaths are encased 3 types of bodies: physical (sthoola). Subtle (sookshama) and causal (kaarana) sarirars. Annamaya Kosa represents physical body. It is like the tyre of a lorry. If you increase intake of food it grows and the weight of the body increases. Divinity is there in all the sheaths of the body. It is content Integrated Awareness in different forms in speech, action and feelings.

Sri Sathya Sai Baba, 12 April 1993

Self-Check Exercise– 2

1. Which religion emphasizes the concept of "Ahimsa" (non-violence) as a core value?
 - a. Christianity
 - b. Hinduism
 - c. Islam
 - d. Sikhism
2. In Hinduism, "Dharma" refers to:
 - a. Duty, righteousness, and moral conduct
 - b. Meditation practices
 - c. Rituals and ceremonies
 - d. Pursuit of material wealth
3. The Islamic value of _____ emphasizes the act of giving generously, especially to those in need.
4. Belief refers to accepting something as true, while value belief represents something that an individual _____ or _____ deeply.
5. Sri Sathya Sai Baba's teachings solely revolve around one specific religion's principles. (True/False)
6. Religious values are exclusive to the religious community and don't hold significance in the broader societal context. (True/False)

2.5 Need and Importance of Value Education in the existing Social Scenario

At Present, when social, moral, cultural and spiritual values are disintegrating when religion is losing its hold, when power and knowledge are being misused for vested interests, when nations do not trust one another, when black marketing, corruption barbarism, indiscipline, violence are fast spreading, it is essential that education should be value-oriented. Only value- oriented education can promote individual and social welfare, love, peace, goodwill and understanding. The political tension at present time is mainly due to the fact that knowledge has increased but morality has lagged behind. Morality is the form of truth, righteous conduct and non-violence is the only balm which can heal the wounds of humanity. It is education for human values which would impel man to utilize atomic energy for the betterment of humanity rather than destruction. It is the task of value-oriented education to develop, preach and practice social, moral and spiritual values, as these values are the greatest unifying force in life.

There has been a rapid corrosion of ethical and moral values in the Indian society. However, before independence we had pride for our character but we have lost the ethical and moral values. For our independence, we had weapons like truth and non-violence for the noble cause. We held our heads high and earned a great deal of

respect. Everybody in the country had a sense of national pride and patriotism. We thought that on the basis of our moral and spiritual strength after attaining independence, the nation will make giant leaps in all fields, but in this process of progress we lost our values. It is rightly said "if wealth is lost, nothing is lost, if health is lost, something is lost, but, if character is lost, everything is lost. This holds true not only for individuals, but also for the nation. Values are needed to guide the human beings on the right path, to inculcate the concept of 'universal brotherhood' and to achieve the absolute values of Truth, Goodness and Beauty, to give direction and firmness to life and bring joy, satisfaction and peace, of life, to preserve our culture and heritage and to develop morality and character, to bring the behavioral changes towards positivism; to promote the peace and harmony in the individuals and in the society; to bring quality of life and sustainable development in the society Above all, the most important need is to inculcate all the five core values: truth, righteousness, peace, love and non-violence among the people to make them good human beings in true sense. The teachers play a pivotal role in imbibing values in true spirit. The media has a major role to play in the promotion of values. The prosperity of a country depends neither on the abundance of its revenues nor on the beauty of its public buildings, but its cultivated citizens, in its men of education, enlightenment and character. The society can overcome most of the problems of 21st century by imparting life skills education with values as the most important ingredient. The goal of education is not only to acquire knowledge and skills; it should inculcate holistic human beings possessing universal human values which make life worth living. Globalization has brought about turmoil in the economic scenario worldwide. It has also influenced every aspect of human life and relations. It has brought superficiality into family life and human relations.

2.5.1 Need of Value Education in the existing Social Scenario

Need for education of human values:

- Moral Development.
- Cultural Development.
- Development of wider attitude.
- Development of democratic qualities.
- Sublimation of instincts.
- Resolving of instincts.
- Co-operative living.
- Basis of humanitarianism.
- Decoration of soul.
- Maintaining harmony.

1. **Moral Development:** Value education is foundation of character and moral development it inculcates in children humility, truthfulness, tolerance 'honesty'

sincerity, courtesy, sympathy, fellow-feeling, affection which form a noble character of child and develops his personality.

2. **Cultural Development:** Value education plays an important role in the cultural development. Value education perseveres and reinforce culture.
3. **Development of wider attitude:** Value education makes a pupil dynamic and enlightened. This develops in him a wider attitude towards life.
4. **Development of democratic qualities:** Value education helps pupils in developing democratic qualities like liberty, equality, Fraternity, Justice and co-operative living.
5. **Sublimation of Instincts:** Value education helps in the sublimation of instincts and emotions.
6. **Resolving conflicts:** are many and ethical conflicts, Value education helps in resolving these conflicts.
7. **Co-operative living:** Value education teaches to live and work co-operatively. Narrow Feelings and attitudes are not praised and appreciated by others.
8. **Basis of humanitarianism:** Value education is the basis of humanitarianism. It stands for peace, good will and understanding. It helps in fostering the brotherhood of man and unity of the world.
9. **Decoration of Soul:** Our soul is a part of ultimate truth i.e. God. So is our duty to keep it pure and perfect and this is possible through value education.
10. **Maintaining harmony:** Value education create harmony in all aspects of education philosophy. It aims at developing the whole man, the complete somato-psychic organism.
11. **Inculcation of values of Tolerance:** Tolerance is another important value in the social living. To achieve this goal of tolerance the intellectual and emotional outlook of the people should be cultivated which is the greatest need of present day society.
12. **Value; Dynamic side of Philosophy:** It is an acknowledged fact that philosophy is the origin of our values. AS the philosophy differs from nation to nation, so the values also differ.

Epistemology which deals with nature, origin, validity and extent of knowledge

13. **Values in the modern world:** Values in the modern world are changing so rapidly that the young find themselves. Quite bewildered when try to form their value perspectives or when they try to choose values.
14. **As the working Group to Review Teachers training programme:** Indian educational thought constantly emphasized the value of wholeness of integrity and comprehensiveness, The conflict among personal, social and International values can also be solved if values are seen broader perspective and in their entirety.

2.5.2 Importance of Value Education in the existing Social Scenario

In today's world, teaching values to our youth is more important than ever. From the moment they are born, children are extremely impressionable. They begin to form their opinions and view of the world before they even hit their adolescence. As parents and educators, we are children's biggest and number one influences, and it is our responsibility to teach our youth about core values so they may grow up to be caring, confident and respectful adults. Value based education imparts social, moral, integrity, character, spirituality and many more. It builds the qualities of humility, strength and honesty in a person. They become better citizens of a country. People with high ethical values will never cheat others. People are taught to co-operate with each other. They make their life happier and works hard to make others happy.

1. **Our history and mythology taught us of excellent values education.** We, the Indians, talk loud of our cultural heritage, we talk a lot of the characters of Ram, Krishna, Raja Harishchandra, Sita, Savitri and for that matter many more, Buddha, Mahavir, Kabir, Raidas, Chaitanya, Ramakrishna, Vivekananda, Ramanujan. Good that India have these great men god heads and godly as a part of our heritage. We have not to go out anywhere to seek for ideals. We all discuss about high values and integrity, but it is the time for value based action. Anyone who stands on a pulpit to speak to the audience is found to talk of high principles, or moral conduct, of spiritual and cultural heritage of our country. Good that they do it but in actuality we are coming across so many scams which smear the face of the nation black.
2. **There is need for imparting proper values among the children.** A child learns a lot from the people around him. If the social environment is not good, then it becomes very difficult for him to display ethics and values in his behaviour. We hear it all around, that children in India are going astray. Newspapers report how a fifteen year old boy has been the leader of a gang of auto-thieves. And all these auto-thieves belong to the so- called high families. To get rich quick has been their ambition-not hard work, not sustained pursuits of high order but just anything that can get them quick returns in the form of good money-that has led them to these nefarious ways.
3. **Ethics and values need to be imbibed among students.** Our country very much needs a value-oriented educational system. It is only at the level of the primary education that such lessons need to begin. If the impressionable mind once gets set to noble goals difficult would it is to lead him astray. It is not merely talking about great men that the child would get oriented to values; the teacher has to play a major and a decisive role in giving this lesson by precept as well as by example. It is the intellectual, the physical, the emotional, the psychological parts of the child's personality which would need to be moulded and modeled. There have been efforts to define the role of education in national life. The Radha Krishnan Commission; the Kothari Commission; National Policy on Education; Ramamurthi Committee; Central Advisory Board of Education Committee on Policy; Planning Commission Core Group on Value Orientation of Education, all

have gone deep into the role that education plays and can play in designing and developing the national characters.

4. **The values inculcated among young generation would remain with them permanently.** It may just be that the young boy or girl of today is better informed than what their parents had been at their age. He or she may sound smarter with new knowledge but this is due to the modern techniques to which he/she stands exposed and of which he or she has the advantage. T.V, Internet, computer, etc. These were not available to the parents. Computers and the information received from them or the data fed by them may become outdated but values once inculcated would remain a permanent acquisition for all life. Swami Vivekananda once said, "If education is identical with information, libraries are the greatest sages of the world and encyclopedias are 'Rishis.'" There is something very much more than mere information that has to be imparted to the young mind.
5. **Mother is the first teacher for her child.** Value based teachings and education are the fields, the first teacher in which is the mother. It is the mother who tends to lend the first lessons and it is on her that rests the foundation-laying responsibility. What is right, what is wrong, what is true, what is false, what is respectable and noble and what is not - it is the mother who imparts these lessons. It is the mother who taught her child remain honest. She encourages her child to always speak up the truth. She should ensure that her children never tell a lie. The mother should make the child learn that she would never scold him if her child tells the truth even if the child had done some wrong. 'Admit the wrong done and you would be a nice child' - let the child develop this faith and he would never fall a victim to falsehood. This is how slowly and gradually, step by step the lessons in morality can be taught.
6. **The role of schools and teachers are very important.** Then, when the child enters the school at the age now of four or five, the schools and the teachers there have to give him lessons in universal brotherhood, respect for all religions, feeling of honour for our great man, a sense of pride in our national flag. Students learn moral values at school. Along with these the child shall be given lessons in dignity of labour. No work is mean or low, Self-dependence, respect for the elders, concern for those who are handicapped or under-privileged.
7. **The feeling of unity and communal harmony helps build values in a student.** In a vast nation like India with so many sections in the society, so many sects, so many religions, so many regions, and so many languages the child has to be taught the lesson in 'unity in diversity'. The daily morning prayer of the school should contain this lesson of national oneness. This should not only be repeated every morning but its import meaning to be explained by the Principal or a teacher, Students be asked to come prepared with a short- speech on this oneness of the nation. They should be allowed to speak on any of its aspects and speak out to the whole congregation after the prayer. Similar speeches everyday on different moral values should be the first lesson given, not by any teacher but by students themselves, one each day. Community lunch, when all would sit

together and eat even sharing one another's lunch packet would give to them a sense of oneness, irrespective of class, caste or religion.

8. **Values Education need to be taught through mutual interaction and inter-communion.** There need not be any special classroom lectures on Moral Values Based Education. It is never needed to identify any particular religion or faith. God is one and we are all children of the same God. That is the basic lesson that needs to be given.
9. **Discipline is still a great lesson that has to be imparted.** It is the teacher who himself or herself should be an example of discipline and children would be the automatic learners. These are values which do not need to be the part of any curriculum-they have to be the part of the behaviour. Being any part of the curriculum can give rise to controversies; but behaviors showing respect to all religions, celebrating all festivals together, would by itself be a lesson in national integrity.
Proper training of teachers should be arranged, so that the teachers acknowledged of their responsibilities. It is necessary that in the Teacher's Training Programme, Value Oriented Education Programme, need to be highlighted so that the teachers are trained up to know their mission and method.
10. **Values and the school environment** Since students spend a majority of their time at school, it should be a place that supports families' and communities' efforts to establish strong values in students. Educators are tasked with the job of helping children see that values are not only an important part of the educational process but also to their overall development as an individual.
11. **Values are both caught and taught** Values are caught by children as much as they are taught-which further emphasizes the fact that we must provide and be a good example for our youth. If left without a good foundation of what values and good moral character looks like, it could negatively impact the child's sense of right from wrong. Simply put, if we expect our youth to respect others, we must also show respect; whatever values you wish to instill, you must be willing to represent yourself.
12. **Teaching purpose and clarity** Without values and respect, children have no sense of purpose and clarity. Not to mention, their ability to think clear and straight will be distorted. By fostering an environment where core values are a focal point, it enables students to logically grapple with the moral life and encourages healthy brain development and growth.

Self-Check Exercise– 3

1. What does value education primarily aim to cultivate in individuals?
 - a. Academic excellence
 - b. Technical skills
 - c. Moral and ethical values
 - d. Competitive spirit

2. Why is there a growing need for value education in the current social context?

- a. To encourage materialistic aspirations
- b. To foster superficial relationships
- c. To address moral and ethical crises
- d. To promote individualistic thinking

3. In the current social scenario, value education is crucial to instill _____ and _____ in individuals.

4. The prevalent societal challenges emphasize the urgent need for value education to address _____ and foster _____ among individuals.

5. True or False: In the existing social scenario, value education is primarily about enhancing academic achievements.

6. True or False: Value education in the current social context has no relevance in addressing societal issues.

2.6 Summary

Every education is, in a sense, value education. 'Value less' or 'value neutral' education is a contradiction in terms, given the meanings of 'value' and 'education'. Education, in its aims, curriculum and methods, is inseparably linked with values. Value education forms a part of the curriculum in different educational settings across the globe. Value based education is a threefold development of any individual of any gender and age, but most importantly of a child. Education tries to develop three aspects: physique, mentality and character. Even though physique and mentality are important, they are menaces without the third because character is the greatest of these. Education plays a huge role in precisely this area. Value based education is a tool which not only provides us a profession which we can pursue but also a purpose in life. The purpose of our life is undoubtedly to know oneself and be ourselves. Only one field has an important role to reduce all types of corruptions from the society is education. In this sense Value Based Education has an important role to make a new education system which will be based on the value. Because the element of Value Based Education can be found not only in the subject matter but in the learning styles which are employed, the scheduling of the classroom, extracurricular activities, and parental involvement. The value based education therefore organized So as to secure fullest possible development of body, mind and heart; and a fruitful canalization of the life energy in pursuit that contribute to the growth of internal and external personality.

2.7 Glossary

Meaning of Value Oriented Education: Education that focuses on instilling moral and ethical values in students.

The Process of Value Education: The methods and practices used to teach and instill values in individuals.

Evolution of Value-Oriented Education: The historical development and changes in the approach to value-based education.

Dharma (Right Conduct): A concept from various religions emphasizing righteous behavior and moral duty.

Religious Values: Values derived from religious teachings and traditions.

Belief and Value Belief: The distinction between belief as a conviction and value belief as a principle guiding behavior.

Value Oriented Thoughts from Sri Sathya Sai Baba: Teachings and philosophies of Sri Sathya Sai Baba that emphasize moral and ethical values.

Need of Value Education in the Existing Social Scenario: The reasons why value education is necessary in the current societal context.

Importance of Value Education in the Existing Social Scenario: The significance and benefits of value education in contemporary society.

2.8 Answers to Self-Check Exercise

Self-Check Exercise– 1

1. Holistic development including values
2. Moral and ethical values
3. Moral and emotional growth
4. Critical thinking, creativity
5. False
6. False

Self-Check Exercise– 2

1. Hinduism
2. Duty, righteousness, and moral conduct
3. Zakat
4. Cherishes, esteems
5. False
6. False

Self-Check Exercise– 3

1. Moral and ethical values
2. To address moral and ethical crises
3. moral values, ethical conduct
4. moral crises, ethical behavior
5. False
6. False

2.9 References and Suggested Readings

- Banga, C.L.(2009). Education for Values, Environment and Human Rights, Pasricha Publication, Jalandhar, India.
- Dalton, J. C., & Crosby, P. C. (2010). "How we teach character in college: A retrospective on some recent higher education initiatives that promote moral and civic learning" Journal of College & Character, 11(2), 1-10.
- Gawande, E.N.(2002). Value Oriented Education: Vision for better living, Sarup and Sons Publications.
- Kalra Rajindra, M. (2003). Value Oriented Education in Schools, Shipra Publication, PP-14-24.
- Kaul, G.N. (1969), "Value and Education in independent India", Associated Publishers, Ambala.
- Values Education (2010). "Values Education for Australian Schooling"
- Saxena, N. R. S. (2009), "Philosophical and Sociological Foundation of Education", Vinay Rakheja, Meerut. Pp-213.
- Sabu.S. (2010). Thought on Education, Kanishka Publisher, New Delhi.

2.10 Terminal Questions

1. Define Value Oriented Thoughts from Different Religions.
2. Explain need and importance of value education in the existing social scenario.
3. Write short note of following:
 - a) Value Oriented Thoughts from Different Religions
 - b) Need of Value Education in the existing Social Scenario
 - c) Importance of Value Education in the existing Social Scenario

UNIT – III: CLASSIFICATION OF HUMAN VALUES

Lesson Structure

- 3.1 Introduction**
- 3.2 Learning Objectives**
- 3.3 Classification of Human Values**
 - 3.3.1 General Classification of Human Values**
 - 3.3.2 Most basic universal human values**
 - 3.3.3 Most basic universal social standards**
 - 3.3.4 Plato's classification**
 - 3.3.5 Parker's Classification of values**
 - 3.3.6 Spranger's Classification of Values**
 - 3.3.7 Water G. Everett's Classification of values**
 - 3.3.8 Modern vs. Traditional Values**
 - 3.3.9 Values as Enshrined in Indian Invocation**
 - 3.3.10 Universal Values**
 - 3.3.11 Classification of values-intrinsic and extrinsic**
 - 3.3.12 More classification**
 - 3.3.13 Taylor classification of values**
 - 3.3.14 Urban's classification of values**
- Self-Check Exercise- 1**
- 3.4 Summary**
- 3.5 Glossary**
- 3.6 Answers to Self-Check Exercise**
- 3.7 References and Suggested Readings**
- 3.8 Terminal Questions**
- 3.1 Introduction**

Dear student,

Values have been classified differently in available literature on values. This is due to the fact that there are no hard and fast rules to classify values as they are closely inter linked and interrelated. Values are sometimes classified according to the needs and demands of the society. Values are beliefs. But they are beliefs tied inextricably to emotion, not objective, cold ideas. Values are a motivational construct. They refer to the

desirable goals people strive to attain. Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations. A few key principles compose the foundation of human values upon which societies and cultures around the world have been established. They are also fundamental to religions, humanism and other belief systems. These can be summarised as respect, tolerance, acceptance, generosity, caring for others and the planet, peace, dignity, sharing a sense of belonging, integrity and love.

3.2 Learning Objectives

After reading this lesson students will be able to know about:

- General Classification of Human Values.
- Most basic universal human values
- Plato's classification
- Classification of values-intrinsic and extrinsic
- Taylor classification of values
- Urban's classification of values

3.3 Classification of Human Values

"Values belong wholly to the inner world, to the world of mind. Desire is the only basis of value, an object having value only if it fulfills the desire of some one. Value cannot exist in exclusion of the person to whom it is valuable. It follows that in the absence of desire there would be no value. The hedonists believe that value depends upon the experience of pleasure. Since it is physical pleasure which determines the presence and absence of value" Parker

1. A value is an enduring belief that a specific mode of conduct or end state made of existence, is personally or socially preferable to an opposite or converse mode of conduct or end state of existence.
2. Classification of values means arrangement of values into classes.
3. Every individual, may he be an economist, poet, saint, social workers, teacher or doctor has certain cherished values.
4. Keeping in view the nature of professional requirements values can be classified into sexual categories.
5. Human values seems to be receiving the attention of those who may happen to be the saviors of tomorrow.
6. Values are classified according to their needs and demands of the society.
7. Different philosophers and our educational experts have classified the values in their own ways and wishes.
8. Values belong wholly to the inner world, to the world of mind.

9. Physical values are the lowest in the order values but that does not mean that physical values have no importance.
10. Economic values are indicated by market price and they include all purchasable things. Economic values are instrumental in the sense that they are used as means to obtain other values.
11. Plato advocated values in term of ultimate realities. These are Truth, Goodness and Beauty.
12. Harry S. Broudy has discussed the economic, Health, Recreational, associational, aesthetic, moral and the religious values.
13. Religious values include worship devotion and commitment to that which one believes are the highest values.
14. National values include values relating to national goal's i.e. democratic, secular and socialist.
15. Spiritual values are concerned with the realization of the 'self' and being one with 'Divinity'.
16. The cultural values have been subdivided into the liberalizing and the sentimental values.
17. V.K. Gokak (1982) has classified the values as; Truth, Righteous conduct, Peace, Love and Non-violence.

Spranger gives six types of values.

- Theoretical Values
- Economic Values
- Aesthetic Values
- Political Values
- Social Values
- Religious Values

Value are classified as Functional and traditional values, but in general, there are three practical way' of classifying values.

Ethical values deal with the problem of good and evil good may be considered as ethical value.

3.3.1 General Classification of Human Values

Values are classified according to their needs and demands of the society. But values are not same in all the society because each society has their own norms, patterns, traditions, customs, folks, rituals and manners which differ from one society to another.

Values are classified in a number of ways. Classification of values means arrangement of values into classes. The number of values ranges from 3 to 83. Values are related to the fourth problem of philosophy termed Axiology. The classification of values depends upon the dominant desire in man. Indian philosophy believes in four values called 'Purushartha'. Viz Dharma, Artha, Kama and Moksha. Dharma is Ethics, Artha is wealth, Kama is pleasure and Moksha is liberation. Keeping in view the the nature of professional requirements values can be classified into several categories, such as economic values, social values, political values, spiritual values, modern values, aesthetic values, religious values, material values etc.

Different philosophers and our educational experts have classified the values in their own ways and wishes. According to Z.K. sataraniji Wallah, "In general, value may be classified into three categories on the basis of its nature namely, biological value, intrinsic value and instrumental value. Biological values, lead to the philosophy of naturalism, intrinsic values lead to idealism and instrumental values lead to pragmatism.

The classification values into highest and lower is recognized by all schools of philosophy except. Indian materialists and their counterpart elsewhere.

In the 'Document of social, Moral and spiritual values in Education", a booklet published by NCERT, a list of 83 values is appended. In this list there are value like, co-operation, courage, Devotion, Discipline, freedom, Honesty, Integrity, Leadership, Obedience, Purity, Regularity, Sincerity, Self-help, Social-service, Socialism, Tolerance, etc.

A. CLASSIFICATION OF VALUES

- Physical Values
 - Economic Values
 - Moral Values
 - Aesthetic Values
 - Spiritual Values
 - Character Values
 - Biological Values
 - Peace as a Values
 - Value of holiday and Playing
 - Universal Values
1. **Physical Values:** Physical Values are the lowest in the order of values but that does not mean that physical values have no importance. If there are no physical values, all the other values would become unattainable.
 2. **Economic Value:** All subjects's that have an exchange value may be said to be economic values. These are instrumental values since they make enjoyment

possible. Over use and over- occurrence of these are considered to be lower values whereas minimum use and maximum enjoyment are considered to be higher value.

3. **Moral Values:** Like honesty, integrity, sense of responsibility and compassion. The realm of moral values is rather a debatable one.
4. **Aesthetic Values:** Aesthetic fall into the category of experiences. Aesthetics discussed about the creation of beautiful things. Values can also be qualified on the basis of philosophic as they believe in. Beauty of nature and works of art are the aesthetic values. These are in connection with arts, dancing, painting, dramatization, music etc.
5. **Spiritual Values:** These are concerned with the realization of the 'self' and being one with 'Divinity'.
6. **Character Values:** Under this we may include the whole range of desirable. Personal and social virtues, including justice, benevolence, self control and truthfulness.
7. **Biological Values:** The slogan of this value is "Everything that is desired is desirable" Biological value provides complete freedom and exercise of choice to the child. However, what is desired by the child may not be desirable.
8. **Peace as a Values:** Peace is a still more positive condition; it carries with it a sense of settled and harmonious rest and deliverance. The practice of Right conduct leads to peace. Worth-while or noble goal.
9. **Universal Values:** V.K. Gakak Classified and grouped values under the five basic human values i.e. (1) Truth (ii) righteous conduct (iii) Peace (iv) Love (v) Non-violence.

Each of the ten basic values can be characterized by describing its central motivational goal:

1. **Self-Direction.** Independent thought and action; choosing, creating, exploring.
2. **Stimulation.** Excitement, novelty, and challenge in life.
3. **Hedonism.** Pleasure and sensuous gratification for oneself.
4. **Achievement.** Personal success through demonstrating competence according to social standards.
5. **Power.** Social status and prestige, control or dominance over people and resources.
6. **Security.** Safety, harmony, and stability of society, of relationships, and of self.
7. **Conformity.** Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.

8. **Tradition.** Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.
9. **Benevolence.** Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').
10. **Universalism.** Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

3.3.2 Most basic universal human values

1. **Life itself:** Common individual value, most basic universal core value.
2. **Happiness:** Common individual value, most basic universal core value.
3. **Love:** Common individual value and social value, most basic universal core value.
4. **Peace:** Common individual and social value, circumstantial value.
5. **Freedom:** Common individual and social value, circumstantial value.
6. **Safety:** Common individual and social value, circumstantial value.
7. **Intelligence:** Common individual and social value, a virtual value.
8. **Respect:** Social value of the moral standard of respect.
9. **Equality:** Social value of the moral standard of equality.
10. **Justice:** Social value of the moral standard of justice.
11. **Nature:** Common value, physical value.
12. **Human health:** Common Individual value, physical and mental value.

3.3.3 Most basic universal social standards

1. Respect prevents disrespectful, antisocial, hostile and criminal behaviour.
2. Reliability prevents misuse of trust and faith, and disrespectfulness.
3. Equality prevents arrogance and disrespectfulness and is needed for justice.
4. Justice prevents egocentric, disrespectful and hostile behaviour or decisions.
5. Peace prevents disrespectfulness, conflict, enmity and war.
6. Freedom prevents domination, disrespectfulness and oppression.
7. Safety prevents disrespectfulness and endangering of others.
8. Responsibility prevents endangering of others and inhibits antisocial behaviour.
9. Respect for nature prevents destruction of nature and animal cruelty.
10. Constitution and rule of law are in general based on moral standards.

3.3.4 Plato's classification

Plato classified values on the basis of ultimate realities.

Those are:

- (a) Truth
- (b) Beauty
- (c) Goodness

These are the basis of values of life.

Indian thinkers represent this set of classification:-

- (a) Satyam
- (b) Shivam
- (c) Sundram

3.3.5 Parker's Classification of values

Parker's classified values on the basis of Interest in the following groups:

1. Biological Values
2. Economic Values.
3. Affective Values
4. Social Values
5. Intellectual Values
6. Aesthetic Values
7. Moral Values
8. Religions Values

3.3.6 Spranger's Classification of Values

Spranger Classified values in six categories:-

1. Values
2. Economic Values
3. Aesthetic Values
4. Social Values
5. Political Values
6. Religious Values

3.3.7 Water G. Everett's Classification of values

Water G. Everett's in his book, 'Moral Values' classifies human values the following eight groups.

1. **Economic Values:** Economic values are indicated by market rice economic are instrumental in the sense that they are used as means to obtain other values.
2. **Bodily Values:** Bodily values relate to the health efficiency and beauty of the physical life.
3. **Recreation Values:** Recreation values refer to the values of play and leisure enriching the life.
4. **Aesthetic Value:** Beauty of nature and work of art are the aesthetic values.
5. **Values of association:** These may also be called as the social values as they include humorous forms of associations-from friendship and family life of worldwide relationship.
6. **Character Values:** Under character values we may include the whole range of desirable personnel and social virtues including justice, self-control and truthfulness.
7. **Intellectual values:** Values of knowledge and quest for an attainment of truth are included in intellectual values.
8. **Religious values:** Religious values include worship, devotion and commitment to that which one believes is the highest value. Apart from the religion preachers and spiritualists, the economists, educators, humanists, philosophers, political leaders, psychologists, social reformers, sociologists and thinkers have reflected upon the meaning and dimensions of the concept "Value." Although their views differ widely but all of them stress the significance of values at personal, national and global level.

In view of the divergence of opinion on the concept, the noted philosopher A.C. Garnett in Religion and Moral Life (1955) observed that on account of the ambiguity of the term "Value," it should be avoided except where the contextual meaning is clear. In this context, A. Maslow in The Further Research of Human Nature (1954) said, "Values are defined in many ways and mean different things to different people. As a matter of fact, it is so confusing semantically that I am convinced we will soon give up this catches all word in favour of more precise and more operational definition."

Having quoted the above-mentioned views, it is observed that values are so deeply embedded in human thought and actions that it extremely important to understand the essence underlying values. In view of this, views of some thinkers are given here. Different Philosophers view:

1. **John Dewey (1948)** views values as, "The value means primarily to prize, to esteem, to appraise and to estimate. It means the act of cherish in something, holding it dear and also the act of passing judgment upon the nature and amounts of values as compared with something else."

2. **In the words of C.F. Kluckton (1959)**, "Value is a conception, implicit or explicit, distinctive of an individual or characteristic of a group of the desirables which influence the selection, from the available means and ends of action."
3. **The Dictionary of Education (1959)** defines values "as the things in which people are interested things they want to desire to be or become; feel as obligatory, worship, or enjoy."
4. **T. Pattern Parsons (1960)** holds, "Value is an element of shared symbolic system which serves a criterion or standard for selection among the alternatives of orientation which are intrinsically open in a situation."
5. **N.K. Dutt (1956)** says that "a value is defined as an endeavor which satisfies need system, psychological as well as physiological needs. Almost all human beings have the same physiological needs but differ in their psychological needs, hence differ in their values and styles of life."
6. **W.H. Kilpatrick** has explained the concept of values as, "That out of man's capacity for goal seeking behavior arise his wants and efforts and out of these come in consciously chosen ends. Because ends conflict, man is led to weigh his goal against each other, when this done critically enough values emerge."

3.3.8 Modern vs. Traditional Values

1. Modern democratic values and traditional colonial values
2. Modern socialist values and traditional capitalist values
3. Modern secular values and traditional religious values
4. Modern scientific values and traditional spiritual values
5. Modern global values and traditional national values
6. Modern material values and traditional spiritual values.

3.3.9 Values as Enshrined in Indian Invocation

The following values enshrined in an ancient Indian Invocation are equally relevant even today.

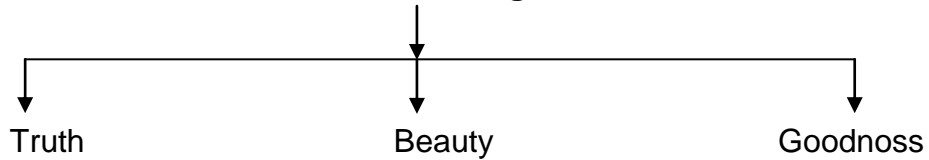
Sarve bhavantu sukhinah
Sarve santu niramayah
Sarve bhadrani pashyantu
Ma kaschit dukha bhag bhavet!
May all live happily
May all enjoy good health
May all see auspiciousness
May none experience distress
May peace prevail everywhere!

Values are the selected objects of living things.

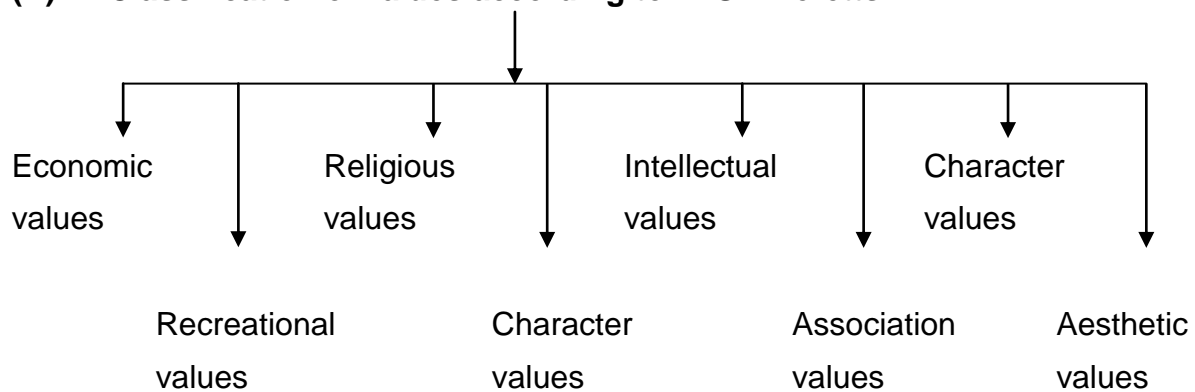
- Organic Values
 - Specific Values
 - Social Values
 - Socio-Cultural Values
 - Instrumental or extrinsic Values
 - Intrinsic Values
1. **Organic Values:** These arise out of man's desire for self-sustenance, self-preservation which includes food, clothing, health, strength, and sex. These are called Basic values or primary values. Enjoying them at a longer scale becomes lower value whereas enjoying them to the extent really required becomes a higher value.
 2. **Social Values:** Co-operation, Cleanliness, Kindness, Feel piety, Social-Justice, respect for others, public spirit, social-responsibility, cosmopolitanism, universal brotherhood, respect for dignity, respect for human rights, dignity of labour etc.
 3. **Cultural Values:** Cultural unity, respect for others, culture, preservation of culture etc. At thought we speak of the culture of a group, of a country the essence of cultural elements is individual help to make for cultural unity, For Functional group Interaction and for organized, purposeful living together.
 4. **Socio-Political Values:** Like national integration and international understanding, society V.S. individual, social responsibility and citizenships, democracy and humanism. These are the values required for the survival of a socio-political system. Among all socio-political values national integration is of utmost importance particularly for teachers.
 5. **Instrumental or extrinsic values:** Instrumental values are values that are judged good, because they are good for something. Principle of utility is the guiding factor. Instrumental values are judged on the basis of experience. They are dependent on the consequences or the outcomes. Such values are the result of the Pragmatic experience of human beings.
 6. Values which are not end's in themselves but the means of achieving some other and are extrinsic values. Extrinsic values are of worth because of their consequences. Extrinsic values are not permanent in nature as they depend upon time, situation, circumstances and place.
 7. **The Intrinsic Values:** Intrinsic values are reflected by idealism important intrinsic values are truth, beauty and goodness. They are reflected in the individual whether are liked by other or not. According to Wright, "An Intrinsic value is of worth on own account, an instrumental values because of its consequences. Examples of intrinsic value are truth, beauty goodness etc.

DIFFERENT TYPES OF VALUES

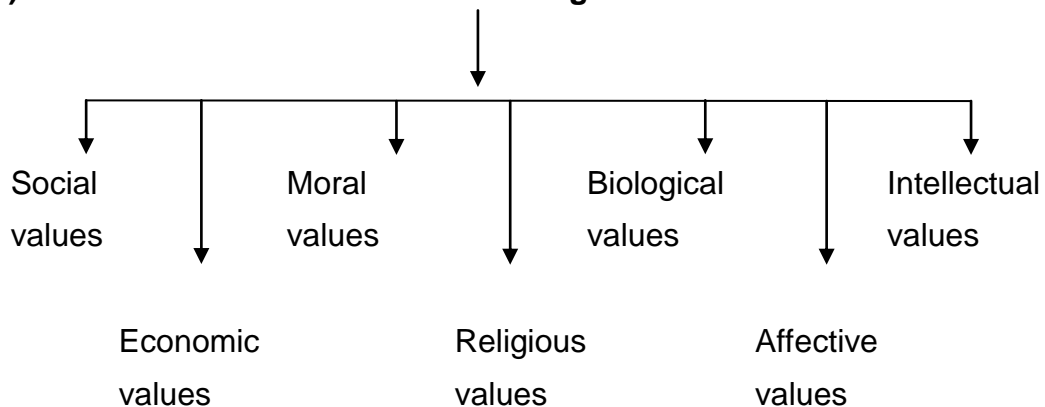
(A) Classification of values according to Aflatoon



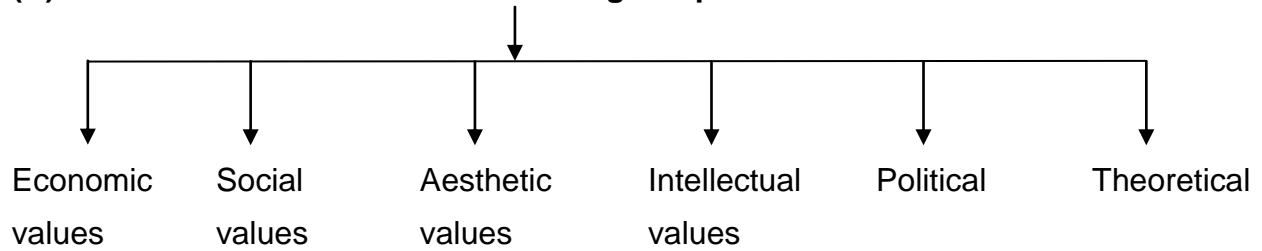
(B) Classification of values according to W.G. Everetts



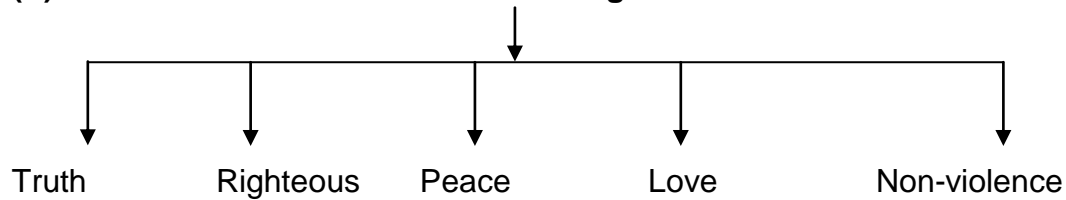
(C) Classification of values according to Parker



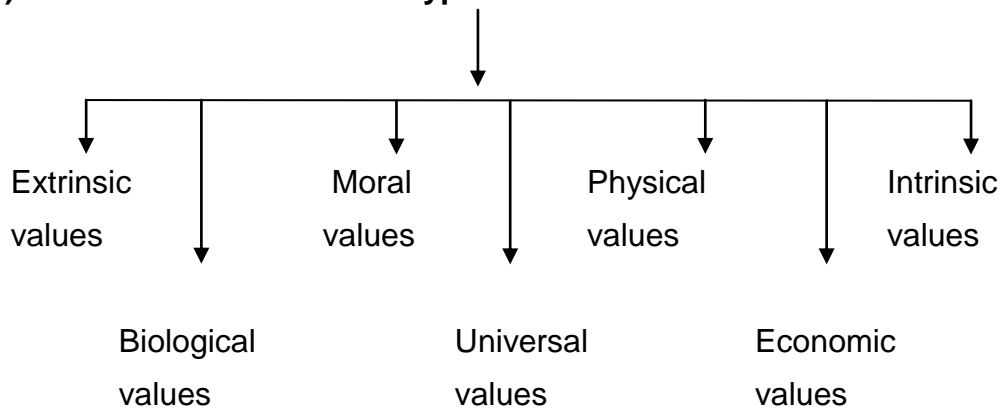
(D) Classification of values according to Spraner



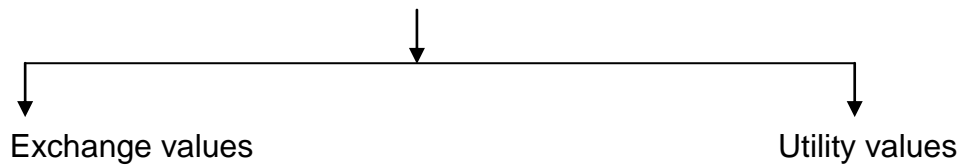
(E) Classification of values according to Gokak



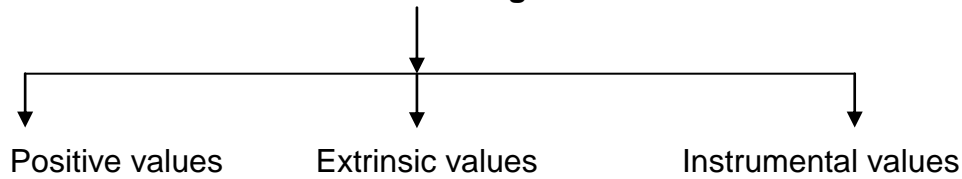
(F) Different Type of values



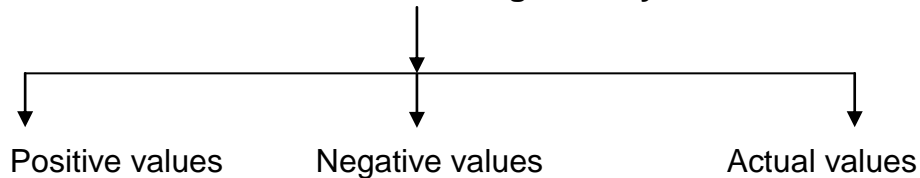
(G) Values in Economics



(H) Classification of values according to Lewis



(I) Classification of values according to Perry



3.3.11 CLASSIFICATION OF VALUES-INTRINSIC AND EXTRINSIC

It is generally admitted that distinct kinds of values exist, although there is no complete agreement as to what they are or how they are to be classified. Values classification can be approached from many angles, bringing them under several categories such as economic value. Social value, Political value, Spiritual value, Moral value, Aesthetic value, Religious value and Material value.etc. 'Spranger' give six types of values:

- (i) Theoretical
- (ii) Economic
- (iii) Aesthetic
- (iv) Social
- (v) Political
- (vi) Religious

'Broudy, classifies as:

- (i) Economic
- (ii) Health and recreational
- (iii) Associational
- (iv) Aesthetic
- (v) Moral and
- (vi) Religious.

3.3.12 More classification

One more classification shows values under the following heads:

- (i) Academic values

- (ii) Moral values
- (iii) Socio-political values
- (iv) Scientific temper
- (v) Global values
- (vi) Environment values and
- (vii) Cultural values

Values are also classified as traditional and functional values, but in general, there are three practical ways of classifying values:

- (a) Psychological-Values classes are connected with some fundamental 'instinct' or tendency, interests or desires.
- (b) Historical-Values or groups of values which have acquired an institutional form, such as economic, moral, cognitive, political, aesthetic and religious.
- (c) Axiological-Values grouped into a trinity: truth, goodness, beauty.

3.3.13 Taylor classification of values

Taylor, classifies values considering the dominant points of view in a culture. These are obtained from the corresponding major social institutions of a society as given below.

Values	Institutions
Moral	Moral codes
Aesthetic	Arts
Intellectual	Pure applied science
Religious	Religion
Economic	Economic
Political	Political
Legal	Legal system
Etiquette	Customs and traditions

3.3.14 Urban's classification of values follows:

Urban's classification of values is as

- (a) Bodily values
- (b) Economic values
- (c) Values of recreation
- (d) Character values

- (e) Aesthetic values
- (f) Intellectual values and
- (g) Religious values.

He further puts them under three main groups of heads:

Again, a B. Ed., degree is an instrumental value. Because it is obtained to serve as a means to get into a teaching job. There are many other such things which people value as means to achieve higher things.

On the other hand, values like truth, happiness, love, peace are desired as a goal states for their own sake, for their intrinsic worth.

They are sought as human perfection or end which are good in themselves and have worth in the without reference to any other end. Balanced food is a value in the manner that it is essential for good health and good health in its turn, is a value as it is a means to happiness. But happiness is valued for its own sake, not as a means to some other thing.

Here we value a thing not it serves as a means for some other thing that we desire but in its own right. It is an intrinsic value not as extrinsic or instrumental, one like balanced food which is a value in relation to good health which again is a value. Intrinsic values are also called absolute values. The number of the absolute values is small but they are ends in themselves and can never become means, but they still need means to realise them.

Self-Check Exercise– 1

1. Which of the following represents a core human value according to Rokeach's Value Survey?
 - a. Achievement
 - b. Materialism
 - c. Narcissism
 - d. Avarice
2. Which theory categorizes values into intrinsic and extrinsic types?
 - a. Rokeach's Value Survey
 - b. Schwartz's Theory of Basic Values
 - c. Kohlberg's Theory of Moral Development
 - d. All of the above
3. According to Rokeach, _____ values represent desirable end states of existence.
4. In Schwartz's Theory, values that emphasize autonomy and creativity are part of the _____ dimension.

5. True and False: Rokeach's Value Survey consists of two sets of values: terminal and instrumental.
6. True or False: According to Schwartz, values of self-transcendence emphasize power and achievement.
7. According to Plato, which part of the soul is associated with the pursuit of wisdom and knowledge?
 - a. Appetitive
 - b. Rational
 - c. Spirited
 - d. Emotional
8. In Plato's classification, which element of the soul is driven by desires for food, shelter, and basic needs?
 - a. Rational
 - b. Spirited
 - c. Emotional
 - d. Appetitive
9. Plato's classification of the soul includes the _____, _____, and _____ elements.
10. The _____ part of the soul in Plato's classification is associated with courage and honor.
11. According to Parker's classification, which value type emphasizes self-improvement and personal growth?
 - a. Personalistic values
 - b. Hedonistic values
 - c. Religious values
 - d. Aesthetic values
12. Which type of value in Parker's classification focuses on sensory pleasures and enjoyment?
 - a. Hedonistic values
 - b. Materialistic values
 - c. Moralistic values
 - d. Aesthetic values
13. Parker's classification includes categories such as _____, _____, and _____ values.

14. _____ values in Parker's classification prioritize moral principles and ethical conduct.
15. True or False: Parker's classification exclusively focuses on individual-oriented values and neglects societal values.
16. True or False: Aesthetic values in Parker's classification emphasize appreciation for beauty and artistic experiences.
17. According to Indian invocation, which value encompasses the sense of non-violence and compassion?
- a. Satya (Truth)
 - b. Ahimsa (Non-violence)
 - c. Dharma (Righteousness)
 - d. Shanti (Peace)
18. The Indian invocation embodies values such as _____, _____, and _____.
19. True or False: Shanti represents the value of truthfulness according to Indian invocation.
20. Which value is considered a universal moral principle promoting fairness and impartiality?
- a. Honesty
 - b. Justice
 - c. Loyalty
 - d. Respect
21. Universal values transcend cultural boundaries and encompass ideals such as _____, _____, and _____.
22. True or False: Loyalty is considered a universal value shared across all cultures.
23. Intrinsic values are characterized by their inherent _____, while extrinsic values are often linked to _____.
- a. Instrumentality; Personal growth
 - b. Personal growth; Instrumentality
 - c. Inherent worth; External rewards
 - d. External rewards; Inherent worth
24. Extrinsic values are typically associated with _____ gratification, while intrinsic values focus on _____ fulfillment.
25. True or False: Extrinsic values are more related to personal growth and self-fulfillment.

3.4 Summary

The bodily, economic and recreational could be brought to ether for they are all for the satisfaction of wants connected with our bodily self. The aesthetic, intellectual and religious values may be grouped together for they are related not only to our bodily and social selves but to such principles which transcends all the selves. Man is not simply an organic animal who satisfies his wants and desires but is much more than that. The character values lead man to develop his integrated personality. Extrinsic and intrinsic values: values are the values which are desired as instruments or means to reach or achieve a higher end or value. Money, for example, is an instrumental values. Because people desire on value money for the sake of the pleasures it makes possible for them. They do not value money for its own sake. Because of his intelligence, man can make a choice, when faced against various alternatives. The choice is to be made according to one's study. No desire of outcome and attachment. It is generally admitted that distinct kinds of values exist, although there is no complete agreement as to what they are or how they are to be classified. Values classification can be approached from many angels, bringing them under several categories such as economic value. Social value, Political value, spiritual value, moral value, aesthetic value, religious value and Material value.etc. 'Spranger' give six types of values; Theoretical; Economic, Aesthetic, Social, Political and Religious.

3.5 Glossary

General Classification of Human Values: The broad categorization of values into different types and groups.

Most Basic Universal Human Values: Fundamental values that are universally accepted and upheld by all cultures.

Most Basic Universal Social Standards: Basic principles and norms that guide social behavior across all societies.

Plato's Classification: The categorization of values based on the philosophies of Plato.

Parker's Classification of Values: A system of classifying values developed by Parker.

Spranger's Classification of Values: A value classification system proposed by Springer.

Water G. Everett's Classification of Values: A method of categorizing values according to Water G. Everett.

Modern vs. Traditional Values: The distinction between contemporary values and those upheld in the past.

Values as Enshrined in Indian Invocation: Values that are reflected and promoted in traditional Indian prayers and invocations.

Universal Values: Values that are considered important and valid across all cultures and societies.

Classification of Values: Intrinsic and Extrinsic: The categorization of values into intrinsic (inherent worth) and extrinsic (derived worth).

More Classification: Additional methods and systems for categorizing values.

Taylor Classification of Values: A system of classifying values developed by Taylor.

Urban's Classification of Values: A value classification system proposed by Urban.

3.6 Answers to Self-Check Exercise

1. Achievement
2. Schwartz's Theory of Basic Values
3. Terminal
4. self-enhancement
5. True
6. False
7. Rational
8. Appetitive
9. rational; spirited; appetitive
10. spirited
11. Personalistic values
12. Hedonistic values
13. personalistic; hedonistic; religious
14. Moralistic
15. False
16. True
17. Ahimsa (Non-violence)
18. Ahimsa; Satya; Dharma
19. False
20. Justice
21. Justice; Equality; Compassion
22. False
23. Inherent worth; External rewards
24. External; Internal
25. False

3.7 References and Suggested Readings:

- Banga, C.L.(2009). Education for Values, Environment and Human Rights, Pasricha Publication, Jalandhar, India.
- J.C. Aggarwal-Education for Values, Environment and Human Rights, Shipras Publications, New Delhi.
- R.N. Sharma - History of Indian Philosophy.

- Ram Shakal Pandey - A Survey of Educational Thought.
- S.P. Chabe-Foundatiojns of Education.
- Suresh Bhatnagar - Indian Education Today Tomorrow.
- Mohanty, J. (1982). Indian Education in the Emerging Society, New Delhi: Sterling Publishers.
- Radhakrishnan, S. & Moore. Source Book of Indian Philosophy. Allen and Uncoin.
- Rena, R. (1971). Introduction to Indian Philosophy. New Delhi: Tala Mac Graw Hill.
- Rusk R. & Robert. (1951). A History of Indian Education. London: University of London Press.
- Sharma, R.N. (2000). Text Book of Educational Philosophy. New Delhi: Kanishka Publishers. Distributors.
- Vivekananda (1982). Complete Works of Swami Vivekananda (vol. V). Advits Publishers.
- Sabu.S. (2010). Thought on Education, Kanishka Publisher, New Delhi.

3.8 Terminal Questions

1. Discuss values classification of values. How can these be integrated with curriculum.
2. Explain General Classification of Human Values.
3. Explain Classification of Values based on Indian Philosophy. Explain the difference between intrinsic and extrinsic values according to Schwartz's Theory.
4. Compare and contrast Rokeach's and Schwartz's approaches to understanding human values.
5. Compare and contrast Plato's classification of the soul with modern psychological theories.
6. How does Plato's classification influence his theory of justice in the ideal state?
7. Compare Parker's classification of values with Maslow's hierarchy of needs.
8. How do personalistic values impact individual development and aspirations?
9. Discuss the interconnectedness of Satya, Ahimsa, and Dharma in the Indian philosophical and ethical framework.
10. Discuss the significance of promoting universal values in a culturally diverse world.

11. How do intrinsic values differ from extrinsic values in shaping individual motivations and behaviors?
12. Discuss the impact of prioritizing intrinsic values over extrinsic values on societal well-being.

UNIT – IV: VALUES BASED ON INDIAN PHILOSOPHY

Lesson Structure

- 4.1 Introduction**
- 4.2 Learning Objectives**
- 4.3 Classification of Values based on Indian Philosophy**
 - 4.3.1 Values based on Sankhya**
 - 4.3.2 Values based on Yoga**
 - 4.3.3 Values based on Mimamsa**
 - 4.3.4 Values based on Nyaya**
 - 4.3.5 Values based on Vaisheshika**
 - 4.3.6 Values based on Buddhist school**
 - 4.3.7 Values based on Vedanta**
 - 4.3.8 Shreemad bhagawad Gita**
 - 4.3.9 Exploration of the Basic Elements of Life**
 - 4.3.10 Educational Implications of Gita**
 - 4.3.11 Educational Importance of Upanishads and Bhagawad Gita**
- Self-Check Exercise– 1**
- 4.4 Summary**
- 4.5 Glossary**
- 4.6 Answers to Self-Check Exercise**
- 4.7 References and Suggested Readings**
- 4.8 Terminal Questions**

4.1 Introduction

Dear Student

In the present era of value crisis caused by a conflict between the ancient values and the post modernistic rush for material enjoyment, we think of organizing the conference on Values for thorough deliberation of its pros and cons and for coming out with an agreeable solution that may be welcomed as a of the two and may work as a solution to the post modernistic crisis as well. Values occupy utmost importance in life and society: they play a vital role in the making of a life human. An atheist can deny the existence of God but cannot deny the role of values he learns since his birth first from

his parents and later by society and other sources that have been major in transforming him in to a human being and then understanding the laws of nature properly in a reflective way. For Indian sastras, life is an obligation. Had there been no occasion to pay off the debts one owes by birth, no life could be human. There is birth because there are debts (pa) it borrows from the earlier life to payoff. Indians believe in three kinds of debts to pay out-(i) to seers, sages and teachers (rsippa), (ii) to fellow beings and deities (devarna) and (iii) to manes (pita). Tattiriya samhita 6/3/10/5 says that by practicing celibacy, by performing sacrifices, and by begetting a son respectively. one pays off those debts). According to a view, the debts are not three but five but according to Brahmagata-texts they are three only because the bhutama is included in devarga and na is included in pitoa. These five are discussed in coming paragraphs in connection with five sorts of yajnas. In brief, paying off those debts forms religious, social, socio-ethical and cultural practices of life of man reasonable, lively, and interesting. The philosophy lying behind it is that if all of them are healthy and balanced, the life will be peaceful and peace will be blissful. Thus, our utmost effort is to insure their health and to protect the balance.

4.2 Learning Objectives

After reading this lesson students will be able to know about:

- Classification of Values based on Indian Philosophy.
- Values based on Sankhya
- Values based on Yoga
- Values based on Mimamsa
- Values based on Nyaya
- Values based on Vaisheshika
- Values based on Buddhist school
- Values based on Vedanta
- Shreemadbhagawad Gita

4.3 Classification of Values based on Indian Philosophy

1. Swami Vivekananda has laid stress on the following values:

- Cultivation of heart
- Fearlessness
- Non-injury
- Purity not only personal purity, but social purity
- Self-sacrifice
- Service to others

About service to others, Swami Vivekananda said, "I call him a Mahatma who feels for the poor. Service to mankind is the highest goal."

2. Mahatma Gandhi mentions the following eleven values:

- (1) 'Ahimsa' (non-violence)
- (2) 'Satya' (Truth)
- (3) 'Astayam' (non-thriving)
- (4) 'Brahmacharya' (purity)
- (5) 'Aparigraha' (non-acquisitiveness)
- (6) 'Sharirshrama' (physical work)
- (7) 'Aswada' (control of palate)
- (8) 'Sarvatra Bhavjavarjana' (fearlessness)
- (9) 'Sarva Dharma Sambhava' (looking up at all religious equally toleration)
- (10) 'Swadeshi' (patriotism-love of one's own country)
- (11) 'Sparsha Bhavna' (Abolition of untouchability).

3. Values emphasized at the National Seminar held at Coimbatore by Ramakrishna Mission Vidyalaya (Feb., 1980)

- (1) Cleanliness
- (2) Community service
- (3) Compassion
- (4) Dignity of labour
- (5) Dutifulness
- (6) Faith in God
- (7) Integrity
- (8) Fearfulness
- (9) Non-violence)
- (10) Orderliness
- (11) Patriotism
- (12) Punctuality
- (13) Respect for elders
- (14) Respect for all religions
- (15) Self-discipline
- (16) Social responsibility

(17) Sound health

(18) Truthfulness (honesty).

4. Values suggested by Dr. Karan Singh, a great scholar and thinker, Chancellor, Jawaharlal Nehru University.

In a write-up in the 'Hindustan Times' December 10, 2004, Dr. Karan Singh referred to the following values:

- Family values
- Societal values
- Environmental values
- Inter-religious understanding values
- Spiritual values
- Global values

The philosophy of values is described by Swami Vivekananda in these words, "To be happy is the universal urge of all beings and at all times. One has to be at peace with oneself to be happy. These can be no peace for a turbulent mind. 'Vasanas' (undesirable, wants) take away the peace of mind. It is only when we follow a value system that we can have serene, contemplative mind. When mind is calm, we can turn it within to 'see' the treasure of pure consciousness. No treasure, on earth is equal to a slice of that 'tattva' (element).

Shrimad Bhagavat Gita' states, "Mind, has to be loosened from 'durtyapara' (misdeeds) and engaged in acquiring 'sadgunas' (virtues). A mind which has 'daivi sampati' (divine qualities) has 'Shanti' (peace). These values make us introspective and correct our personality." About two thousand years ago, thiruvalluvar a great saint said, "Achievement of a human being is proportionate to how high he or she thinks."

Einstein, one of the greatest scientists of the world has observed, "A positive aspiration and effort for an ethical and moral configuration of our common life is of overriding importance. Here, no science can save us. I believe, indeed, solely the practical and factual in our education has led directly to the importance of ethical values."

In the words of our first Prime Minister, Pt. Jawaharlal Nehru, "Let us pursue our path to industrial progress with all our strength and vigour and at the same time remember that material riches without tolerance and compassion and wisdom way turn to dust and ashes."

4.3.1 Values based on Sankhya

Of the astika (Vedic) views, Sankhya appears to be the oldest. It was a dualist view based on two fundamentally different types of being: purusha (soul) and prakriti (matter, energy, and agency). Prakriti was the cause of the material world, but purusha had no cause. The soul did not change, but observed and enjoyed the ever-

changing objects of prakriti. Like a rope woven from three cords, the material world was woven of three gunas. They were inferred from the three ways we may react to things: with pleasure, displeasure, or indifference. Thus, the three constituents of prakriti were sattva (illumination, joy), rajas (excitation, pain), and tamas (roughness, obstruction, sloth).

According to Sankhya, a soul often confuses itself with its body. We feel pain upon the body as if it was pain upon the self, but this is a confusion. Once we realize the separateness of the soul, we cannot be affected by the joys and sorrows of the material world. But liberation does not result from propositional knowledge alone, but through spiritual training and deep meditation upon the truth that the soul is beyond the causes and effects of spacetime. Sanidya had no need of God, for the material universe was sufficient to explain itself. Santhya is credited to a Vedic sage named Kapila, whose dates are unknown. His philosophy had a major influence on other Indian darshanas, but disappeared as it was subsumed into Vedanta and Yoga.

4.3.2 Values based on Yoga

The Yoga darshana, founded by Patanjali in the 2nd century B.C., accepted the metaphysics of Sankhya, but added God. God was a perfect, eternal, omniscient being, and the highest object of meditation.

The Yoga argument for God was as follows: Whatever comes in degrees must have a maximum. Knowledge comes in degrees, thus there must be a maximum of knowledge; omniscience must exist. The being with omniscience is called God.

But the more important addition to Sankhya was the practice of yoga: the cessation of all mental function. The correct practice of yoga included eight things:

Yama: restraint from violence, lying, theft, or avarice.

Niyama: building good habits like contentment, purity, Vedic study, and meditation on God.

Asana: good posture.

Pranayama: breath control.

Dharana: focused attention on an object.

Dhyana meditation

Samadhi: concentration so deep that self-awareness is lost.

According to Yoga, success in the practice of yoga led to a full realization of the gulf between purusha and prakriti, and therefore liberation from suffering.

4.3.3 Values based on Mimamsa

Mimamsa was the darshana tied most closely to the Vedas. The purpose of the philosophy was to provide a method of interpretation that could harmonize and make sense of all the complicated rituals that were added to the Vedas during the many

centuries of its composition, and also to provide a philosophical justification for these rituals.

The chief doctrines Mimamsa tried to justify were:

The personal soul survives death and enjoys the consequences of the rituals performed on Earth.

A certain force carries the effects of these rituals on Earth and into the afterlife.

The Vedas are infallible. Earth is real and not a mere illusion.

Mimamsa apologetics began with epistemology, the method of knowing. Mimamsa acknowledged two kinds of knowledge: direct and indirect. Direct knowledge is had when one of the senses perceives something, and the sense organ is functioning correctly. But this tells us only that the object is, not what it is.

To know what the object is, we must interpret this direct knowledge. For this, we draw on past experience and logical inference to determine what class the object belongs to, what qualities has, and so on. Thus in the first stage we have knowledge of, say, redness with a particular shape. And in the second stage we process this perception through past experience and logical inference and, if our senses are working correctly and our inferences are sound, we correctly interpret the red shape as an apple.

But in addition to perception, Mimamsa admitted five other sources of knowledge: inference, comparison (noticing that two things have similarities), testimony, postulation, and (for some) "non-perception."

Testimony was the most important after perception, for it was used to justify the infallibility of the Vedas. For Mimamsa, written or spoken claims gave us knowledge except when made by a known liar. And since, Mimamsa claimed, the Vedas are not known to lie, they may be taken as knowledge.

But Mimamsa usually revered the Vedas only for their commands about how to perform rituals, and thus they tried to ignore Vedic sentences that spoke of other things, such as what exists. Or, they tried to relate all such sentences to the commands about ritual. All knowledge in the Vedas was for the purpose of performing rituals correctly.

The Vedas were not held to be reliable because they were the words of God or of reliable prophets. According to Mimamsa, the Vedas were never written at all. They were an eternal part of the universe, and carry their own impersonal authority.

How did Mimamsa argue that the Vedas had never been written? First, they pointed out that its authors were not known. But more important was an argument of a Platonic nature.

4.3.4 Values based on Nyaya

The Nyaya school was founded by a man named Gotama with his Nyaya-sutra, but evolved greatly after that. Thus it is hard to take a snapshot of what Nyaya philosophy was at any one time, and this overview bleeds together elements of ancient and later Nyaya philosophy.

The Nyaya school's chief concern was epistemology. What is correct thinking, and how can we come to know reality? Only when we know the answers to these questions can we achieve liberation.

How do we test if what we "know" corresponds to reality? The Nyaya, Vaisheshika, Jaina, and Buddhist schools said that true knowledge led to success in practical activity, while false knowledge led to failure and disappointment.

The standard illustration of this was a story about putting sugar in tea. Suppose you think the white powder in a jar is sugar, so you put a spoonful of it in your tea to sweeten it. Your tea tastes sweeter than before, so your belief that the white powder was sugar has been confirmed. But let us say you put some of the powder in your tea and now it tastes bitter! Your belief that the white powder was sugar has been disproven—it was salt all along!

According to Nyaya, there were four valid sources of knowledge: perception, inference, comparison, and testimony, and also four sources of invalid knowledge: memory, doubt (when there is no definite mark that would distinguish the truth from illusion), error (false certainty), and hypothetical argument ("If there was no fire, there wouldn't be smoke, but there is smoke, so there must be fire").

Perception was an unerring belief produced by contact between an object and the senses. When I have clear and certain sight of a table, this is perception, and valid knowledge. If I see a shape in the distance that could be a man or a post but I cannot tell which, this is doubt, and not valid knowledge. If I am certain that I see a snake in a coil of rope, but there is no snake, this is error.

But Nyaya, perhaps even more so than the other schools, was a system open to vicious internal debates. Some Nyaya adherents said that perception does not require contact between an object and the senses. God, for example, perceives all things but has no senses. So perception really is just an immediate awareness of something in the mind that does not call upon previous experiences or any reasoning process, such as inference.

Inference, then, was knowledge that followed from some other knowledge: "Gotama is mortal, because Gotama is a man, and all men are mortal." Each case of inference has at least three propositions and, as in Aristotle's logic, a minor, major, and middle term. Here, Gotama's manhood is the minor term (*paksa*), for it is the subject we are considering. Gotama's mortality is the major term (*sadhya*), for it is that which we want to establish by means of inference. The mortality of all men is the middle term (*linga*), for it is what grounds our inference from Gotama's manhood to his mortality. Also as in Aristotle's logic, each proposition in Nyaya inference was categorical.

However, most Nyaya adherents preferred to state these categorical syllogisms in five propositions, like so:

Gotama is mortal;

Because he is a man;

All men are mortal, for example Siddhartha, Brhaspati, and Kapila;

Gotama is also a man;

Therefore Gotama is mortal.

Nyaya also asserted an argument from delayed karma. This took the law of moral cause and effect for granted, but noted that there was often a delay between good action and reward, or a delay between bad action and punishment. A youthful sinner may suffer infirmity only in old age. How does the "merit" and "demerit" produced by good and bad actions affect our lives so many years later, and how do they produce the proper effects? Only an intelligent agent that has knowledge of all these merits and demerits could guide the force of karma to produce the proper effects.

4.3.5 Values based on Vaisheshika

Vaisheshika was founded by Kanada in the 2nd century B.C. It agreed with Nyaya that suffering was caused by ignorance, and liberation was achieved by the right knowledge of reality.

Vaisheshika mostly agreed with Nyaya about epistemology, though it recognized only two sources of knowledge because it reduced comparison and testimony into perception and inference.

It focused its study on six categories or padartha of knowledge: substance, quality, activity, generality, particularity, and inherence. Vaisheshika said substance is the stuff in which a quality or action can exist. There are nine primary substances: earth, water, light, air, ether, time, space, soul, and mind.

4.3.6 Values based on Buddhist school

The Buddha was instructing his son in the importance of learning from his mistakes, of taking responsibility for his own actions, and of cultivating compassion. But just as crucially, he was teaching his son about the role of intention in our actions and the way causality works-with actions bringing about immediate results as well as long-term results. He was also teaching the basis for the Four Noble Truths: the notion that suffering is caused by past and present actions, and that if we're observant we can discover how to act more and more skillfully to a point of total freedom.

The Buddha had a leg up on instructing children in that he lived in a world where spiritual practice and instruction were a part of daily life. For those of us who have charged ourselves with the teaching, and raising, of kids, and want to do it inculcating Buddhist values, we must build what doesn't exist-a support structure for teaching the dharma to young people. We don't have to do it from scratch-the Rahula Sutta and many other teachings are an extraordinary place to start, and our own experience and conviction counts for a lot-but much scaffolding needs to be put in place, too. Interesting stories and activities can allow children to see the relevance of the teachings, while adults, friends, and community members can bring their experiences, insights, and skills to teaching meditation and helping children along the path.

Essentially, according to Buddhist teachings, the ethical and moral principles are governed by examining whether a certain action, whether connected to body or speech is likely to be harmful to one's self or to others and thereby avoiding any actions which are likely to be harmful. In Buddhism, there is much talk of a skilled mind. A mind that is skilful avoids actions that are likely to cause suffering or remorse.

Moral conduct for Buddhists differs according to whether it applies to the laity or to the Sangha or clergy. A lay Buddhist should cultivate good conduct by training in what are known as the "Five Precepts". These are not like, say, the ten commandments, which, if broken, entail punishment by God. The five precepts are training rules, which, if one were to break any of them, one should be aware of the breach and examine how such a breach may be avoided in the future. The resultant of an action (often referred to as Karma) depends on the intention more than the action itself. It entails less feelings of guilt than its Judeo-Christian counterpart. Buddhism places a great emphasis on 'mind' and it is mental anguish such as remorse, anxiety, guilt etc. which is to be avoided in order to cultivate a calm and peaceful mind. The five precepts are:

- 1) To undertake the training to avoid taking the life of beings. This precept applies to all living beings not just humans. All beings have a right to their lives and that right should be respected.
- 2) To undertake the training to avoid taking things not given. This precept goes further than mere stealing. One should avoid taking anything unless one can be sure that it is intended that it is for you.
- 3) To undertake the training to avoid sensual misconduct. This precept is often mistranslated or misinterpreted as relating only to sexual misconduct but it covers any overindulgence in any sensual pleasure such as gluttony as well as misconduct of a sexual nature.
- 4) To undertake the training to refrain from false speech. As well as avoiding lying and deceiving, this precept covers slander as well as speech which is not beneficial to the welfare of others.
- 5) To undertake the training to abstain from substances which cause intoxication and heedlessness. This precept is in a special category as it does not infer any intrinsic evil in, say, alcohol itself but indulgence in such a substance could be the cause of breaking the other four precepts.

These are the basic precepts expected as a day to day training of any lay Buddhist. On special holy days, many Buddhists, especially those following the Theravada tradition, would observe three additional precepts with a strengthening of the third precept to be observing strict celibacy. The additional precepts are:

- 6) To abstain from taking food at inappropriate times. This would mean following the tradition of Theravadin monks and not eating from noon one day until sunrise the next.

- 7) To abstain from dancing, singing, music and entertainments as well as refraining from the use of perfumes, ornaments and other items used to adorn or beautify the person. Again, this and the next rule.
- 8) To undertake the training to abstain from using high or luxurious beds are rules regularly adopted by members of the Sangha and are followed by the layperson on special occasions.

4.3.7 Values based on Vedanta

The Vedanta school split into a greater variety of philosophies than any of the other ostika (orthodox) systems, and its literature quickly became vast. Vedantameans "Veda- end" or "the appendix to the Vedas," and the term originally simply referred to the Upanishads. Only in the Medieval period did the philosophies centered on the Upanishads begin to be called Vedanta as well.

Ancient Vedanta was codified into the Vedanta-sutra around 200 B.C., but its aphorisms were cryptic and this gave rise to the variety within Vedanta, each Vedanta school with its own Interpretations.

Some of the most well-known schools of Vedanta including Advaita Vedanta, Vishishtadvaita, and Dvaita- arose during the Medieval period, and are thus not covered in this book. But let us turn to ancient Vedanta.

Bhagawad Gita and Education

4.3.8 Shreemadbhagawad Gita

Shreemadbhagawad Gita is an epitome of the Vedic culture and literature. It is the essence of all Indian scriptures. In this unique holy book we find a clear analysis of the various Yogas. The relationship between the Jeeva (the being) and Ishwar (God) has been clearly explained in the Yoga, viz., Karma Yoga, Bhakti Yoga and Gyan Yoga. All these three types have been clearly defined in Gita. But how has it been possible to envelop the various Yogas in such a short book? It may be said that Gita covers all the scriptures (Shastras). It is wonderful collection of boundless ideas and feelings (Bhava). It is because of these boundless ideas that the various commentators have succeeded in propounding various 'isms' and ideas. Shri Shankaracharya has advocated Gyan Yoga through his commentary on Gita. Shri Ramanujacharya has propounded Bhaktiyoga on Gita. Lok Manya Tilak has considered Gita chiefly as Karmayoga.

4.3.9 Exploration of the Basic Elements of Life

The Chief Motivation Free Life

We do not live in a vacuum. We reside in a very wide environment which is full of complexities and intricacies. There is always an inevitable interaction between us and the environment. This interaction is a sign of life. Every living being is subjected to this interaction. Of course, variations are found in the interactions of various living creatures. A dog seeing a monkey reacts in a certain way, but the human baby seeing a monkey becomes excited and shows different reactions. In the nature of on there is an element of intelligence. This element brings in change in the situation. Due to his intelligence,

man is not bound to follow a certain path. He is able to make a choice from various alternatives before him. This ability of making a choice creates for him a complex problem. Now arises the issue of policy. The exploration of elements of life attempts to resolve the arisen issue.

Arjun places his difficulty before Krishna who expresses his view point for helping him to solve his difficulty. The battle between Kauravas and Pandavas was to begin. Armies of both the parties were present in the battle ground of Kurushetra. Krishna brought the chariot with Arjun's in between the two armies. As a signal to start the battle, drums were beaten and Shankhas (conches) were blown. Now a doubt arises in Arjun's mind whether to fight or not to fight. Arjun was a Kshatriya. It was his duty to fight. But the doubt arose because of the uniqueness of the situation. In a battle one party is an enemy of another and wants to destroy it. In Kurushetra close relations were standing before each other. The family bond duty was not to shed blood of each other, but at the same time 'duty warranted that the prestige must be also maintained. In the very beginning of Gita, Kurushetra has been termed as Dharmashetra (i.e., the place of performing sacred duties). Now there is a clash between the blood-relationship and the Dharma. I.e., the duty, Arjun is not able to decide his course of action. The morality viewpoint arises and the policy is now that of morality. When there is a policy matter, there are alternatives.

Arjun tells Krishna, what is the use of Kingdom which is to be obtained by killing close relations consisting of elders and revered persons? It is better to earn a living through begging. Arjun asks Krishna: "What is the certainty of our victory in the battle? Should we then shed blood in this uncertain situation?" Now Krishna says, "Arjun, why are you expressing this ignorance? This conduct is neither praiseworthy nor can it lead you to heaven, nor will it give you glory."

Krishna says, "Oh Arjun you say that so many relatives will be killed. But the fact is that you, I and all others were present previous to this birth and we shall remain even after this life is finished.

The one who thinks that he can kill soul, and the one who considers it as dead, both do not know. The soul neither kills nor is it killed".

Even if soul is under bondage of birth and death even then death is no cause of grief. All these have to die just there is a difference after or before.

To desist from battle is not Battle is your life mission. If a warrior dies as a duty, the heaven's doors become open for him.

For a Kshatriya there is nothing higher than dying for a righteous (Dharmayudha) battle. Your argued cause for desisting for battle is unheavenly. If you do not fight you lose both glory and your duty (Swadharma). All will decry you. And for a good man infamy is worse than death. And who will know that you left the battle ground for love of your relatives. All will say that you have run away from the battle due to fear.

You say that you do not know whether you will win or lose in the battle, but at least you know this that if you are killed you will go to heaven and if you win you will get the Kingdom.

Giving the above reasoning Krishna says to Arjun. "Treat gain and loss, victory and defeat as the same thing, get ready for battle. By doing this you will be committing no sin".

The main substance of the entire reasoning of Krishna in this is that if duty (Dharma) draws one side and another force to another, then in every situation one should act according to duty (Dharma). The demand of duty is above everything else. This idea is an original concept of moral education in Gita.

Krishna says that to treat gain and loss, and 'victory and defeat' as equal is extremely difficult. Pleasure and pain are experienced in the present, harvesting the benefit of gain and victory is matter for future. In accepting guidance of the intellect, the main obstruction is from the attachment of the outcome. In Gita several times it has been observed that one should be Indifferent (Udasin) to attachment and outcome. A duty should be performed with the feeling of doing a duty.

The philosopher Kant of Germany has also accepted the above view point of Gita. He has also said that in the performance of one's duty, one should be indifferent to attachment and outcome.

2. The Door of Hell

When the attachment (Bhava) is very powerful, and it is not momentary, then it is called wordly pleasures (Vishaya). Five wordly pleasures are famous. They are lust (Kam), anger (Krodh). Greed (Lobha), delusion (Moha) and Pride (Ahamkar). Lust, anger and greed are regarded as doors to hell. In the face of these, the intellect becomes very weak. In all stories lust (Kam) has been considered as blind. When in just, a person does not look either forward or backward. Anger is generated when justful desire is not fulfilled. In greed, the intellect, being powerless, becomes a handmaid to attachment and becomes helpful in realizing the objective. In greed one wants to enjoy the fruit of another man's labour, in the same way as it is the horse who runs, but it is rider who reaches the destination. In human being greed is a powerful cause of friction. The domain of greed is much wider than of lust and anger.

3. The Path Towards Fall

In Gita lust (Kam) has been given the first place in the doors of hell. The word lust may be used both in narrow and in wider sense. Within the wider sense all types of desires are included in it. A desire or Kama is a basic motivation in human nature. When a desire is unfulfilled we become unhappy and if possible, we attempt to remove all the obstacles in the way of realizing the same. If our attempt is very risk, we get anger also. Desire is an element of our human nature. But the things that come within the objectives of our desire are not definite in the beginning. They may be very few or many of varying nature. The thing for which one has an attachment may not be within the desires of another person. When we feel attachment for a certain thing that enters into our

consciousness and gradually we become more and more conscious about it. When we fail in achieving our desire we get anger. In anger the intellect becomes covered and we are not able to see the concerned thing in the right perspective. What is the reason for this inability?

A thing that we happen to see is not in a vacuum. That thing is encircled by other things which are continually influencing it. This kind of action and reaction is an element of its existence. Nothing is momentary. That which appears to be momentary has its past also. When we think about a thing we are also related with things that are related with it. When Arjun expressed his difficulty before Krishna, his intellect could understand the situation in its various aspects. He was reminded of the blood-relationships and of his attachment for Bhishma and great regard for his Guru Dronacharya. At this time his intellect was working. He knew that when engaged in the battle he forget all these things. In anger, a person forgets the past and does not think about future. When a person reaches this stage, his intellect vanishes and he comes up at the brink of all.

4. The Significance of Self-Duty (Swadharma)

Krishna tells Arjun that a duty (Swadharma) has to be performed for the sake of duty itself. The desire for outcome and attachment pulls down the work from the moral view point. It is said in Gita that it is excellent if one performed his duty, even if the work done is lower than that of any other person. Even to die is auspicious while performing one's duty, to act according to another person's duty is dreadful.

4.3.10 Educational Implications of Gita

The True Meaning of Education

We may derive the true meaning of education through the virtuous knowledge (Satwika Gyan) as emphasized by Krishna. Virtuous Knowledge is that through which we perceive unity in diversity and sense the Brahma (i.e., God or Parmeshwar) in all the creatures on this earth. Thus we may accept according to the philosophy of Gita that true education is that which helps one to see the existence of God (i.e., Brahma) in the soul of an individual. Arjun was deluded at the start of the battle. Krishna (his Guru) helps him to see the whole epitomized in one individual, Krishna, i.e., God Himself. Thus Krishna tries to help Arjun to see the point that he (Arjun) cannot kill any one's soul which resides in the Brahma (God) Himself,

The Ideals of Education

We may analyze the ideals of education into six parts, such as:

- To develop virtuous knowledge.
- To develop and effect sublimation of personality.
- To co-ordinate between the individual and social aim.
- To develop the inner consciousness.
- To develop intellectual and logical ability.

- To establish the importance of duty in life.
- Now we try to understand how Gita refers to the above ideals of education.
- To Develop Virtuous Knowledge

Our students, like all of us, suffer from ignorance of virtuous knowledge. In Gita Krishna removes Arjun's ignorance and motivates him towards performing his duty. From his position we may take up the idea that the ideal of education should be to remove ignorance and to Everyone's personality is equipped with evil (Asuri) and virtuous (Daivi-godly) traits. In other provide the virtuous knowledge.

To Develop and Effect Sublimation of Personality

Everyone's personality is equipped with evil (Asuri) and virtuous (Daivi-godly) traits. In other words, Kauravas (Asuri) and Pandavas (the virtuous) exist in each of us. Krishna awakens in Arjun the virtuous powers inherent in him and motivates him towards the right path. This is exactly what a Guru should do for his disciple. Thus the ideal of education should be to develop and sublimate the personality of the student.

To Co-ordinate Between the Individual and Social Aim

In the battle-field Arjun is lost between his individual freedom and the social responsibility. His individual freedom was to fight or not to fight. The social responsibility warranted his participation in the battle for punishing the evil-doers for establishing peace in the land. Krishna impresses upon him to sacrifice his individual freedom and take up the Gandeev for annihilating the wicked persons and their allies. Thus we may say that according to Gita 'one of the chief ideals of education should be effect a co-ordination between the individual and social aspects of things'.

To Develop the Inner Consciousness

Arjun desires to keep himself away from the ghastly battlefield. Krishna does not want to force him against his will. Instead, he (Krishna) takes recourse to logical reasoning and tries to convince Arjun about his sacred self-duty (Swadharma). Ultimately, on his own, Arjun decides to fight against his opponents. Thus Krishna, his Guru and Friend, succeeds in awakening the inner consciousness (Anthahakaran). This is exactly the ideal that we should follow in the fields of education.

To Develop intellectual and Logical Ability

Arjun expresses his doubt regarding utility of battle. His doubt is at the root of preaching's of Gita. Krishna employs his intellectual and logical ability for removing Arjun's doubt. Thus the main purpose of the philosophy of Gita is to develop the intellectual and logical ability of Arjun (the common man) in order that he may be able to take his own decision in the face of alternatives. This should be our ideal of education also.

To Establish the Importance of duty

One can be happy only by establishing a balance between one's rights and duties. Krishna tells Arjun that nothing is greater than performance of one's duty

(Swadharma-Palan). It is very necessary to emphasize this viewpoint before the students of these days. If our students develop this attitude towards life, then this very earth will become a heaven.

The Curriculum

Gita refers to two types of knowledge (Gyan) - (i) the Apra Vidya, i.e., the knowledge about mundane affairs and (ii) the Para Vidya, i.e., the spiritual knowledge or the knowledge about the supreme self. In the knowledge mundane affairs we may include all types of subjects in various disciplines of arts, science and engineering etc. which are generally taught in our education centers. Within the Para Vidya- the spiritual realm-is generally ignored. This was resulted in the predominance of acquisition of worldly wealth of various types at the utter neglect of spiritual realm. The knowledge about the spiritualism alone can give eternal peace to man. Hence in our educational system, "the spiritual aspects of man's life should also be given its due place along with subjects related with worldly affairs."

4. The Concept of Moral Education According to Gita

In the foregoing pages we have said that the performance of one's duty (Swadharma-Palan) has principally emphasizes in Gita. It was towards the fulfillment of this ideal that Arjun takes the decision to fight in the battle-field. Krishna has impressed upon him that one's duty should be performed without taking into consideration its outcome and attachment (Rag) for the same. It is extremely difficulty to think of any higher moral ideal for a man than this. Through practicing this ideal a person will reach the peak of his development and he will overcome all worldly attachment. This is exactly what is needed in our youths to these days. So if we impress upon them to practice the above ideal with shall be giving them the noblest moral education.

4.3.11 Educational Importance of Upanishads and Bhagawad Gita

Education is a growing science and its foundations are to be explored for a study of the subject as an inter-disciplinary approach. Philosophy is the corner stone of the foundation of Education. But thus does not mean that education should be enslaved to philosophy or some set of values created by human society. Philosophy should be interpreted as a vision in a wider prospective. This being so, education should be wedded to some philosophy in general. We need some frames of redreence in which education have to fit. There have been various schools of philosophy presenting their views with much optimisms. Education is the process of enabling people not merely does live but to live adequately. There are various facts of education: academic, aesthetic, moral, physical, social and spiritual. Theories of education have been formulated and different values emphasized.

Every educational practice is illuminated with the backdrop of philosophy. The speculative, normative and critical function of philosophy affects not only the direction of moral guidance that the teacher gives but also affects the direction of moral guidance that the teacher gives but also affects the direction and the emphasis of the curriculum, the colour of the teachers attitudes from day to day, even from hour to hour.

A. Education in the Vedic Period

The present education has its roots deeply embedded in the past. India's has been singularly glorious. Its refulgence has not only in the present but also aroused faith in the future. In the ancient period, all the political, economic and social current emanated from spiritualism. Social life was solidly founded upon good conduct, love, non-violence etc. co-operation and co-existence formed its spirit. The fundamental unit of society was the individual.

Education in India had its beginnings in the need to satisfy man's innate curiosity, while he lived in the lap of nature. It is usually argued that the elements, methodology and organization of education in India originated during the Vedic period, India's educational and cultural traditions are the most ancient in the world's history. In ancient India, the tradition of society and the nation were preserved in schools. India's ancient period has been so glorious and rich that foreign scholars have praised it lavishly.

Characteristic of education are-knowledge, aims of education, the method of education, the 'upanayana' ritual, celibacy or brahmacharya, service of the teacher, accepting aims, practicality education for the individual, duration of education, curriculum, method of teaching, relations between student and teacher, women's education, vocational education, educational achievements etc.

B. Upanishads

The word Upanishad means sitting near devotedly. It brings to the mind the picture of a earnest disciple or learner learning from his spiritual "guru" or teacher. Apart from Indian scholars and seers, Europeans also have sung the glory of the Upanishads. The Upanishads deal with knowledge (vidya) destroys ignorance (avidya) and takes the seeker to salvation (moksha) and to Brahma (God) and help him to understand him in the true sense and thus liberates him from the bondage of the world (Freedom from the cycle of births and deaths): The Upanishads are recognized as 'Shruti' or Revelation. The total number of Upanishads is 108. Ten are the most important among them.

C. Educational Implications

Educational implications of Upanishads may be worked out keeping in view aims, content, methodology, school administration and other educational process.

D. Aims of Education

Education during Upanishadic period was related to social norms and it tried to conserve the cultural tradition of the society of those days. The society was divided on the basis of 'Varanas' and 'Ashramas'. But education did not only conserve that social ethos, it also brought about social change. Aim of education is summarized as follows:

- (a) Character building
- (b) Development of personality
- (c) Knowledge of social roles and status

(d) Vocational efficiency

(e) National integration.

E. The Content

The Content was related to the needs of individual and society. Philosophy, Theology, History, Geography, Astronomy, Astrology, Arithmetic, Algebra, Geometry, Language, Literature, Ayurveda, Dhanurveda and the like were taught and learnt by Upanishadic philosophers and students. Psychology was being studied with greater interest.

F. Methodology

Methods of Upanishadic philosophy analyzed by Prof. R.D. Ranade in to ten categories- Etymological method, Mythical method, Dialectic method, Synthetic method.... etc. All the above method of teaching was discovered by Upanishadic philosophers according to the need of the hour. They were suited to the content of education and educational goals.

Teaching was done at that time at all the three levels viz., memory understanding and reflective. The emphasis was laid on discussions, questioning, induction and deduction. Commentaries, illustrations, descriptions, narrations and practical demonstrations may be easily inferred from the text of Upanishads

G. System of Education

The teacher pupil relationship was ideal. A teacher taught about 15 to 20 pupils at a time he was prepared to teach even one pupil. The pupil was well disciplined, courteous, modest and humble. He pleased the teacher by his service as well as through study.

Sanskrit was the medium of instruction and oral discussion formed the basis of teaching-learning which were supplemented by text-books in post-literacy period. The schools were of three types Firstly, ashrams or 'Gurukules' which may be said to be primary schools, 'charanas may be compared roughly with our secondary schools and parishads' were meant for higher studies and researches. Upanishads contain doctrines of self realization and the implication is that both teachers and students were developed learning, study, meditation through which they tried to realize the self.

H. The Teachers of Upanishadic Period

The teachers who lived, thought and taught in the Upanishadic period made real contribution to the development of Upanishadic thought. Some of the teachers who are mentioned in Upanishads do not seem to be historical personalities. They are mythological personages. For example, Indra, Virochana, Prajapati, Varuna, Yama seem to be unhistorical persons.

None of some great teachers (historical persons) are Svetasvalara, Trishanku, Mantri, Kaushitaki Uddalaku, Ajatsatru, Vamadeva, Sandilya, Sanatakumara Aruni Vajnavalkya...etc.

The Upanishadic teachers were the symbols of simple living and high thinking". They were embodiment of character and knowledge. They may be source of inspiration to the teachers of all the places and at all the times.

I. The Student-Teacher Relationship

The Guru and his wife had to perform respectively the role of the father and that of the mother for the disciple accepted in the Gurukul. The pupil accepted the teacher and his father and mother as well, and he never dared to oppose him in any way. The Manusmriti explains this relationship thus in a clear manner - 'A dwija is born twice. First after his mothers conception and secondly at the time of his initiation ceremony when he is made fit to acquire the knowledge of the Brahma.

The Guru also performed his duty honestly. He taught his student the truth exactly as he knew it. He never concealed anything from his disciple. The disciple also weakness from his Guru.

J. Implications of the Upanishadic Era for Modern Education

The importance of the Upanishadic Era for modern education are the ideal of development of the whole man, the ideal of good moral character, the concepts of the ideal teacher and the ideal student, the high ideals of the Upanishadic Gurus to be achieved, college and universities, hostels to be repatterned on the great Upanishadic ideals of Gurukula and the Upanishadic ideals for modern students.

K. The Ideal of Development of the Whole Man

We have seen in the foregoing pages that the educational system during the Upanishadic period stood for on all-sided development of the pupil in such a way that he realized himself as a full man and ultimately attained immortality. Educationalist like Mahatma Gandhi, Rabindranath Tagore, Swami Vivekananda and many others in our country have also emphasized the ideal of the development of the whole man. But the words of our wise men have not made any impact on our modern educational system. With the result that today we happen to see many stunted specimens of humanity in the forms of graduates of our colleges and universities.

L. The Ideal of Good Moral Character

An ideal man doesn't not live for himself alone. The aim of education during the Upanishadic age was also to enable the pupil to develop himself in such a manner that he might contribute to the development of society. He find the practice of highest moral ideal during the Upanishadic period. Today many of our youths happen to be misguided as to work as social miscreants disturbing the peace of our society. So we must incorporate in our modern educational system the ideal of high moral character.

M. The Concepts of the Ideal Teacher and the Ideal Student

We have seen in the foregoing pages that the Upanishadic Guru assumed the roles of ideal teachers and they derived spiritual pleasure in helping their pupils to understand the truth of human existence. In our modern educational system we have to incorporate the concept of ideal teacher and the ideal pupil.

N. The High Ideals of the Upanishadic Gurus to be Achieved

Our modern teacher education colleges preparing teachers for schools profess to develop in the trainees the ideals which were actually praised by the Upanishadic preceptors. Many of the educational departments of the various universities in our country have fallen short of everything that are desirable for an ideal teacher.

O. College and Universities to be Repatterned on the Great Upanishadic Ideals of Gurukula

During the Upanishadic period the house of the preceptor (the Guru or Acharya) used to function as a residential university for pupils who were there for seeking the Aparavidya. The modern colleges and universities having hostels are now no more centres of learning. In order to make them ideal residential centres for our students we should look towards the great grand traditions of the Gurukuls of the Upanishadic age and remodel them on the same pattern under the strict supervision of some really good teachers.

P. The Upanishadic Ideals for Modern Students

The pupils during the Upanishadic age were admitted to a Gurukul of the preceptor's Ashram after his deservingness was fully tested by the preceptor. Today many students join college and universities in order to become film-stars. Today students come to college and universities to learn new fashions. Our students may be saved from these undesirable things if we assimilate the ideals and principles followed by the Upanishadic preceptors.

Education in the vedic period is:

Education was conducted in the gurukul or teacher's house

Students lived as members of a family

The emphasis was upon the study of the Vedas

Sanskrit was the median of education

Brahmanas were the teachers

Education was not available to every class of society

The students life was rigorous

Education was free

Sanskrit was taught.

Upanishads sources of all Indian philosophies. It means knowledge and for salvation knowledge about self is necessary. In modern education, the concept of the ideal teacher and the ideal students to be incorporated. The student should learn the Upanishadic ideals to build the highest form of moral character for the social good.

A. Bhagavad Gita and Education

Bhagavad Gita is a part of Mahabharatha. It consists of 700 couplets in 18 chapters. The relation of Gita and the Upanishads has been only too well-known to the Indian philosophers. According to the Vaishaviya Tantrasara "The Upanishads are like cow, Krishna like milkman, Arjuna like the calf that is sent to the udders of the cow before milking and the Bhagavad like the milk-rector that is churned from the udders of the cow. "Thus it has been traditionally well- known that Gita is essence of the philosophy of the Upanishads. Gita is helpful to the ordinary man in understanding his duties. Thus Gita has a very important place in Indian Philosophy.

Principal teaching of Gita is

Doing duty as dharma

Death is certain

Soul is immortal

Incarnations

Social welfare

Karmayoga

Two ways of liberation

Renunciation on attitude of mind etc.

Educational Implications of Gita

The main implication of Gita is - True meaning of education, objectives of education and pupil teacher relationship.

B. The True meaning of Education

The ideal of education into six parts, such as:

To develop virtuous knowledge- our students suffer from ignorance of various knowledge. In Gita Krishna removes Arjuna's ignorance and motivates him towards performing his duty. It from this position we many take up the idea that the ideal of education should be remove ignorance and to provide the virtuous knowledge.

To develop and effect sublimation of personality-Everyone's personality is equipped with evil and virtuous traits. Kauravas and Pandavas exist in each of us.

To co-ordinate between the individual and social aim.

To develop the inner consciousness.

To develop intellectual and logical ability.

To establish the importance of duty are the ideal of education.

C. The Curriculum

Gita refers to two types of knowledge- the Paravidya and Aparavidya. The knowledge about spiritualism alone can be eternal peace to man. Hence in an educational system "the spiritual aspects of man's life should be given its due place along with subjects related with worldly affairs."

D. The Concept of Moral Education According to Gita

In the forgoing pages we have said that the performance of one's duty has been principally emphasized in Gita. It was the fulfillment of this ideal that Arjun takes the decision to fight in the battle-field. Through practicing this ideal a person will reach the peak of his development and he will overcome all worldly attachment. This is exactly what is needed in our youths of these days. We impress upon them to practice the above ideal we shall be giving them the noblest moral education.

Gita helps a person to see the existence of God in all creatures. Education to develop virtuous knowledge personality, inner consciousness, intellectual and logical ability and importance of duty in one's life. Along with knowledge of mundane affairs, spiritual knowledge to be imparted.

Education should aim at acquisition of supreme knowledge and complete development. In modern education, the concept of the ideal teacher and the ideal student to be incorporated. The student should learn the Upanishadic ideals to build the highest form of moral character for the social good. Gita helps a person to see the existence of God in all creatures.

4.3 Self-Check Exercise– 1

1. Classification of values in Indian philosophy encompasses the four _____ - Dharma, Artha, Kama, and Moksha.
2. Sankhya philosophy emphasizes attaining liberation (_____) through the discrimination between the self (Purusha) and matter (Prakriti).
3. Yoga philosophy advocates the path of self-discipline and moral observance through _____ and _____, forming the foundation for spiritual growth.
4. Mimamsa philosophy emphasizes performing rituals (_____) and fulfilling duties (_____) as essential for righteous living.
5. Nyaya philosophy emphasizes logical reasoning (_____) and direct perception (_____) as valid sources of knowledge.
6. Vaisheshika philosophy categorizes the universe into nine substances (_____), including atoms (_____), to understand the fundamental building blocks of creation.
7. Buddhist philosophy focuses on the cessation of suffering (_____) and the path to liberation (_____) through the Eightfold Path.

8. Vedanta philosophy emphasizes self-realization through understanding the eternal essence within individuals (_____), leading to liberation (_____) from the cycle of birth and death.
9. The Bhagavad Gita highlights the importance of selfless action (_____) and the pursuit of self-study or self-reflection (_____) for personal development.
10. The Upanishads explore the concept of five fundamental elements - Earth, Water, Air, Fire, and Aether - forming the basis of creation and _____.
11. The Bhagavad Gita's emphasis on self-discipline (_____) and detachment from outcomes (_____) influences learning approaches in education.
12. Implementing teachings from the Upanishads and the Bhagavad Gita fosters holistic learning, promoting self-discipline (_____) and self-study (_____) in education.
13. True/False: Indian philosophy classifies values into different categories based on their significance in human life.
14. True/False: Sankhya philosophy emphasizes detachment and knowledge as fundamental values.
15. True/False: Yoga philosophy focuses on self-discipline, meditation, and union with the divine as core values.
16. True/False: Mimamsa philosophy values ritualistic practices and the performance of duties as essential for a meaningful life.
17. True/False: Nyaya philosophy emphasizes logical reasoning, argumentation, and debate as valuable virtues.
18. True/False: Vaisheshika philosophy emphasizes the importance of understanding the material world and its constituents as valuable knowledge.
19. True/False: Buddhist philosophy values compassion, mindfulness, and the cessation of suffering as essential ethical principles.
20. True/False: Vedanta philosophy values self-realization, the unity of existence, and the pursuit of knowledge about the ultimate reality.
21. True/False: The Bhagavad Gita is a part of the Indian epic Mahabharata, offering spiritual guidance and philosophical teachings.
22. True/False: Indian philosophical texts explore the fundamental elements and their significance in life and the universe.
23. True/False: The Bhagavad Gita holds educational significance by providing insights into moral dilemmas, duty, and self-realization.
24. True/False: Upanishads and the Bhagavad Gita contribute significantly to Indian philosophical thought and serve as educational resources for spiritual and moral guidance.

4.4 Summary

The philosophy of values is described by Swami Vivekananda in these words, "To be happy is the universal urge of all beings and at all times. One has to be at peace with oneself to be happy. There can be no peace for a turbulent mind. 'Vasanas' (undesirable, wants) take away the peace of mind. It is only when we follow a value

system that we can have serene, contemplative mind. When mind is calm, we can turn it within to 'see' the treasure of pure consciousness. No treasure, on earth is equal to a slice of that 'tattva' (element), Sankhya had no need of God, for the material universe was sufficient to explain itself. Sankhya is often credited to a Vedic sage named Kapila, whose dates are unknown. His philosophy had a major Influence other Indian darshanas, but disappeared it on as was subsumed into Vedanta and Yoga. Vishishtadvaita, and Dvaita - arose during the Medieval period, and are thus not covered in this book. But let us turn to ancient Vedanta. Gita helps a person to see the existence of God in all creatures. Education to develop virtuous knowledge, personality, inner consciousness, intellectual and logical ability and importance of duty in one's life. Along with knowledge of mundane affairs, spiritual knowledge to be imparted.

4.5 Glossary

Values Based on Sankhya: Philosophical values derived from the Sankhya school of thought, emphasizing dualism and the enumeration of principles.

Values Based on Yoga: Values rooted in the Yoga philosophy, focusing on mental discipline, meditation, and spiritual practices.

Values Based on Mimamsa: Values stemming from the Mimamsa school, which emphasizes ritual action and the interpretation of Vedic texts.

Values Based on Nyaya: Values from the Nyaya school of philosophy, which is centered on logic, epistemology, and analytical thinking.

Values Based on Vaisheshika: Values based on the Vaisheshika school, which focuses on categorizing reality and understanding the nature of the universe.

Values Based on Buddhist School: Values derived from Buddhist teachings, emphasizing compassion, mindfulness, and the Four Noble Truths.

Values Based on Vedanta: Values from the Vedanta school, which centers on the concepts of Brahman (ultimate reality) and Atman (soul).

Shreemad Bhagawad Gita: Values taught in the Bhagawad Gita, emphasizing duty, righteousness, and devotion.

Exploration of the Basic Elements of Life: The examination of fundamental aspects of existence according to Indian philosophical traditions.

Educational Implications of Gita: The impact and significance of the Bhagawad Gita's teachings on education.

Educational Importance of Upanishads and Bhagawad Gita: The value and relevance of Upanishadic and Bhagawad Gita teachings in the context of education.

4.6 Answers to Self-Check Exercise

1. Purusharthas
2. Moksha
3. Yama; Niyama
4. Yajna; Dharma
5. Anumana; Pratyaksha
6. Dravya; Paramanu
7. Nirvana; Dukkha
8. Atman; Moksha

9. Nishkama Karma; Svadhyaya

10. Existence

11. Tapas; Nishkama Karma

12. Svadhyaya; Tapas

13. True

14. True

15. True

16. True

17. True

18. True

19. True

20. True

21. True

22. True

23. True

24. True

4.7 References and Suggested Readings

- J.C. Aggarwal-Education for Values, Environment and Human Rights, Shipras Publications, New Delhi.
- R.N. Sharma History of Indian Philosophy.
- Ram Shakal Pandey - A Survey of Educational Thought.
- S.P. Chabe-Foundatiojns of Education.
- Suresh Bhatnagar- Indian Education Today Tomorrow.
- Mohanty, J. (1982). Indian Education in the Emerging Society, New Delhi: Sterling Publishers.
- Radhakrishnan, S. & Moore. Source Book of Indian Philosophy. Allen and Uncoin.
- Rena, R. (1971). Introduction to Indian Philosophy. New Delhi: Tala Mac Graw Hill.
- Rusk R. & Robert (1951) A History of Indian Education, London: University of London Press.
- Sharma, R.N. (2000) Text Book of Educational Philosophy New Delhi: Kanishka Publishers, Distributors.

- Vivekananda (1982) Complete Works of Swami Vivekananda (vol. V) Advits Publishers.
- Sabu S. (2010). Thought on Education, Kanishka Publisher, New Delhi.

4.8 Terminal Questions

1. Discuss and analyze the various classifications of values as elucidated in Indian philosophy. How do these classifications reflect on the moral, ethical, and spiritual dimensions of human life?
2. Discuss and analyze the various classifications of values as elucidated in Indian philosophy. How do these classifications reflect on the moral, ethical, and spiritual dimensions of human life?
3. Explore and elaborate on the foundational values upheld in Sankhya philosophy. How does the emphasis on detachment and knowledge shape the spiritual journey and ethical conduct according to Sankhya principles?
4. Describe the core values advocated in Yoga philosophy and their significance in achieving spiritual growth and self-realization. How do principles like self-discipline, meditation, and union with the divine contribute to a balanced and fulfilled life?
5. Examine the values promoted by Mimamsa philosophy, particularly focusing on the significance of ritualistic practices and the performance of duties in shaping individual conduct and spiritual progression.
6. Analyze the values emphasized in Nyaya philosophy, highlighting the role of logical reasoning, argumentation, and debate in acquiring knowledge and understanding. How do these virtues contribute to intellectual growth and societal progress?
7. Explain the values integral to Vaisheshika philosophy, emphasizing the importance of understanding the material world and its constituents. How does this knowledge contribute to a deeper comprehension of reality and existence?
8. Discuss the ethical values upheld in Buddhist philosophy, focusing on compassion, mindfulness, and the pursuit of the cessation of suffering. How do these principles shape personal conduct and societal harmony according to Buddhist teachings?
9. Explore the values central to Vedanta philosophy, emphasizing self-realization, the unity of existence, and the pursuit of knowledge about ultimate reality. How do these values influence one's worldview and actions?
10. Analyze the teachings and philosophical implications of the Bhagavad Gita, considering its guidance on duty, self-realization, and moral dilemmas. How does the Gita's wisdom contribute to personal growth and ethical decision-making?
11. Discuss the exploration of fundamental elements in Indian philosophical texts and their significance in understanding life and the universe. How do these elements symbolize deeper meanings and principles?
12. Evaluate the educational significance of the Bhagavad Gita, considering its teachings on duty, ethics, and self-realization. How can these teachings be applied in educational settings to cultivate moral and ethical development?

UNIT – V: CLASSIFICATION OF VALUES ACCORDING TO GANDHI, TAGORE, URBAN, TAYLOR, NCERT & C.B.S.E

Lesson Structure

5.1 Introduction

5.2 Learning Objectives

5.3 Classification of Values according to Gandhi Ji

5.3.1 Gandhi's Classification of Values

5.3.2 Non-Violence and truth with special reference to Gandhiji

5.3.3 Satyagraha

Self-Check Exercise- 1

5.4 Classification of Values according to Tagore

Self-Check Exercise- 2

5.5 Classification of Values according to Urban

Self-Check Exercise- 3

5.6 Classification of Values according to Taylor

Self-Check Exercise- 4

5.7 List of the Values as compiled by NCERT

5.7.1 NCERT approach to value education

Self-Check Exercise- 5

5.8 Classification of Values according to CBSE

Self-Check Exercise- 6

5.8 Summary

5.9 Glossary

5.10 Answers to Self-Check Exercise

5.11 References and Suggested Readings

5.12 Terminal Questions

5.1 Introduction

Dear Student

Value is a conception, explicit, distinctive of an individual or characteristic of a group of the desirable which influences the selection from available, means and ends of action. Values are the desirable ends, goals or modes of action which makes human behaviour selective. Value not only orients but also determines human behaviour. The inadequacy of the response is located in serious and distressing trends towards massive industrialization and mindless consumerism, in urban areas and towns, resulting in high unemployment and diversion of scarce resources. Together with these tendencies there is the more harmful disregard of moral and ethical principles. Here Gandhi's vision encounters its toughest challenge. Since its central tenets are based on voluntary effort and individual/community reflection and action it may appear that Gandhi's adherents cannot do much to remedy matters. This clearly is not so. Today in some communities in developed countries there are sustained and solid agricultural programs for use of organic methods; a decreasing dependence on governments for initiatives; decentralization as a basis for local government; cooperatives for mutual sharing of all kinds of resources, and a deep consciousness that the environment is a finite and fragile entity. It may well be that Gandhian ideas find a fertile soil in societies which see the bane of affluence and taste the bitter fruits of inhuman and excessive industrialization. Moral and ethical knowledge is the first point on which Mahatma Gandhi's concept of value education is based. Any education system that lacks these two cannot be termed as good. The reason behind such a thought is that, without morality and without ethics, no student, in a real sense, can be considered to be healthy in mental and physical terms because, for it, self-control and good character are essential. A person who is not a moralist and who does not differentiate between right and wrong cannot rise to the essential level of a true student. The attainment of spiritual growth that has been described by Mahatma Gandhi as an essential part of education can be gained only through morality and ethics. Seeing it through another viewpoint also proves the same thing, because when we consider education as a means of attaining salvation and also as a support on the pathway to liberation, we cannot differentiate it from spiritualism. Rabindranath was a philosopher, poet, dramatist, teacher, essayist and painter of outstanding repute. His philosophy of life was based on the ideals of dedication, patriotism and naturalism. Although he was an ideal philosopher, but the thoughts of naturalism, pragmatism and individualism are also reflected in his philosophy. Rabindranath Tagore was more than a resounding leading Indian thinker of India in the twentieth century. A prominent figure through his poetic brilliance, Tagore is known to India and the world as the winner of the 1913 Nobel Prize in Literature, the first non-westerner to be honored so. Ramnath Sharma depicted that there are two different thinkers of education in India, the traditional group of Indian philosophers of education on the one hand and the propagators of western philosophy of education on the other, represented by Jawaharlal Nehru and M.N. Roy. While the later were inspired greatly by the Western philosophy of education, the former, including Rabindranath, drew their inspiration from ancient Indian philosophy of education. Drawing their inspiration from ancient Indian philosophy of education, the characteristics

of the traditional group can be grouped into four basic aspects: Neo-Vedanta Philosophical Basis, Integral Approach, Integral Psychology, and Synthesis of Idealism and Pragmatism.

5.2 Learning Objectives

After reading this lesson students will be able to know about:

- Classification of Values according to Gandhi and Tagore.
- Classification of Values according to Urban.
- Classification of Values according to Taylor.
- Classification of Values according to NCERT (Goyal-1979).
- Classification of Values according to CBSE.

5.3 Classification of Values according to Gandhi Ji

If wealth is lost nothing is lost.

If health is lost something is lost.

If character is lost everything is lost.

M.K. Gandhi (Father of Indian Nation)

Mahatma Gandhi's name requires no introduction because of his invaluable contribution to the national liberation movement of India. His reputation as a true nationalist as well as an internationalist shines like the sun itself. But in the academic sense of the term, he is not considered a great scholar or an educationist. We have not been enlightened by his views on education or on the problems relating to it, through any particular book written by him. There is no special research article available which could have given us a glimpse of his ideas or suggestions on the education system, except his occasional articles on the future of education in India written in a very simple manner. The same thing applies to the views he expressed on the subject now and then.

Mahatma Gandhi had a great power of moral. His all suggestions to Indian people were depend on it. He wrote about in it in his many letters and articles. Morality and power are often taken to be opposites, with morality grounded in altruism and a commitment of the common good, and power located in self-interest. Our contention is that moral power, seemingly an oxymoron, is actually a widely present and important factor in social and political life. Moral power is the degree to which an actor, by virtue of his or her perceived moral stature, is able to persuade others to adopt a particular belief or take a particular course of action. We argue that moral power is a function of whether one is perceived as morally well-intentioned, morally capable, and whether one has moral standing to speak to an issue. In this paper, we introduce the concept of moral power, situate it theoretically, offer a theory of how it is generated, and give a range of examples to illustrate its relevance: Mahatma Gandhi described, "We saw that the value of money consists in its power to command the labour of men. If that labour could be

had without payment, there should be no further need of money. Instances are known where human labour can be had without payment.

Despite this fact, the few articles that Gandhi has written in the simplest manner, and the views he expressed on education as a common man are of utmost importance. They provide us with a guideline to proceed towards value education. Not only this, if we apply them even in the modern perspective, they can definitely give a new dimension to our education system.

Gandhi once said: "Education means all-round drawing out of the best in child and man-body mind, and spirit." As such, education becomes the basis of personality development in all dimensions moral, mental, and emotional. Therefore we can say that in the long run education forms the foundations on which the castles of peace and prosperity can be built. Since ancient times, it is said "Sa Vidya Ya Vimuktaye," which means that with education we finally attain salvation. This small Sanskrit phrase essentially contains the thought and essence of Value Education that is relevant in all perspectives. This very concept, when applied to the simple but refined approach of Mahatma Gandhi, can provide us with a new dimension of educational development. As such, while analysing the views of Mahatma Gandhi, we can examine his views under two main heads: morality and ethics.

Moral and ethical knowledge is the first point on which Mahatma Gandhi's concept of value education is based. Any education system that lacks these two cannot be termed as good. The reason behind such a thought is that, without morality and without ethics, no student, in a real sense, can be considered to be healthy in mental and physical terms because, for it, self-control and good character are essential. A person who is not a moralist and who does not differentiate between right and wrong cannot rise to the essential level of a true student. The attainment of spiritual growth that has been described by Mahatma Gandhi as an essential part of education can be gained only through morality and ethics. Seeing it through another viewpoint also proves the same thing, because when we consider education as a means of attaining salvation and also as a support on the pathway to liberation, we cannot differentiate it from spiritualism.

Mahatma Gandhi laid down some rules for students so as to ensure that morality and righteousness always be considered as an essential part of education so that every student shall gain in terms of knowledge and spirituality. He said that, on the one hand, where students should gain education under the strict regimen of high morals, self-control, and right thinking, on the other, they should also be expected to provide service to the society in general. This includes their respect towards parents, teachers and elders, love for children, following of social traditions and constant awareness towards their duties and responsibilities.

In order to strengthen morality and ethics in students, Mahatma Gandhi advocated the introduction of religious education. This kind of education brings the values of forbearance, tolerance, and reverence in one's character. And, in turn, these values are an indivisible part of ethics. Explaining the importance and need of religious education, Gandhi writes in Young India of 6 December 1923: "A curriculum of religious

instructions should include a study of the tenets of faiths other than one's own. For this purpose the students should be trained to cultivate the habit of understanding and appreciating the doctrine of various great religions of the world in a spirit of reverence and broadminded tolerance."

Mahatma Gandhi calls upon all teachers to impart proper education of morality and ethics to students both at the school and at the college levels. In this regard while suggesting some guidelines for teachers, he says that it is the duty of teachers to develop high morals and strong character in their students. If teachers fail to do so, it means that they depart from their social and national responsibilities and, as such, they are also insincere towards their noble profession. He said that a teacher should lay an example to be followed before society and students. This can only be done when he himself leads his life with high standards of morality and strong character. An ideal teacher should be free from any addiction. He needs to be polite and should set an example of simple living and high thinking. He should also remember that wasting time is a sin; therefore, he should be aware of his duties towards students and Society. Moreover, he should have a good reputation in society. Therefore it is the foremost duty of students, as well as of teachers, to make certain that moral and ethical knowledge continues to be an integral part of the educational process. By doing so, they can contribute to the development of value education.

Another important aspect of Mahatma Gandhi's value education is basic or technical education. The word buniyadi (or basic), which Mahatma Gandhi used in the third and the fourth decades of the twentieth century, meant knowledge or education that could help rural people in the promotion of village handicrafts or to establish cottage industries. The ultimate purpose behind his attempt was to make young men and women self-reliant in the economic field. Even in the modern perspective, his idea of buniyadi or basic education is applicable and it does not clash with the concept of today's job-oriented or technical education.

In fact, Mahatma Gandhi wanted the students to prepare themselves for technical knowledge right from the days of their primary level of education. In this regard, his logic is not only important but adaptable; it can prove to be a milestone in the direction of value education.

It is not that Mahatma Gandhi did not talk of all-round or complete education on different occasions. He definitely spoke of imparting education based on curriculum; he, more or less wrote about graduate and postgraduate levels of education. Not only this, as I have just discussed, he laid emphasis on moral and ethical knowledge, which is helpful for character building and for the physical and mental development of a student from the very beginning of his education. He clearly believed that without a healthy body; the mind could not be developed fully.

5.3.1 Gandhi's Classification of Values

Mahatma Gandhi wanted the students to prepare themselves for technical knowledge right from the days of their primary level of education. In this regard, his logic is not only important but adaptable; it can prove to be a milestone in the direction of

value education. It is not that Mahatma Gandhi did not talk of all-round or complete education on different occasions. He definitely spoke of imparting education based on curriculum; he, more or less wrote about graduate and postgraduate levels of education. Not only this, as I have just discussed, he laid emphasis on moral and ethical knowledge, which is helpful for character building and for the physical and mental development of a student from the very beginning of his education. He clearly believed that without a healthy body, the mind could not be developed fully.

- Truth
- Non-violence
- Freedom
- Democracy
- Equality
- Self-realization
- Purity of ends and means
- Self-discipline

5.3.2 Non-Violence and truth with special reference to Gandhiji

The concept of non-violence was popularized by Buddhism and Jainism. Here the relationship between non-violence and truth as explained by Gandhiji in his work entitled "Non-Violence: Weapon of the Brave" is given. Gandhiji's Return from South Africa with New Ideology: 'Ahimsa' Satyagraha'

For about two decades in South Africa (1894-1914), Gandhiji waged his struggle against the discriminatory and humiliating laws of the African Government through 'Ahimsa' and 'Satyagraha'. With these two weapons, he combated with the British rulers in India. The masses of India followed him very faithfully and sincerely whenever he launched his non-violent movements against the brutal force of the rulers. Ahimsa (Non-violence)

Gandhiji does not agree with the literal meaning of 'Ahimsa', which means non-killing. "Ahimsa" really means that you may not offend anybody, you may not harbor an uncharitable thought even in connection with one who may consider himself to be your enemy." Again he says, "Non-violence is the quality of heart."

Gandhiji gave so much importance to Ahimsa that he said, Ahimsa is the rule and breath of my life."

"The principle of 'Ahimsa' is hurt by every evil thought, by undue haste, by lying, by hatred, by wishing ill of anybody."

His 'Mantra' regarding, 'Ahimsa' is, "Truth exists, it alone exists. It is the only God and there is but one way of realizing it, there is but one means and that is 'Ahimsa.'"

In the worlds of Gandhiji, "Ahimsa and truth are so intertwined that is practically impossible to disentangle and separate them. They are like the two sides of the coin. Who can say which is the obverse and which is the reverse? Nevertheless 'Ahimsa' is the means and truth is the end."

Non-violence according to Gandhiji "does not mean submission to the will of the evil doer, but it the putting one's whole soul against the will of the tyrant."

To Gandhiji, "The jewel of non-violence was discovered during the search for and contemplation of truth."

Gandhiji considered the following requisites for practicing 'Ahimsa':

- a) Truth
- b) Purity of heart
- c) Fearlessness
- d) Freedom from greed
- e) Honesty of purpose.

5.3.3 Satyagraha

The word "Satyagraha" is composed of two word Le. 'Satya' (Truth) and 'agraha' (holding fast). It means 'holding on truth' no matter what happens. It implies Truth force i.e. truth is force, a power or a weapon. The term was coined in South Africa and Gandhiji himself described it as 'Passive Resistance,' but later on he made a distinction between the two ideas. "Satyagraha" differs from 'Passive Resistance. The latter Passive Resistance has been conceived as a weapon of the weak and does not exclude the use of physical force or violence for the purpose of gaining one's objective or end. The former i.e., 'Satyagraha' is conceived as a weapon of the strongest who is truthful and it excludes the use of violence in any shape or form."

Regarding, "Satyagraha Gandhiji says, 'Satyagraha' as the love for all. It eschews violence absolutely.

Gandhi has identified "truth" and 'non-violence as the most important values or the two central pillars to ensure peace, perfection in thought and deed of every individual, progress and prosperity.

Violence is the weapon of the weak;

Non-violence, that of the strong

He who has neither peace nor strength

Of mind, how he can have knowledge?

Puro love removes all weariness

**Without truth it is impossible to observe
Any principles or rules in life
There must be truth in thought
Truth in speech and Truth in action
.....Mahatma Gandhi**

Self-Check Exercise– 1

1. Which of the following is NOT a value according to Gandhi Ji's classification?
 - a. Ahimsa
 - b. Satya
 - c. Asteya
 - d. Maatsarya
2. According to Gandhi Ji's classification, the highest value is _____.
3. True/False: Gandhi Ji's classification of values primarily emphasizes material wealth.
4. Which value advocates non-possession or non-accumulation of wealth?
 - a. Satya
 - b. Asteya
 - c. Ahimsa
 - d. Brahmacharya
5. Gandhi's classification of values includes the principle of _____ as a value.
6. True/False: Brahmacharya, in Gandhi's classification, only refers to physical celibacy.
7. According to Gandhi Ji, non-violence (Ahimsa) should be practiced:
 - a. Only in public life
 - b. Exclusively in political movements
 - c. Both in personal and public life
 - d. Only in religious ceremonies
8. Gandhi Ji believed that truth and non-violence were inseparable because _____.
9. True/False: Gandhi Ji considered non-violence as a sign of weakness.
10. Satyagraha primarily emphasizes:
 - a. Violent resistance
 - b. Passive submission

c. Non-violent resistance

d. Political dominance

11. Satyagraha literally means _____.

12. Satyagraha was a method solely focused on achieving immediate political gains.

5.4 Classification of Values according to Tagore

Rabindranath Tagore was a philosopher, poet, dramatist, teacher, essayist and painter of outstanding repute. His philosophy of life was based on the ideals of dedication, patriotism and naturalism. Although he was an ideal philosopher, but the thoughts of naturalism, pragmatism and individualism are also reflected in his philosophy.

Rabindranath Tagore was a multi-faceted genius and a man with universal values. His universalism combined the finer values of the Eastern and Western philosophy. He had a deep root in India's ancient culture and blended it with modernism in his creative manifestations in poetry, songs, ballet, drama, novels and painting.

Children should be surrounded with the things of nature which have their own educational value. Their minds should be allowed to stumble upon and be surprised at everything that happens in today's life...

The child learns so easily because he has a natural gift, but adults, because they are tyrants, ignore natural gifts and say that children should learn through the same process that they learned by. We insist upon forced mental feeding and our lessons become a form of torture. This is one of man's most cruel and wasteful mistakes.

As Rabindranath began conceiving of Visva-Bharati as a national centre for the arts, he encouraged artists such as Nandalal Bose to take up residence at Santiniketan and to devote themselves full-time to promoting a national form of art. Without music and the fine arts, he wrote, a nation lacks its highest means of national self-expression and the people remain inarticulate. Tagore was one of the first to support and bring together different forms of Indian dance. He helped revive folk dances and introduced dance forms from other parts of India, such as Manipuri, Kathak and Kathakali. He also supported modern dance and was one of the first to recognise the talents of Uday Shankar, who was invited to perform at Santiniketan. Tagore also tried to discuss imperfection and evil by saying that imperfection and evil are not absolute. But they are so process of the attainment of good. What is then to be remembered is good, not evil. Evil, then, is merely a stage to be displaced an occasion for the disciplining of the life's ways. There is a thing as progress in our civilization, which means that there is an ideal of perfection which the individual seeks to reach by extending his limits in knowledge, power, love and enjoyment. Tagore observed two aspects of perfection in man, the perfection in being and perfection in doing, they, to some extent, can be separated. Tagore argued that through some training and compulsion, good works may possibly be extorted from a man who personally may not be good. This kind of work may be useful and may continue to exist beyond the lifetime of the individual who produces it. Tagore here does not consider the

utility of the work but of the moral perfection. According to him, it is important that the individual must be true in his goodness. His outer good work may continue to produce good results, but the inner perfection of his personality has its own immense value. It for an individual is spiritual freedom and for humanity is an endless asset though we may not know it, Tagore said:

For goodness represents the detachment of our spirit from the exclusiveness of our egoism; in goodness we identify ourselves with the universal humanity. Its value is not merely in some benefit for our fellow beings, but in truth itself through which we realize within us that man is not individual passions and appetites, but a spirit that has its unfettered perfection. Goodness is the freedom of our self in the world of man, as is love. We have to be true, within, not for worldly duties, but for that spiritual fulfillment, which is in harmony with the perfect, in union with the Eternal. Tagore considered freedom as a positive realization which gives pure joy to human beings. It is not the mere negation of bondage and lack of freedom is based upon the spirit of alienation. Man is greater than all objects of his desire. He is true in his freedom. But in the process of attaining freedom one must kind his will in order to save its forces from distraction and wastage. Tagore equalized love and freedom. According to him one can find once freedom in nature by being able to love it, he said that for love is freedom; it gives us that fullness of existence which saves us from paying with our soul for objects that are immensely cheap. Love lights up this world with its meaning and makes life feel that it has that enough" everywhere which truly is its 'feast'.

Tagore did not find any dichotomy between thought, life and philosophy. Besides, he believed that every human being is one who has potentialities to progress towards the super human being, the universal soul. His conception of the universal soul is derived from the Gita and Upanishadic philosophies. Tagore based his ideas on the ancient Indian thought. Indian tradition believes that man's soul and the universal soul are one, and that self-realization amounts to realization of integration with God.

Self-education is based on self-realization, which its process is as important as education itself. The more important thing is that the educator must have faith in himself and universal self, underlying his individual soul. All those actions, which provide a natural sense of contentment, promote educational process. Contentment is a reaction of soul and hence different with merely satisfaction and pleasure.

(1) Self Realization:

Spiritualism is the essence of humanism; this concept has been reflected in Tagore's educational philosophy. Self-realization is an important aim of education. Manifestation of personality depends upon the self-realization and spiritual knowledge of individual.

(2) Intellectual Development:

Tagore also greatly emphasized the intellectual development of the child. By intellectual development he means development of imagination, creative free thinking, constant curiosity and alertness of the mind. Child should be free to adopt his own way learning which will lead to all round development.

(3) Physical Development:

Tagore's educational philosophy also aims at the physical development of the child. He gave much importance to sound and healthy physique. There were different kinds of exercises. Yoga, games & sports prescribed in Shantiniketan as an integral part of the education system.

(4) Love for humanity:

Tagore held that the entire universe is one family. Education can teach people to realize oneness of the globe. Education for international understanding and universal brotherhood is another important aim of his educational philosophy. The feeling of oneness can be developed through the concepts like fatherhood of God and brotherhood of man all creatures are equal on this earth.

(5) Establishment of relationship between man & God:

Man bears the diverse qualities and potentialities offered by God. These qualities are inborn and innate. The relationship between man and God is strong and permanent. However the dedication to spiritualism and sacredness will lead to the harmonious relationship with man, nature and God.

(6) Freedom:

Freedom is considered as an integral aspect of human development. Education is a man- making process, it explores the innate power exists within the man. It is not an imposition rather a liberal process that provides utmost freedom to the individual for his all round development. He says, Education has meaning only when it is imparted through the path of freedom."

(7) Co-relation of Objects:

Co-relation exists with God, man and nature. A peaceful world is only possible when correlation between man and nature will be established.

(8) Mother tongue as the medium of Instruction:

Language is the true vehicle of self-expression. Man can freely express his thought in his mother-tongue. Tagore has emphasized mother tongue as the medium of instruction for the child's education.

(9) Moral and Spiritual Development:

Tagore emphasized moral and spiritual training in his educational thought. Moral and spiritual education is more important than bookish knowledge for an integral development of human personality. There must be an adequate provision for the development of selfless activities, co-operation and love fellow feeling and sharing among the students in educational institutions.

(10) Education as a Means of Peace:

Another point from the British education result that Tagore had also criticized was the fact that the British educational process failed to develop attitudes and the spirit of

inquiry. Moreover, it divided Indian people into two classes: those who received British education and those who did not. The former, comprising everyone taking from the wealthy, educated, and English speaking class living in cities and towns, whilst the latter remained almost everyone living in the countryside. Tagore wanted science to be taught along with India's own philosophical and spiritual knowledge at Indian universities. Because science without constraint of self- 1 knowledge leads to an endless desire for material goods and well-being, and the meaningless pursuit of the instruments of war and power, which are often the origin of conflict among P nations and the source of suppression of the weaker by the stronger. That is why both spiritual and scientific knowledge are considered by Tagore as equally important. About the place of religion in education, Tagore said "Nature and human spirit wedded together would constitute our temple and selfless good deeds our worship.

Self-Check Exercise– 2

1. Which of the following is NOT a classification of values according to Tagore?
 - a. Physical
 - b. Moral
 - c. Social
 - d. Economic
2. Tagore's classification of values includes which significant aspect?
 - a. Materialistic aspects
 - b. Religious beliefs
 - c. Spiritual and ethical aspects
 - d. Political ideologies
3. Tagore's classification of values encompassed the realms of _____, _____, and _____.
4. According to Tagore, the highest value is the pursuit of _____.
5. True/False: Tagore's classification of values primarily focuses on material wealth and economic growth.
6. True/False: Tagore believed that spiritual values should be prioritized over social harmony.

5.5 Classification of Values according to Urban

According to Urban values are classified into:

- Bodily values
- Economic values
- Values of recreation
- Character values

- Aesthetic values
- Intellectual values
- Religious values

Self-Check Exercise– 3

1. According to Urban's classification, which category of values focuses on physical well-being and health?
 - a. Bodily values
 - b. Economic values
 - c. Values of recreation
 - d. Religious values
2. Which classification of values, as per Urban's framework, encompasses values related to the pursuit of knowledge and wisdom?
 - a. Aesthetic values
 - b. Intellectual values
 - c. Economic values
 - d. Character values
3. According to Urban's classification, _____ emphasize the development of virtues and moral principles.
4. _____ in Urban's categorization refer to values associated with the appreciation of beauty and art.
5. True or False: Economic values in Urban's classification solely focus on monetary wealth.
6. True or False: Values of recreation according to Urban's classification are not essential for a balanced life.

5.6 Classification of Values according to Taylor

According to Taylor values are classified into:

Values	Institutions
Moral	Moral Codes
Aesthetic	Arts
Intellectual	Pure applied Science
Religious	Religion
Economic	Economics
Political	Political

Legal	Legal System
Customs	Traditions & Customs

Self-Check Exercise– 4

- Which category does Taylor classify under 'Aesthetic'?
 - Arts
 - Moral Codes
 - Economics
 - Religion
- Which value does Taylor associate with 'Customs'?
 - Legal System
 - Traditions & Customs
 - Pure applied Science
 - Political
- According to Taylor, 'Moral' values are linked with _____.
- Taylor's classification includes 'Religious' values associated with _____.
- True/False: Taylor's classification includes 'Intellectual' values linked with Applied Science.
- True/False: 'Economic' values according to Taylor refer to Arts.

5.7 List of the Values as compiled by NCERT

This list compiled by the NCERT on the basis of various documents on education as well as the study of the Gandhian literature as given in Appendix of "Documents on Social, Moral and Spiritual Values in Education is given below:

- | | |
|-------------------------------|-----------------------------|
| 1. Abstinence | 2. Appreciation of cultural |
| 3. Anti-untouchability | 4. Citizenship |
| 5. Consideration for others | 6. Consideration for others |
| 7. Cooperation | 8. Cleanliness |
| 9. Compassion | 10. Common cause |
| 11. Common Good | 12. Courage |
| 13. Courtesy | 14. Curiosity |
| 15. Democratic | 16. Devotion |
| 17. Dignity of the Individual | 18. Dignity of Manual work |
| 19. Duty | 20. Discipline |
| 21. Endurance | 22. Equality |

- | | |
|--|-----------------------------|
| 23. Friendship | 24. Faithfulness |
| 25. Fellow-feeling | 26. Freedom |
| 27. Forward look | 28. Good Manners |
| 29. Gentlemanliness | 30. Gratitude |
| 31. Honesty | 32. Helpfulness |
| 33. Humanism | 34. Hygienic living |
| 35. Initiative | 36. Integrity |
| 37. Justice | 38. Kindness |
| 39. Kindness to animals | 40. Loyalty to duty |
| 41. Leadership | 42. National consciousness |
| 43. National integration | 44. National unity |
| 45. Non-violence | 46. Obedience |
| 47. Patriotism | 48. Peace |
| 49. Proper utilization of time | 50. Punctuality |
| 51. Purity | 52. Quest for knowledge |
| 53. Regularity | 54. Resourcefulness |
| 55. Respect for others | 56. Reverence for old age |
| 57. Secularism and respect for all religions | 58. Self-confidence |
| 59. Self-control | 60. Self-discipline |
| 61. Self-duty | 62. Self-help |
| 63. Self-reliance | 64. Self-respect |
| 65. Self-restraint | 66. Self-support |
| 67. sense of discrimination between good and bad | 68. Sense of responsibility |
| 69. Simple living | 70. Sincerity |
| 71. Socialism | 72. Social justice |
| 73. Social service | 74. Solidarity of mankind |
| 75. Spirit of enquiry | 76. Sympathy |
| 77. Team spirit | 78. Team work |
| 79. Tolerance | 80. Truthfulness |
| 81. Universal love. | 82. Universal truth |
| 83. Value for national and civic property: | |

5.7.1 NCERT approach to value education

J.S. Rajput, Director, NCERT in NCERT presentation the national Seminar on the theme of "philosophy of value-Oriented Education: Theory and Practice (January 18-20, 2002) organized by Indian Council of Philosophical Research, New Delhi, summarized the NCERT approach to value education. Its salient features are:

Value education and education about religions should not form a separate subject of study for examination at any stage.

These would be so judiciously integrated with all subjects of study in the scholastic areas that the objectives thereof would be directly and indirectly achieved in the classroom, at the school assembly places, playgrounds, cultural centers and other rich places.

Every teacher has to be a teacher of values. Every activity, unit, textbooks and classroom integration should be examined from the point of view of value identification/inculcation and rein for cement and appropriate strategy needs to be evolved.

Value education needs to be integrated to all activities of the school, classroom teaching, games, cultural activities, welfare services, help to needy students, remediation and nurturing of talent etc.

Self-Check Exercise– 5

1. Which value advocates respect for all religions and secularism?
 - a. Patriotism
 - b. Sympathy
 - c. Secularism and respect for all religions
 - d. Social service
2. What value is associated with proper utilization of time and punctuality?
 - a. Peace
 - b. Quest for knowledge
 - c. Proper utilization of time and punctuality
 - d. Regularity
3. NCERT emphasizes _____ integration of value education with all subjects of study.
4. According to NCERT, every teacher should play the role of a _____.
5. True/False: NCERT suggests that value education should be a separate subject for examination at every stage of schooling.
6. True/False: NCERT's approach focuses on integrating value education into various aspects of school activities.

5.8 Classification of Values according to CBSE

Building values is an integral factor in the process of internalization of values because one can only give what one has within. Building values is somewhat similar to building a house, brick by brick. That is why Values Education is to be recognized as a fundamental need. Values based education for all members of society needs to be seen as a valuable investment.

The Central Board of Secondary Education (CBSE) aims to reinforce Values Education. It has committed to make educational process inclusive of Values Education by inculcating attitude and values through Co-Scholastic areas of Life Skills, Sports and Games as well as Co- Curricular activities.

A. Development of Values Education

The Concept and Context of Values Education Why do we Need Education for Values?

- Concern about degeneration of values. Impact of change on children and youth.
- Dys-functional families, increased crime and violence, effect of media and information overload. The competitive mindset among students, parents, teachers.

B. What Values Education Aims at:

- Holistic development of the child while addressing the head and the heart.
- Revisiting values and making everyone aware of eroding values.
- Creating balance between child and community.
- An education that connects the heart, head and hand.
- Inculcating the understanding of Interdependence between family, society, nation and the world.
- Bringing in a pro-active social conscience.
- Improvement of the quality of education.
- Harmony and peace with self.

C. Values Education: Challenges Before Schools

- Need to prioritize Values Education in the curriculum.
- Integrating Values Education into school activities.
- Defining focus areas and planning for realizing desired objectives.

D. Meaning of Values

- Values are defined as everything from eternal ideas and guiding principles that lead to desirable behavioural and positive patterns.

- They provide an important basis for individual choices based on connecting thoughts feelings and emotions leading to positive action.

E. The Process of internalising Values

- Positioning in a socio-cultural context.
- Socialization (family, school, friends) and cognitive stage (level of maturity)
- Reinforcement through experiences and observation

F. Values Concerns at School Stage

- Developing Universal Human Values
- Values derived from the Indian Constitution
- Developing problem solving attitude towards contemporary challenges
- Holistic development of the individual
- Responsible attitude towards self and society.
- Nurturing an ethical approach, collaborative skills and respect for Human Rights.

G. An Approach to Values Education

All educational programmes attempt at developing children through the provision and facilitation of certain learning experiences which form the larger curriculum of an institution. A programme begins by identification of goals and learning outcomes characteristics that we expect the children to develop. Thereafter learning exercises that will enable children to achieve the intended learning outcomes can help the children towards holistic development

H. CBSE-VALUE SYSTEMS

(Co-Scholastic Areas PART 2B (Attitudes and Values) in the CCE School Based Assessment Certificate) Values are determining qualities of life. There is a very large body of knowledge and lists of values. Article 51 A of the Indian Constitution-

- Fundamental Duties - provides the most comprehensive list of values that should be inculcated by every Indian citizen.
- There are 10 principles that form the values framework and subsequently descriptors are specified for each.

The ten principles are:

- (i) To abide by the constitution and respect its ideals and institutions, the National Flag and the National Anthem.
- (ii) To cherish and follow the noble ideals which inspired freedom struggle.
- (iii) To uphold and protect the sovereignty, unity and integrity of India.

- (iv) To defend the country and render national service when called upon to do so.
- (v) To promote harmony and spirit of unity, brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to remove the practices derogatory to the dignity of women.
- (vi) To value and preserve the rich heritage of our culture.
- (vii) To protect and improve natural environment.
- (viii) To develop scientific temper and the spirit of enquiry.
- (ix) To safeguard public property and to abjure violence.
- (x) To strive towards excellence in all spheres of individual and collective activity which leads to higher level of performance.

1. **Basic themes of Values Education according to CBSE**

In addition, the following ten basic themes may also form a part of Values Education in schools.

Think positive: is a self-empowering concept that allows the student to have a positive self-image and values himself/herself and life in all forms.

Be compassionate and do no harm : attempts to inculcate love, kindness and friendliness that are important to respond to intolerance and violence in society.

Discover inner peace : enables an individual to understand the self at a deeper level of consciousness. It also addresses a person's spiritual needs.

Learning to live together: seeks to promote the qualities of sharing, cooperation, mutual help, building trust and team work. Working harmoniously in groups with others reduces competition and emphasizes the joy of working as a team.

Respect human dignity: is based on the concepts of Human Rights and Justice. Its objective is to develop a consciousness that recognizes rights of others along with one's own.

Be your true self : builds behavioural skills such as time management, honesty and strength of character that are essential for resolving conflicts and for effective social interaction.

Developing critical thinking: involves the ability to think with logic and reason. It also includes decision-making and is an important component of democratic institutions

Resolve conflict non-violently : is a basic component of Values Education. It encompasses skills necessary for conflict resolution, active listening, mediation, creative solution and alternative solution seeking.

Build peace in the community ; provides an opportunity for young learners to be exposed to social realities and to understand people's problems as well as their own responsibilities and duties.

Caring for the planet ; is a global educational need for children and adults alike. The health of the planet has a direct and immediate influence on the destiny of humankind.

It is important to remember that Values Education is not another subject. It performs two important functions in the curriculum. Firstly, it unifies all other subjects under a holistic vision of values. In the absence of such a holistic view the learning done in subjects tends to be fragmentary and remains superficial. Secondly, Values Education humanizes education.

Self-Check Exercise– 6

1. Which principle from the Indian Constitution's Article 51A emphasizes the development of a scientific temper and the spirit of inquiry?
 - a. To cherish and follow the noble ideals which inspired the freedom struggle.
 - b. To defend the country and render national service when called upon to do so.
 - c. To develop scientific temper and the spirit of enquiry.
 - d. To safeguard public property and to abjure violence.
2. Which theme of Values Education focuses on promoting qualities like sharing, cooperation, and mutual help?
 - a. Be your true self
 - b. Caring for the planet
 - c. Learning to live together
 - d. Develop critical thinking
3. CBSE emphasizes that Values Education should be recognized as a _____ need.
4. "Respect human dignity" in CBSE's context is based on the concepts of _____ and Justice.
5. True/False: Values Education in CBSE is solely focused on teaching traditional subjects in a fragmented manner.
6. True/False: CBSE's approach to Values Education emphasizes holistic development and humanizes education.

5.9 Summary

In the worlds of Gandhiji, "Ahimsa and truth are so intertwined that is practically impossible to disentangle and separate them. They are like the two sides of the coin. Who can say which is the obverse and which is the reverse? Nevertheless 'Ahimsa' is the means and truth is the end Non-violence according to Gandhiji "does not mean submission to the will of the evil doer, but it means the putting one's whole soul against the will of the tyrant. To Gandhiji, "The jewel of non-violence was discovered during the search for and contemplation of truth." Rabindranath Tagore, by his efforts and

achievements, is one of a global network of pioneering educators, who have striven to create non-authoritarian learning systems. Tagore did not neglect the lesser aim of life and education, where the focus of colonial system of education was ultimately on employment. Tagore put great emphasis on the use of a national language as the vehicle of education at all stages of education. He wanted Indian universities to integrate themselves with society and make an effort to educate people living in the countryside. Rabindranath Tagore believed that all faculties of human beings, intellectual, physical, moral, aesthetic should be nurtured, cultivated in a good educational system. He emphasized the cultivation of intellect in order to counterbalance emotional immaturity and instability where it exists, and he appreciated the contribution that western science can make to the progress of India. 82 values list compiled by the NCERT on the basis of various documents on education as well as the study of the Gandhian literature as given in "Documents on Social, Moral and Spiritual Values in Education. In designing a Values According to CBSE; Education Programme, a school needs a clear vision and approach to ensure the integrity and consistency of the effort. It helps to organize thinking and effort to achieve a goal. Once an Action Plan has been developed, especially in the curriculum, it can be developed spirally, in depth and width, from grade to grade. Our educational policies and the subsequent curriculum frameworks all along have emphasized the need for Values Education but careful analysis reveals that we value those aspects of education that translates into academic excellence and creates opportunities for employment. Values Education is also perceived as an extra workload or an additional programme or activity.

5.9 Glossary

Ahimsa: Non-violence; a principle of not causing harm to any living being, considered a means to achieve truth by Mahatma Gandhi.

Truth: The ultimate end or goal in Gandhian philosophy, intertwined with ahimsa.

Non-violence According to Gandhi ji: A proactive stance against tyranny and injustice, requiring the full engagement of one's soul, not mere submission.

Rabindranath Tagore's Educational Philosophy: Focuses on creating non-authoritarian learning systems, emphasizing the use of the national language and integrating universities with society to educate rural populations.

Cultivation of All Human Faculties: Tagore's belief that intellectual, physical, moral, and aesthetic faculties should all be nurtured in a good educational system.

NCERT Values List: A compilation of 82 values identified by the National Council of Educational Research and Training, based on Gandhian literature and other educational documents.

Values Education Programme (CBSE): A programme designed by the Central Board of Secondary Education that requires a clear vision and structured approach to ensure integrity and consistency in teaching values.

Action Plan for Values Education: A strategic plan developed to integrate values education into the curriculum, growing in depth and breadth from grade to grade.

Educational Policies and Curriculum Frameworks: Policies and frameworks that emphasize the need for values education, often overshadowed by a focus on academic excellence and employment opportunities.

Perception of Values Education: Often seen as an additional workload or extra programme, rather than an integral part of the educational curriculum.

5.10 Answers to Self-Check Exercise

Self-Check Exercise– 1

1. D) Maatsarya
2. Truth (Satya)
3. False
4. B) Asteya
5. Swadeshi
6. False
7. C) Both in personal and public life
8. Truth cannot exist without non-violence, and non-violence cannot exist without truth.
9. False
10. C) Non-violent resistance
11. Truth force or soul force
12. False

Self-Check Exercise– 2

1. D) Economic
2. C) Spiritual and ethical aspects
3. Spiritual, Moral, Social
4. Truth
5. False
6. False

Self-Check Exercise– 3

1. A) Bodily values
2. B) Intellectual values
3. Character values
4. Aesthetic values
5. False
6. False

Self-Check Exercise- 4

1. A) Arts
2. B) Traditions & Customs
3. Moral Codes

4. Religion
5. True
6. False

Self-Check Exercise– 5

1. C) Secularism and respect for all religions
2. C) Proper utilization of time and punctuality
3. Judicious
4. teacher of values
5. False
6. True

Self-Check Exercise- 6

1. C) To develop scientific temper and the spirit of enquiry.
2. C) Learning to live together
3. Fundamental
4. Human Rights
5. False
6. True

5.11 References and Suggested Readings

- Tagore, Rabindranath. 1925 (1961). 'Talks in China.' in A Tagore Reader, edited by Amiya Chakravarty. Boston: Beacon Press. pp. 213-215.
- 1961 (1906). 'The Problem of Education.' in Towards Universal Man. London: Asia Publishing House. pp. 68-69.
- 1917 (1961). 'My School.' in A Tagore Reader, edited by Amiya Chakravarty. Boston: Beacon Press. p. 222.
- Elmhirst, L.K. 1961 (1925). 'Siksha-Satra.' in Rabindranath Tagore, Pioneer in Education:
- Essays and Exchanges between Rabindranath Tagore and LK. Elmhirst, edited by Rabindranath Tagore and L.K. Elmhirst. London: John Murray. pp. 69-70, 71-72.
- Ray, M. K. (2007), Studies on Rabindranath Tagore 1, Atlantic (published 1 October 2007), ISBN 978-81-269-0308-5, retrieved 16 September 2011

- Kripalani, K. (2005), Tagore-A Life, National Book Trust of India, ISBN 978-81-237-1959-7
- Dasgupta, T. (1993), Social Thought of Rabindranath Tagore: A Historical Analysis, Abhinav Publications (published 1 October 1993), ISBN 978-81-7017-302-1
- Gandhi, 'Hind Swaraj', Collected Works of Mahatma Gandhi 10: 64. Ibid.: 64; Gandhi, Village Swaraj: 92.
- Gandhi, 'Interview with Nirmal Kumar Bose', quoted in Iyer, Moral and Political Writings of Mahatma Gandhi 3: 596,
- Gupta, Kalyan Sen. 2005. The Philosophy of Rabindranath Tagore. Aldeshot Hemisphere: Ashgate
- Sharma, Ram Nath. 2002. Textbook of New Delhi: Kanishka Publishers.
- Sabu. S. (2010). Thought on Education, Kanishka Publisher, New Delhi.

5.12 Terminal Questions

1. Explain Gandhi Ji's perspective on the importance of truth (Satya) in human life according to his classification of values. Explain the significance of the value of Swadeshi in Gandhi's classification of values and its impact on India's freedom struggle.
2. Discuss the interconnection between truth and non-violence in Gandhi Ji's philosophy and their role in societal transformation. Explain the significance of Satyagraha as a method of resistance and its impact on India's struggle for independence.
3. Explain Tagore's perspective on the importance of spiritual values in his classification system. Discuss the relevance of Tagore's classification of values in today's society and its impact on ethical living.
4. Discuss Urban's classification of values and its relevance in contemporary society, highlighting the importance of each category in modern life. Explain the role of intellectual values according to Urban's classification in shaping individual perspectives and societal progress.
5. Explain the significance of Taylor's classification of values in understanding societal structures. Discuss the relationship between Taylor's classification of values and the development of ethical frameworks in societies.

UNIT – VI: ROLE OF DIFFERENT AGENCIES IN PROMOTION OF HUMAN VALUES

Lesson Structure

- 6.1 Introduction**
- 6.2 Learning Objectives**
- 6.3 Role of Family in Promotion of Human Values**
 - 6.3.1 Family values**
 - 6.3.2 Role of the parents on developing values**
 - 6.3.3 Role of the family in development of human values****Self-Check Exercise- 1**
- 6.4 Role of Educational institutions in Promotion of Human Values**
 - 6.4.1 The Importance of School Atmosphere**
 - 6.4.2 Imbibing Values through Curricular Activities**
 - 6.4.3 Imbibing Values through Co-curricular**
 - 6.4.4 Role of teachers in inculcating values**
 - 6.4.5 Importance of moral situation****Self-Check Exercise- 2**
- 6.5 Role of Community in Promotion of Human Values**
Self-Check Exercise- 3
- 6.6 NGO's in Promotion of Human Values**
Self-Check Exercise- 4
- 6.7 Summary**
- 6.8 Glossary**
- 6.9 Answers to Self-Check Exercise**
- 6.10 References and Suggested Readings**
- 6.11 Terminal Questions**

6.1 Introduction

Dear Student

VALUES 'Value' comes from the Latin word 'valere", which means to be of worth, to be strong. The dictionary gives the following meaning: relative worth utility or importance, degree of excellence, something intrinsically valuable. Value literally means

something that has price, something precious, dear and worthwhile; hence something one is ready to suffer and sacrifice for, if necessary one is ready to die for it. Values are standards, rules, criteria, attitudes, guidelines, desirable ideas/beliefs and important things, which play a crucial role in shaping the life of Individuals. Value is what an individual desires, likes or prefers. According to Milton Rockeach, "a value is an enduring belief- a specific mode of conduct or end state of existence that is personally or socially preferable. I conceive that the great part of the miseries of mankind is brought upon them by false estimates they have made of the value of things. Benjamin Franklin Value being an important aspect of life, it forms part of Law and Society. Value being a central point regulates the relations between individuals; scholars have identified number of points. By adhering to these points, an individual can achieve the goals in life. Any deviation from this family model is considered a "nontraditional family". Nontraditional families, nevertheless, make up the majority of American households, as of now. Parents or home plays a dominant role in educating a child. Parents are more accessible to the child than other family member. Mother is the first teacher and Home is the first school". Dr. Radha Krishnan said, "We must realize the talents of the children and help them to become what they are to the full potential. It is the machine that constructs; it is the living spirit that creates. Song, dance and literature are creative activities". Mahatma Gandhi stated several times that the following seven deadly sins are committed by an individual. They are wealth without work, pleasure without consciousness; knowledge without consciousness; commerce without morality, science without humanity, religion without sacrifice; and politics without principles; each of these perversions reflects lack of values.

6.2 Learning Objectives

After reading this lesson students will be able to know about:

- Role of family in Promotion of Human Values.
- Role of Educational institutions in Promotion of Human Values.
- Role of Community in Promotion of Human Values.
- Role of NGO's in Promotion of Human Values.

6.3 Role of Family in Promotion of Human Values

Human values are those attributes and qualities that are the very heart of humanity. representing the highest expression of the human spirit. They are innate in all people and include:

- (1) a deep caring for all life, which is the basis for all the other human values, ultimately manifesting as unconditional love;
- (2) non-violence, which arises spontaneously from an awareness of the sacredness of all life;
- (3) compassion, characterized by the desire to eliminate suffering and misery for all life;

- (4) friendliness and cooperation, which blossom with the awareness that we belong to one world family;
- (5) generosity and sharing, qualities that grow with the awareness that true prosperity is the result of giving, not of hoarding;
- (6) a feeling of belonging and oneness with all life, which comes naturally with the awareness that we are all part of one universal spirit;
- (7) an eco-friendly attitude and caring for the planet, arising from the understanding that the earth is our mother, to be revered and cared for
- (8) service to society, rooted in the awareness that we are here to contribute something of value to society, not to get something for ourselves;
- (9) a sense of commitment and responsibility, ultimately extending to all of society and all life.

To make the value aspect of our education programmes more prominent, the following ideas may be incorporated in the educational programmes.

- i. Developing self-respect, awareness of self-growth, one's uniqueness, self-confidence.
- ii. Promoting selflessness, cooperative spirit, spirit of sharing.
- iii. Cultivating respect for property, one's own and that of other.
- iv. Understanding the contribution of home towards the physical, emotional, cultural and spiritual development of young people.
- v. Imparting clear direction on cleanliness, punctuality, use of refined language, courtesy proper manner, respect for elders,
- vi. Knowing of surroundings -visiting slums, villages, hospitals, orphanages, old people's homes.
- vii. Becoming aware of the need of the others.
- viii. Promoting civic scene, awareness of oneself as a member of a community, civic duties.
- ix. Awareness of one's strength and weakness, and also those of others.
- x. Love of friends, classmates, and the not so fortunate.
- xi. Seeking to realize one's potentialities and talents, disciplined learning in academics, sports, cultivating the scientific temper.
- xii. Independent thinking, not blindly following others.
- xiii. Exposure to great personalities.
- xiv. Knowledge of the Constitution, rights, and duties.
- xv. Knowing the provision to promote human dignity and justice, patriotism, national integrity, international understanding.

- xvi. Protection of environment.
- xvii. Dissemination of cultural heritage.
- xviii. Modifying human behavior through values.
- xix. Knowing one's village/city, state, country.
- xxx. Promotion of equality and justice for all the citizens.
- xxi. Prayer of various religions.
- xxii. Awareness of good point in other religions.
- xxiii. Appreciating the useful views of others and their cultural traditions.
- xxxiv. Propagation of value philosophy.

6.3.1 Family values

Family values, sometimes referred to as Familial values, are traditional or cultural values (that is, values passed on from generation to generation within families) that pertain to the family's structure, function, roles, beliefs, attitudes, and ideals. In the social sciences, sociologists may use the term "traditional family" in order to refer specifically to the child-rearing environment that sociologists formerly called the norm. This "traditional family" involves a middle-class family with a breadwinner father and a homemaker mother, raising their biological children. Any deviation from this family model is considered a "nontraditional family". Nontraditional families, nevertheless, make up the majority of American households, as of now.

Values give direction and firmness to life. They identify a person, giving him a name, a face and a character. Values means literally something that has a price, something precious, dear, worthwhile and hence something one is ready to suffer and sacrifice for, a reason to live and a reason to die for, if necessary, values give direction and firmness and bring to life the important dimensions of meaning. Hence they bring joy, satisfaction and peace to life. Values are those standards or codes of conduct, which are conditioned by one's cultural tenants, guided by conscience, according to which one is supposed to conduct himself and shape his life pattern by integrating his beliefs, ideas and attitudes with a view to realize the cherished ideals and aims or life. High values lead to objective, fair and correct decision and action and ensure the welfare of all concerned, while low value do exactly the opposite. Values are essential for the whole persons, recognizing that the individual is comprised of physical, intellectual, emotional, and spiritual dimensions. Value is the relation between a person and an environmental situation, which evoke an appreciative response in their individual. The other complimentary function of value is, it should also contribute to the welfare of the larger social unit such as family, the community and the nation of which the individual is member Value system contains La set of beliefs about nature of man ii. rules laying down what ought and what ought not to be done lii. Motives that incline us to choose the right and wrong course. The most important problem of modern society is the theory of values. Values are more important because every human action is the

reflection of individual value and every human institution is an outgrowth of social values. Axiology, a branch of philosophy, deals with the values. Values signify that quality of an individual or thing, which makes that individual or things important, responsible, and useful. Ethical and moral values are predominant in a given society where the right type of educational system is followed. Value is directly related to what one believes in or thinks. In brief we can also say that values deals with the religion, philosophy, ideology and morality of people. Values are not static; they may be changing according to the changes in the society but always they deal with the welfare of humanity. Values play a very important role in understanding others with love and sympathy and without hatred.

6.3.2 Role of the parents on developing values

Parents or home plays a dominant role in educating a child. Parents are more accessible to the child than other family member: "Mother is the first teacher and Home is the first school". The newly born baby is dependent on parents who nourish and bring it up. The elders at home teach the developing baby behavior, dress codes, customs, and aspirations and so on. The minds of children develop in the major way through the process of non formal education at home. According to Pestalozzi "Home- A centre of love and affection is the best place for education and first school of child". Dynamic parenting is the right solution for the present value crisis. If the nation has to prosper improvement must begin with parents. Without the harmony at home, there is no peace in the nation. It is an unfortunate fact that 90% of children are pampered and spoilt by the parents themselves. We have to give them a sense of inner peace and contentment and achievement so that they can look at external indicators of success, as not only measure of wealth. If home is filled with the clear fragrance of contentment and peace, all its occupants will be happy and healthy. The elders have a great responsibility towards the generation that is coming up. In the upbringing of our children we have to give them an understanding of human values and a sense of control based spirituality. They should equip the children with certain factors such as: awareness of truth, a sense of responsibility, emotional maturity, communication skills, awareness of intellectual development, sense of judgment and observation, cultural awareness, development of personality, religious & spiritual values and leadership qualities. Parents play a great role in molding the child's character. The skills, attitude and emotions that make or mar the future of the child are to build during these crucial years. The mother and father are the first examples in social behavior that children see before them and learn to imitate. The parents should set their children on the right path right from their early years. They should not hesitate to correct them and even punish them when they take to wrong ways. They can show their love for their children by doing everything necessary to make them follow the right path. It is only when parents show firmness in dealing with their children that they will develop along right lines. Children should not see their parents worried, helpless, discontented or distressed. Parents must be exemplars of the virtues, which they want their children to imbibe. When the child grows up into a responsible citizen, he/she contributes back to the society many times over. The parents must guide their children to follow the example of an optimist, for whom, the glass is half full, but not half empty. Parents must join the company of the optimist's eyes who see only flowers

on the rose plant but not pessimist's eyes who looks at only the thorns beneath the flowers. So, the children must be guided to see the positive side of their life. Helping hands are holier than praying lips. The parents must train their children to be good, to do Good and to see Good. Parents must guide their children to become practical heroes but not platform heroes. The parents must provide education, which inculcates universal and ethical values like compassion, courage, honesty, tolerance and truthfulness that will help in developing balanced individuals and in creating a human society.

6.3.3 Role of the family in development of human values

The smallest unit of society is man and he live in smallest society that is family. Home is the first school where informally child get education of human values and develop moralities, there is old Sanskrit shloka-

Matro devo bhava, pitra devo bhava

Guru devo bhava.

(mother is god father is god and teacher is god)

Indian tradition gives highest precedence to the mother, then to the father and then to the teacher in our country, the mother has always been given a position of pre-eminence.

Throughout history of mankind, the greatest influence in building of character of a person good or bad has been the mother, destiny of individuals is made or marred by mother because very often, they are the ones who determine the path that their children will take in life. it is they who leave an indelible impression on the minds of their children by their behavior, by what they tell them whether it is in term of stories, fables or incidents from their own lives, the sense of doing good bad is develop by parents, family develop social, emotional, cultural, economic, religious, aesthetic democratic values etc. by developing belongingness of being elder, younger, child, older values of living together and "live and let live" can be developed. "Not me but you selfless approach of broader prospective can be inculcated by family first. "Love all serve all" this self-realization is developed in lap of mothers nature.

If the home has an environment of hatred and violence, it permeates into the child psyche. If the mother is the instrument of joy, happiness and bliss in the home, the child will always smile and radiate happiness.

Self-Check Exercise– 1

1. Which of the following is NOT a role of the family in promoting human values?
 - a. Transmission of cultural heritage
 - b. Reinforcement of societal biases
 - c. Nurturing empathy and compassion
 - d. Fostering ethical behavior

2. What aspect does the family primarily contribute to in promoting human values?
 - a. Academic excellence
 - b. Emotional development
 - c. Financial stability
 - d. Political affiliations
3. The family serves as the primary _____ for instilling values like empathy and respect.
4. The family environment significantly shapes an individual's _____ and _____ development.
5. True/False: The family's role in promoting human values is limited to biological relationships.
6. True/False: The family's role in promoting human values is limited to biological relationships.

6.4 Role of Educational institutions in Promotion of Human Values

Sutherland stresses that schools are to be concerned not simply with progress in thinking about morality but with associating moral judgment with moral behaviors and methods which are proposed to do this demand attention. School function is to teach our young human values like skill of interdependence' by working independently, skill of comparison through loving and caring. If classroom sends messages of love, safety, security, belonging, warmth, messages which say this is a place where the individual is respected and trusted, where human being may engage in human activity, in such a classroom, learning and living are united. The pursuit of internal happiness must be one of the chief aims of education and not mere possessing and developing material comforts in this life. The flexible, broad and human curriculum must provide ennobling and elevating experience to students. School must have facilities to inculcate values in students and should create a useful life environment frothier progress The main dictum of schools is that they should provide a healthy climate for sharing responsibilities and community relationships. The well known fact is "practice is better than precept". That is why every school should have a firm authority structure whose rules, principles and forms of punishment be clear and defensible. The students should be encouraged to have proper role taking means for their value development. 16 Education is a value and school is an instrument to realize it. But what is value today is efficiency with which the school prepares the child to compete for success in a market economy. The value frame provided by home, community, school, peer group, media and society are different and contradictory. Values propagated by the electronic media and peer group on many occasions are more powerful than values taught in the school or by the parents. Schooling has thus gradually distanced itself from its central purpose of education. Education like other consumer goods is marketed by the profit motive. The genuine objective of education like development of personality, moral character, creative self-expression, democratic citizenship, nurturing of talent have suffered serious neglect in schooling. Therefore the need for reexamining of the objectives of education vis-à-vis

schooling practice and transformation of schools and training institutions is strongly felt by many. Only value-oriented education will promote individual and social welfare, love, peace, good will and understanding.

6.4.1 The Importance of School Atmosphere

The school atmosphere, the personality and behavior of the teachers and the facilities provided in the campus will have a large say in developing a sense of values. We would like to that the consciousness of value must permeate the whole curriculum and programme of activities in the campus. It is not only the teachers in-charge of normal Instruction who are responsible for building character; every teacher, whatever is the subject, must necessarily accept this responsibility. The school assembly, the curricular and co-curricular activities, the celebration of festivals of all religions, work experience, team games, subject clubs, and social service programme -all this can help in including the value of cooperation and mutual regard, honesty, and integrity, discipline and social responsibility. These values have significance in the society today, when young men and women are passing through a crisis of character. Carl Rogers says, "When a teacher creates a classroom climate of realness, unconditional positive regard and empathy, when he trusts the constructive tendency of the individual and the group, he has truly brought up an educational revolution" It is increasingly accepted that the school's primary task is to inculcate moral values, since all human acts have an impact upon others. It is the school's function to produce individuals who cannot feel isolated in the midst of mankind. The chief function is to produce socially self-actualizing persons. Education is an ethical practice. The value transferred to students through the school as an institution also includes credentials, competition and a utilitarian approach to learning. All educational institutions agree upon essential competencies, albeit at varying academic levels. Therefore, the quality enhancement program should focus on enhancing essential learning that could bring the entire college together to work toward a common goal, a goal that is consistent to prepare students to succeed in the real world.

6.4.2 Imbibing Values through Curricular Activities

The task of the teacher is to contribute towards this process of fostering genuine values. Teachers often face the temptation to limit themselves to imparting information rather than preparing their pupils for life. The pressures of academic requirements often stifle the efforts of well-meaning educators who struggle hard to fire their students with enthusiasm for higher ideals. Hence teachers in this challenging process of transmitting values are most warmly welcomed. Every subject can be a means of building good character and values. Some examples are given below:

- a. Language: In language through conversation and discussion the teacher-educator can enable students to embody higher and noble ideas.
- b. Social Sciences: Through social science in general we can develop values like secularism, socialism, hard work and democracy etc.
- c. Geography. Through geography we can develop values of conservation, preservation, adventure etc.

- d. Economics: Through economics a teacher can lay emphasis on the value of thrift and saving, which lead to the prosperity of a person.
- e. Civics: Through civics we can develop values of cooperation, sense of mutual welfare, obedience of law, concern for environment etc.
- f. Science: Everything in nature has a lesson to teach. For example, we can say while blowing up a balloon, if person blows too much air into it, it will burst. Similarly if we are too greedy and acquire more material wealth sooner or later, we will have problems.
- g. Mathematics In mathematics there is a wide scope of imparting values like neatness, accuracy, proper planning etc. Thus we can say that education and values go hand in hand and values are inherent in every module of learning, even co-curricular activities can serve as a sound base for the inculcation of values among students.

6.4.3 Imbibing Values through Co-curricular

Values As the students spend a lot of their time at school, it demands that we should set fresh goals for attainment in the personal, emotional, social, moral and spiritual fields of human development Dr. Radha Krishnan said, "We must realize the talents of the children and help them to become what they are to the full potential. It is the machine that constructs; it is the living spirit that creates. Song, dance and literature are creative activities. The co-curricular activities naturally helps in the smooth running of the school and makes the children strong, steady, healthy and creative, Active participation in co-curricular activities arouses curiosity, creates interest and inculcates values, Values that can be generated in the co-curricular activities are:

- a. Physical Values: physical activities help the normal growth and muscular development of the body along with some values like games mass drill, NCC, NSS, NGC, swimming, boating yogic exercises, gardening etc.
- b. Psychological values: The co- curricular activities provide to the child psychological compensation. They play a significant role in the training of emotions. The pent-up emotions find effective outlet through activities. When the mind is free of the emotional load, the alternate, precision, determination, self-control, courage etc, come into focus.
- c. Civic Values: Experiences like self government, student council, organizations of various activity clubs like sanitation club, red ribbon club etc, membership of various committees etc, provide for responsible behavior persistence in efforts and fulfillment of the tasks.
- d. Social Values: Co-curricular activities are carried out in a social environment, developing team sprits, fellow feeling, social unity, cooperation, tolerance, brotherhood, goodwill etc. activities like scouting, first aid, Red Cross, Sharmadan develop social inclination and compassion for the needy.

- e. Moral Values: Through sports pupils developed integrity, uprightness, impartiality, honesty, and also fair play.
- f. Academic Values: Co-curricular activities like debates, discussion etc supplement class works and widen the bookish knowledge. Literary activities like symposia, recitations and publication of magazines etc enrich the knowledge of various aspects and language skills.
- g. Vocational Values: Introduction of leisure time activities or hobbies like photography, clay modeling, album making, coin and stamp collection, tailoring, gardening, weaving, knitting and some such handicrafts facilitates the children to have them as the future vocation and develop creativity too.
- h. Culture Values: Dramatics, Folk dance, music, pageants, celebration of social and religious functions etc. provide glimpses of our culture which can preserve, transmit and develop our cultural heritage. Aesthetic & Recreational values: Sports, culture programmes dances, dramas etc give relaxation from normal routine drawing, painting, fancy dress, fine arts, preparation of models, and flow shows etc develop aesthetic sensitivity.
- i. Disciplinary Values students get a number of opportunities to frame and follow certain rules and regulations concerning activities thus they develop self discipline and a sense of responsibility.
- j. Value of Oneness. it is developed through celebration of birthdays of great men and women belonging to different countries and religions. Celebration of international days like UNO day, world education day, etc can considerably promote oneness of humanity and cultivate the ideas and feelings of international understanding in the students.

6.4.4 Role of teachers in inculcating values

If contemporary education is to be value based it can never be done without the teachers themselves understanding, appreciating and upholding the life sustained moral values. The teacher cannot have excuse whatsoever. If one cannot practice these values, one should not dream of teaching a job. It is a mission and vision for life and for posterity. That is the kind of realization that should be created in present day teachers. The theoretical knowledge of virtue must be supplemented by adequate practice of good character, the school concepts like the school traditions, the tone of the school, co-ordination between staff and students, activities and opportunities provided by the school. Co-Curricular activities afford opportunities for the training of character. A set off moral and ethical value is internalized by him and form part of an enlightened conscience that acts as an internal control on his character. The institutes of Teacher Education should take responsibility to prepare their students to achieve these goals. The commitment and responsibility of teachers is very essential to make the excellent teacher- student relationship and maintain peaceful school atmosphere. Teachers should be a model to the student in his character, behavior and all virtuous things. The teachers are expected to advice and guide the pupils regarding their general behavior in

school and outside the school. The role of the teacher differs in various stages of education. For instance, the role of nursery school teacher is different from that of a university professor. The ethos of teachers function as a class does not change level-wise or area-wise but expectations within a given group do. Teachers must plan their programme in such a manner as to assist children in developing desirable sentiments. The teacher can help to build a good self-image of the child. The child should be helped to look upon himself as honest, upright and reliable. There should not be any gap between their preaching and practice. Teacher is supposed to be the ethical watchdog of the society. He is a role model for his students and also for the society. His secret of teaching values is to inspire and kindle the quest among the students by means of his own example of character and mastery of knowledge. It means by embodying values with ourselves we can really radiate values to our students. So a good teacher should possess a sound psychological knowledge of the different parts of the being, of the different qualities that come into play in various actions and the right laws of the development of personality in relation to the development of capacities and values of an integrated personality. It requires specific training for teachers before entering the profession. Every teacher is first a moral education teacher and then only a teacher in a subject of his specialization. This is the most fundamental and basic requirement for the growth and development of morality among the children in any educational institution. Teachers have a responsibility to show themselves as models to children through their ideas and ideals. This will help children to develop their ego-ideal. Role of a teacher in organising co-curricular activities in school as a Planner, Leader, an Organiser, a Recorder and Evaluator, a Manager, a Decision Maker, an Advisor, a Motivator, a Communicator, and a Coordinator. Considering Co-curricular activities a teacher has to make adjustment in the time table to provide for those activities encourage pupil participation and also provide guidance while participating, as an integral part of curriculum. Then these activities will have a wholesome effect and have great educational values too. All the co-curricular activities should be organized with a spirit of devotion. Thus by planning a coherent programmed on different activities, rich in stimuli will also be heightening their abilities of self-expression, preparation for vocation, sentiment of loyalty, organizing ability, creativity constructiveness and maintain good relations between school and community. Without these activities the school will be no more than a teaching shop and the children no more than bookworms. He has to set an example by having the right attitudes to work. He has to inculcate in students the habit of punctuality and regularity. A Teacher should bring desirable and constructive changes in students through instruction, example and influence. School usually has an elaborate system of activities and learning experiences which in its totality is called curriculum. It is with the help of this that schools bring about modification of behaviour of their pupils in desired direction.

6.4.5 Importance of moral situation

Moral life cannot grow in a vacuum. It is relative throughout the environment in which it is nurtured. Moral laws and moral virtues vary considerably with different times and places. Hence, the moral aim in education keeps in view the inculcation of such moral virtues. One who has good attitudes and good reactions in a moral situation has

good character, one who has bad attitudes and bad responses, reveals there by his bad character. Character is made up of our habitual attitudes and responses to hundreds of moral situations. If any good or right character is lacking, then the character is by so much imperfect. The main responsibility of a teacher in a classroom is to ensure that goals of education are attained. These can be specified as learning in terms of predetermined knowledge, skills, and attitudes in specific subjects. It is through these subjects that a teacher strives to achieve school goals as well as an all-round development of students, which is a broader goal of education. In order to achieve this, a teacher creates an artificial environment in the classroom for facility learning of students. Teacher provides instruction to the students, motivates them for learning, helps them to rectify their mistakes, guides them in different situation and evaluates their performance, etc. in other words, a teacher uses content as a medium or tool not only to enable students acquire knowledge, skills and attitudes but also to help them in the all-round development of their personality which is what education stands for.

Self-Check Exercise– 2

1. Which of the following is a primary role of educational institutions in promoting human values?
 - a. Reinforcing societal biases
 - b. Fostering critical thinking and empathy
 - c. Encouraging discrimination
 - d. Limiting exposure to diverse perspectives
2. What is the fundamental goal of educational institutions regarding human values?
 - a. Imposing rigid moral standards
 - b. Encouraging conformity
 - c. Nurturing ethical behavior and moral reasoning
 - d. Restricting freedom of expression
3. Educational institutions play a vital role in cultivating _____ and _____ in students.
4. The curriculum should integrate lessons on _____ and _____ to instill a sense of responsibility in students.
5. True/False: Educational institutions solely focus on academic achievement and disregard the promotion of human values.
6. True/False: The role of educational institutions in promoting human values is limited to formal classroom teaching.

6.5 Role of Community in Promotion of Human Values

Mahatma Gandhi stated several times that the following seven deadly sins are committed by an individual. They are wealth without work, pleasure without consciousness; knowledge without consciousness; commerce without morality; science without humanity; religion without sacrifice; and politics without principles; each of these perversions reflects lack of values. People with character, integrity and the right values are not for sale. They know that money will buy amusement, but not happiness; a bed, but not sleep, a clock, but not more time, companions, but not friend; finery, but not beauty; food, but not appetite; a house, but not a home, medicine but not health; and a ring, but not a marriage. The present day educational system has ignored character training altogether. It lays greater emphasis on developing memorization and reproduction abilities. Development of values and the sense of one's duty towards the nation, community and one's self, and thinking skills do not find any place in the curriculum at any stage of education. As a consequence, there are explicit signs of erosion of values in practically every sphere of our life. Peace and harmony are conspicuously absent in the present day Indian Society. It takes place through encounter, experience, observation, relationship, reflection, doing and finally modifying behavior. The learner develops an attitude, a life decision and character. This influence's the person's behavior imparting a philosophy of life, a vision and a mission, thus developing "A Holistic View of Life" Education is general and value education in particular occupies a prestigious place in the modern context of contemporary society. Education and values are inseparable. They are two sides of the same coin. Value oriented education has come into force to promote a sense of morality, aesthetic and intellectual knowledge among the students. Value education has the capacity to transform a diseased mind to a very young, fresh, innocent, healthy, natural and attentive mind. The transformed mind is capable of higher sensitivity and a high end level of perception. S Ramakrishna Paramahansa also stated that education is the process that tells us how to live life well, how to find happiness, how to make others happy, how to manage all kinds of people and happenings as well, and how to grow and succeed in the right manner. Today there is deterioration of values in the society. The values have been neglected not only at the social level but at the national level also. In the educational programmes only mental developments have been stressed. In the modern age, the aim of education is all round development of personality. In the present educational system, provision has been made for intellectual education by giving importance to intellectual development. Thus to be successful in life, important human qualities along with intellectual development should be the aim of value education. Value education is the positive effort towards bringing about a synthesis of different values in a human being. It is the teachers' role to foster human values through his teaching in the classroom and follow those values. To the youth of today, the classroom messages are love, safety, security, belonging and warmth. Einstein remarked once: "try not to become a man of success but try to become a man of values."

Crisis is not so much intellectual but rather moral and spiritual. There is lack of development of sound moral vision among human being along with the scientific and technological development. As a result human being can produce such powerful means

of destruction like hydrogen and nuclear bombs and destroy the whole world in no time. Wealth worshipped as god, Pride has become a creed. Selfishness is entrenched in the intellect. The ego is flaunted, and desires become an adomment, righteousness has become merely a figurehead in the world, compassion has dried up, gratitude has waned, Hypocrisy has become the hall mark of life and love and affection has become lustful afflictions. Distortion of values is partially due to imbalance between ancient values and explosion of knowledge in war field technology Atomic weapons, bio-weapon, explosives, missiles etc., are threatening the whole mankind. Developed countries posses all kinds of dreadful weapons and are trying to boss over all developed and underdeveloped countries. Today the entire mankind is living in the shade of fear. Man's very expense is at stake as he is indulging wicked activities. Prostitution, illegal marriages, broken home structure, divorce, etc., are also factors responsible for decline of values. Lack of mutual concern between parents at home, disaffection and lack of securities in families are other factors responsible for erosion of values. The role of home, school and society cannot be neglected in the degradation of values. Definitely the living styles of parents leave deep impression on the minds of children. Even in this dynamic society, values and standard do not change quickly and some of them, at any rate, have an abiding significance The whole sociopolitical setting and physical environment in which they have to be worked out are in a state of constant transition and consequently, they have to be interrupted in the light of new condition. Cultural values, the gracious fruit of centuries of cooperative efforts and moral values, which is distinguished, which distinguish men from animals, have been totally changed in these years. The modern youth receiving education are losing their idealism and living in spiritual vacuum. Moral values have no respect now. Man fails to distinguish between right and wrong, good and evil. Highest respect is being placed on wealth and power. Religious have now become a private affair and stress is being laid on secularization of social relationships. Human relations are becoming impersonal and secondary. The older generations have lost their sense of morality. Therefore the younger generation completely ignores the traditional or even any idea of value system. Loss of leadership among the teachers is another manifestation of the deterioration of values in the modern society. A teacher has to perform three important activities. People in an industrial society develop a growing sense of insecurity in social relations because of the emphasis on individuals.

Self-Check Exercise– 3

1. What is a primary function of communities in promoting human values?
 - a. Encouraging discrimination
 - b. Reinforcing individualism
 - c. Fostering cooperation and mutual respect
 - d. Limiting social interactions

2. Which aspect is a significant contribution of communities to human values?
 - a. Imposing uniformity
 - b. Emphasizing cultural hegemony
 - c. Celebrating diversity and inclusivity
 - d. Encouraging isolationism
3. Communities serve as platforms for _____ and _____ that reinforce ethical values.
4. The community's emphasis on _____ allows individuals to develop empathy and understanding.
5. True/False: Communities have no impact on shaping an individual's values and ethical behavior.
6. True/False: The role of the community in promoting human values is limited to providing entertainment.

6.6 NGO's in Promotion of Human Values

Besides giving grant to NGOs, the Scheme also aims at incorporating human and cultural values components in the curriculum at all levels of education system. Through the involvement of the Government and Non-Governmental Organizations (NGOs), this scheme will aim to achieve the objectives of value Education set out in NPE 1986 and in its "Cultural Perspective in Chapter 17 of the POA, 1992 and the values inherent in the Indian Constitution, so as to help students/teachers/adults to learn life coping skills in stressful modern life and also inculcate a sense of self-dignity and national pride.

The scheme will aim at strengthening human values inputs in the entire educational process at all levels of education viz. pre-primary, primary to secondary, senior secondary schools including non-formal system of education, higher education in colleges, universities, IITs, IIMs. Engineering Colleges etc. and other educational institutions/bodies, distance education, adult literacy programme etc. However, priority will be accorded to and a greater emphasis placed on:-

- a) Inculcation of human values at the pre-primary and primary school children, where the mind of the child is highly impressionable.
- b) Strengthening Cultural and Value inputs in the educational content and processes and human values inputs in curricula. Educational institutions will be sensitized to the need for undertaking an assessment of the curricula and make necessary changes therein in line with NPE and POA 1992 and the Constitutional Values.
- c) Restructuring actual teaching, learning practices and curricular reforms.
- d) Mainstreaming of cultural values into educational transactions at all levels of education.

- e) Integration of educational institutions with the community at large.
- f) Strengthening of in-service and pre-service training of teachers including Arts, Crafts, Music and Dance teachers.
- g) Involvement of parents and community so as to build support base for developing and strengthening value system in children.

The grant goes for various purposes like

Development of teaching and learning materials, audio-visual aids. Training of teachers. Conferences, workshops, seminars for parents/community/students/teachers. Creative activities. School children theatre. Setting up of museums. Promotion of universal values such as truth, peace, love, righteous conduct, non-violence, etc.

Self-Check Exercise– 4

1. What is a primary role of NGOs in promoting human values?
 - a. Reinforcing societal biases
 - b. Advocating for inclusivity and equality
 - c. Limiting community engagement
 - d. Fostering discrimination
2. What aspect is a significant contribution of NGOs to human values?
 - a. Encouraging exclusivity
 - b. Facilitating community segregation
 - c. Promoting human rights and social justice
 - d. Suppressing diversity
3. NGOs often engage in _____ campaigns to raise awareness about social issues and promote ethical values.
4. NGOs play a pivotal role in empowering marginalized communities by promoting _____ and _____.
5. True/False: NGOs have no impact on societal attitudes toward human values.
6. True/False: The role of NGOs in promoting human values is limited to philanthropic activities.

6.7 Summary

Values give direction and firmness to life. They identify a person, giving him a name, a face and a character. Values means literally something that has a price, something precious, dear, worthwhile and hence something one is ready to suffer and sacrifice for, a reason to live and a reason to die for, if necessary, values give direction

and firmness and bring to life the important dimensions of meaning. Hence they bring joy, satisfaction and peace to life. Values are those standards or codes of conduct, which are conditioned by one's cultural tenants, guided by conscience, according to which one is supposed to conduct himself and shape his life pattern by integrating his beliefs, ideas and attitudes with a view to realize the cherished ideals and aims or life. The elders at home teach the developing baby behavior, dress codes, customs, and aspirations and so on. The minds of children develop in the major way through the process of non formal education at home. The theoretical knowledge of virtue must be supplemented by adequate practice of good character, the school concepts like the school traditions, the tone of the school, co-ordination between staff and students, activities and opportunities provided by the school. Through the involvement of the Government and Non-Governmental Organizations (NGOs), this scheme will aim to achieve the objectives of value Education set out in NPE 1986 and in its "Cultural Perspective" in Chapter 17 of the POA, 1992 and the values inherent in the Indian Constitution, so as to help students/teachers/adults to learn life coping skills in stressful modern life and also inculcate a sense of self-dignity and national pride.

6.8 Glossary

Values: Standards or codes of conduct that guide behavior and life choices, deemed precious and worth sacrificing for, giving direction, meaning, and firmness to life.

Direction and Firmness: The stability and clear path that values provide to an individual's life.

Cultural Tenants: The cultural principles and norms that shape one's values and behavior.

Conscience: An inner sense of right and wrong that guides a person's actions in accordance with their values.

Non-Formal Education: Informal learning that occurs at home through the teaching of behavior, customs, and aspirations by elders.

Virtue and Good Character: Theoretical knowledge of moral excellence combined with the practical application of good behavior.

School Traditions and Tone: The overall atmosphere, customs, and interactions within a school that influence value education.

Coordination Between Staff and Students: Collaborative efforts between teachers and students to create a supportive learning environment.

Government and Non-Governmental Organizations (NGOs): Entities that support the implementation of value education initiatives as outlined in national policies.

National Policy on Education (NPE) 1986: A policy framework aimed at promoting value education in India.

Programme of Action (POA) 1992: A document detailing the cultural perspective and objectives of value education set out in the NPE 1986.

Indian Constitution: The supreme law of India that enshrines fundamental values to be imparted through education.

Self-Dignity and National Pride: A sense of personal worth and pride in one's nation, fostered through value education.

6.9 Answers to Self-Check Exercise

Self-Check Exercise– 1

1. B) Reinforcement of societal biases
2. B) Emotional development
3. socializing agent
4. moral, ethical
5. False
6. False

Self-Check Exercise– 2

1. B) Fostering critical thinking and empathy
2. C) Nurturing ethical behavior and moral reasoning
3. ethics, values
4. ethics, citizenship
5. False
6. False

Self-Check Exercise– 3

1. C) Fostering cooperation and mutual respect
2. C) Celebrating diversity and inclusivity
3. interactions, collaborations
4. shared experiences
5. False
6. False

Self-Check Exercise– 4

1. B) Advocating for inclusivity and equality
2. C) Promoting human rights and social justice
3. Advocacy
4. inclusivity, equality
5. False
6. False

6.10 References and Suggested Readings

- C. Aggarwal-Education for Values, Environment and Human Rights, Shipras Publications, New Delhi.

- Banga, C.L. (2009). Education for Values Environment and Human Rights, Pasricha Publication, Jlandhar, India.
- Panasenko, N (2013). "Czech and Slovak Family Patterns and Family Values in Historical, Social and Cultural Context". Journal of Comparative Family Studies 44 (1): 79-98.
- R.N. Sharma - History of Indian Philosophy.

6.11 Terminal Questions

1. Explain the significance of the family as a primary agent in promoting human values in a person's life. Discuss the challenges faced by modern families in instilling human values in children and suggest potential solutions.
2. How does the family environment contribute to the development of moral values in children? What are the implications of the family's role in promoting human values for society at large?
3. Discuss the multifaceted role of educational institutions in nurturing human values and its impact on society. Explain the challenges faced by educational institutions in effectively promoting human values and suggest potential solutions.
4. How can educational institutions promote inclusivity and diversity as part of nurturing human values among students? What strategies can educational institutions employ to encourage ethical decision-making among students?
5. How do NGOs influence policy changes and societal attitudes toward human values? What strategies do NGOs employ to promote human values in diverse communities?
6. Discuss the impact of NGOs in promoting gender equality and human rights and their significance in societal development. Explain the challenges NGOs face in their efforts to promote human values and suggest ways to address these challenges.

UNIT – VII: INDIAN CONSTITUTION AND CULTURE AS SOURCE OF VALUES

Lesson Structure

7.1 Introduction

7.2 Learning Objectives

7.3 Constitution as Source of Values

7.3.1 Meaning of the Constitution

Self-Check Exercise– 1

7.4 Values and the Salient Features of the Constitution

7.4.1 National values as enshrined in the Constitution and their educational implications

Self-Check Exercise– 2

7.5 Culture as Source of Values

Self-Check Exercise– 3

7.6 Recommendations of UNESCO Summit on "Value in Education" (1998)

7.5.1 Objectives of education for value: UNESCO Project

Self-Check Exercise– 4

7.7 Summary

7.8 Glossary

7.9 Answers to Self-Check Exercise

7.10 References and Suggested Readings

7.11 Terminal Questions

7.1 Introduction

Dear Student

India became an Independent country on August 15, 1947 and a democratic constitution was established on January 26, 1950. The Indian society upholds a set of values namely, democracy, socialism and secularism, which guide the life of the individuals and group functioning. These three basic values are stressed in the preamble of the Constitution of India as "We, the people of India, have solemnly resolved to constitute India into a Sovereign, Socialist, Secular, Democratic Republic" and to provide security to all its citizens. The values expressed in the Preamble are expressed as objectives of the Constitution. These are: sovereignty, socialism, secularism, democracy, republican character of Indian State, justice, liberty, equality,

fraternity, human dignity and the unity and integrity of the Nation. Our Constitution is not just a mere set of fundamental laws that form the basis of governance of our country but it embodies and reflects certain basic values, philosophy and objectives that were held very dear to our founding fathers. These values do find expression in various articles and provisions of our Constitution and mostly, the Preamble to our Constitution embodies the fundamental values and the philosophy on which the Constitution is based. Our Constitution upholds, and the objectives it has set to achieve, it is of relevance to discuss their correlation Value in a laymans understanding is that which is very essential or worth having for its existence as an entity. In that sense, there are some core values and secondary values of each state. Security of one's territory is definitely a basic or mainstay value of every state. whereas promotion of cultural relations with other states could be a lesser value. Now days there is great deterioration in our ethical standards, loss of moral and social values resulting in great loss to families, society, nation and ultimately the entire world. The Constitution of India is the great source of human values and it emphasizes on promoting humanism through its legislative, executive and judiciary institutions. Education as supposed to be a powerful instrument of social change, has to be restructured and reoriented to promote the human values as enunciated in the Constitution of India, because the obvious need of mankind is to live in harmony and to nurture creativity so as to realize the goals of inclusive society. Multidimensional forces are working against the spirit of humanity what is embedded in the Constitution of India. Today, the status of our nation from the humanity point of view is very gloomy. Thus, a study of human values as enshrined in the Constitution of India of the adolescents has a great significance of its own. Adolescent phase of human life is very crucial for human values development. Here an empirical endeavour has been made to study the human values among adolescent students as enunciated in the Constitution of India.

7.2 Learning Objectives

After reading this lesson students will be able to know about:

- Explain how the Constitution is the basic and fundamental law as well as a living document.
- Analyze the Preamble of the Constitution and identify the core values reflected in it
- Appreciate the core constitutional values that permeate the salient features of the Indian Constitution.
- Values and the Salient Features of the Constitution.
- Culture as Source of Values.
- Recommendations of UNESCO Summit on "Value in Education" (1998).
- Objectives of education for value: UNESCO Project.

7.3 Constitution as Source of Values

A Preamble shows what the Constitution aims at and is the introductory part of the Constitution. The Constitution of India is a living document that undergoes amendments. The Preamble begins with 'We, the People of India..... signifies power is vested in the hands of the people.

The Preamble to the Indian Constitution lays emphasis on the ideals of Sovereignty, Socialism, Secularism and Democratic Republic.

- **Sovereign:** A nation when it is free in its internal matters from any foreign interference and its external policies are guided by its own interests.
- **Socialist:** This emphasizes the equitable distribution of national income to all sections of people.
- **Secular:** This means all religions have equal respect.
- **Democratic:** People have the right to elect their representatives.
- **Republic:** The head of the state is an elected person with no hereditary right.

The Constitution:

- Delimits the scope of activity of various organs of the government. The rights granted to people are given prime importance.
- Envisions Social, Economic and Political Justice for all citizens of the country.
- Would ensure all liberties necessary for the individual i.e. freedom of thought and expression, faith, belief and of worship.
- Would strive for equality of opportunity and status and safeguard their dignity.
- Would promote a sense of fraternity or brotherhood.
- Unity and integrity of the nation would be the hallmark of the efforts of the government.

7.3.1 Meaning of the Constitution

Our Constitution is not just a mere set of fundamental laws that form the basis of governance of our country but it embodies and reflects certain basic values, philosophy and objectives that were held very dear to our founding fathers. These values do find expression in various articles and provisions of our Constitution and mostly, the Preamble to our Constitution embodies the fundamental values and the philosophy on which the Constitution is based. Before going to discuss the values that our Constitution upholds, and the objectives it has set to achieve, it is of relevance to discuss their correlation. Objective means what we want to have or we wish to achieve. Here the same values could be the objectives. Thus, objectives and values appear similar since there is a very thin line of difference between the two. For example, social justice or a just society could be both an objective and a value. An objective, usually, is guided by a

value. In other words, the objectives set, are directly or indirectly linked with or are drawn from values. There is an integral relationship between them. Sometimes a value may not be an immediate objective but that still exists. Promotion of international peace may belong to that category. And finally, one finds a correlation between and among all the values; no value stands alone and so also the objectives. Each contributes to the other. Lets now discuss some of basic values and objectives that provide basis and direction to governmental policy decisions.

1. **Sovereignty:** By declaring us as a sovereign entity, Preamble emphasizes complete political freedom. It implies that our state is internally powerful and externally free. She is free to determine for herself without any external interference. There is none within her to challenge her authority. Only this attribute of sovereignty has made her a member in the comity of nations. Without sovereignty she has no essence. If a state cannot freely determine what it wants and how to achieve it, it loses the rationale to exist. Further, sovereignty gives the state the dignity of existence. It would not receive respect from within as well from outside if it does not possess the sovereign status. This suggests that sovereignty is one of the most important values of a state. Therefore, the government is duty bound to defend its sovereignty by preventing any kind of threat to it coming from any entity and direction.
2. **Socialism:** The word 'socialist' was added to the Preamble by the 42nd amendment act of 1976 however, several articles of our Constitution were already there giving credence to the ideal.

Socialism is concerned with establishing a new social and economic order on the basis of equality of opportunity and on the social, political and economic justice. Education has to be geared for achieving pattern of society.

To achieve socialism

- a) General education has to be geared to productivity
- b) Practical and utilitarian aspects to be emphasized in education.
- c) Innovative socialized and group instructional strategies to be adopted.
- d) Social and national services are to be made as integral components of education. The democratic social order is our national objective. The Constitution of India, lays emphasis on the above four pillars of democracy. The Indian Constitution has approved the following national values:
 - i. Justice-social, economic and political.
 - ii. Liberty of thoughts, expression, belief, faith and worship.
 - iii. Equality of rights and opportunities and to promote among them all.
 - iv. Fraternity assuring the dignity of the individual and the unity and integrity of the nation. The fathers of our Constitution had a wider vision of social transformation. Despite all social, economic and political inequality present

and inherent in Indian traditional society, our Constitution started a crusade against that order. The Constitution has deliberately imposed on us the ideal of socialist pattern of society a kind of Indian model of socialism to suit to our needs and temperament. It stands to end all forms of exploitation in all spheres of our existence. Our Constitution directs the state to ensure a planned and coordinated social advance in all fields while preventing concentration of wealth and power in few hands. Our Constitution supports land reforms, promotes the well-being of working class and advocates for social control of all important natural resources and means of production for the wellbeing of all sections. To ensure a basic minimum to all has been the crux of many of our public policies today. Government of India has adopted mixed economy, introduced five year plans and has framed many such laws to achieve the value of socialism in a democratic set up. To achieve the objective of socialism Part-IV of our Constitution has outlined the principles to be followed.

3. **Secularism:** The Indian concept of secularism is concerned with giving equal regard for all faiths and creeds and developing a spirit of reverence and tolerance for all faiths.

Secular Values of a Secular-minded Individual

- i. Treating all religions on an equal footing.
- ii. Implying freedom of worship and tolerance.
- iii. Encouraging rational thinking and scientific temper of mind.
- iv. Inculcating moral and spiritual values.
- v. Believing in co-existence and discouraging dogmatic ideas.

India is a home to almost all major religions in the world. To keep the followers of all these religions together secularism has been found to be a convenient formula. The ideal of secularism in Indian context implies that our country is not guided by any religion or any religious considerations. However, our polity is not against religions. It allows all its citizens to profess, preach and practice any religion of their liking. Articles from 25 to 28 ensure freedom of religion to all its citizens. Constitution strictly prohibits any discrimination on the ground of religion. All minority communities are granted the right to conserve their distinctive culture and the right to administer their educational institutions. The Supreme Court in *SR Bommai v Union of India* held that secularism was an integral part of the basic structure of the Constitution. Secularism thus is a value in the sense that it supports to our plural society. It aims at promoting cohesion among different communities living in India. Despite the Constitutional provisions and safeguards it is unfortunate that we still remain insufficiently secular. That has resulted in communal riots. Therefore, to achieve true secularism has remained a challenging objective.

4. **Democracy:** In the famous words of Abraham Lincoln, "Democracy is the Government of the people, by the people and for the people". According to Dr. S.

Radhakrishnan Commission report "Democracy is the way of life and a more political arrangement. It is based on equal freedom and equal rights for all its members regardless of race, religion, sex, occupation or economic status. The following are the fundamental assumptions of democracy:

- a) Respect for the dignity of the individual
- b) Freedom of action, speech and movement on existing of the society.
- c) Equalitarianism.
- d) Good citizenship.
- e) Faith in change and peaceful methods.
- f) National character and sense of tolerance
- g) Scientific temper of mind.

India is a democracy. We have adopted parliamentary democracy to ensure a responsible and stable government. As a form of government it derives its authority from the will of the people. The people elect the rulers of the country and the latter remain accountable to the people. The people of India elect their governments at all levels (Union, State and local) by a system of universal adult franchise, popularly known as "One man one vote. Elections are held periodically to ensure the approval of the people to the governments at different levels. All the citizens without any discrimination on the basis of caste, creed, colour, sex, religion or education are allowed freedom of speech, thought and expression and also association. Democracy contributes to stability in the society and it secures peaceful change of rulers. It allows dissent and encourages tolerance. It rules by persuasion, not by coercion. It stands for a constitutional government, rule of law, inalienable rights of citizens, independence of judiciary, free and fair elections and freedom of press etc. Therefore, to develop a democratic political culture has been an important objective.

- 5. **Republic:** As opposed to a monarchy, our Constitution prefers to remain a republic. The office of the head of the state is elective. This idea strengthens and substantiates democracy that every citizen of India (barring some who are constitutionally disqualified) after attaining a particular age is equally eligible to become the head of the state if he is elected as such. Political equality is its chief message. Any sort of hereditary rule is thus regarded as a disvalue in India.
- 6. **Justice:** Justice is called a total value. The fathers of our Constitution knew that political freedom would not automatically solve the socio-economic problems which have been deep rooted. Therefore, they stressed that the positive constructive aspect of political freedom has to be instrumental in the creation of a new social order, based on the doctrine of socio-economic justice. The message of socio-economic justice mentioned in the preamble to our Constitution has been translated into several articles enshrined in part-III and part- IV of the Constitution. A number of practical measures have been taken over the years to create more favourable social conditions for the millions of downtrodden. These

include several developmental policies to provide safeguard to minorities, backward, depressed and tribal people. Our constitution abolishes untouchability; prohibits exploitation of the women, children and the weak and advocates for reservation to raise the standard of the people oppressed over ages. Whenever our government undertakes any developmental project it always adds a human face to it. Therefore, this ideal of a just and egalitarian society remains as one of the foremost objectives.

7. **Liberty:** The blessings of freedom have been preserved and ensured to our citizens through a set of Fundamental Rights. It was well understood by the fathers of our Constitution that the ideal of democracy was unattainable without the presence of certain minimal rights which are essential for a free and civilized existence. Therefore, the Preamble mentions these essential individual rights such as freedom of thought, expression, belief, faith and worship which are assured to every member of the community against all the authorities of States by Part-III of the Constitution. There are however less number of success stories. Unless all dissenting voice is heard and tolerated and their problems are addressed liberty will be a distant dream.
8. **Equality:** Every citizen of India is entitled to equality before law and equal protection of law. As a human being everybody has a dignified self. To ensure its full enjoyment inequality in all forms present in our social structure has been prohibited. Our Constitution assures equality of status and opportunity to every citizen for the development of the best in him. Political equality though given in terms of vote but it is not found in all spheres of politics and power 'Equality before law in order to be effective requires some economic and education base or grounding Equality substantiates democracy and justice. It is therefore held as an important value
9. **Fraternity:** Fraternity stands for the spirit of common brotherhood. In the absence of that, a plural society like India stands divided. Therefore, to give meaning to all the ideals like justice, liberty and equality our Constitution gives ample stress on fraternity Democracy has been given the responsibility to generate this spirit of brotherhood amongst all sections of people. This has been a foremost objective to achieve in a country composed of so many races, religions, languages and cultures.
10. **Dignity of the Individual:** Fraternity and dignity of the individuals have a close link Fraternity is only achievable when the dignity of the individual will be secured and promote. Therefore, the founding fathers of our Constitution attached supreme importance to it. Our Constitution therefore directs the state through the Directives enshrined in the Part-IV of our Constitution to ensure the development of the quality of life to all sections of people. Our Constitution acknowledges that all citizens, men and women equally, have the right to an adequate means of livelihood (Art.-39 a) and just and humane conditions of work (Art.-42). Article-17 has abolished the practice of untouchability by declaring it as a punishable

offence. Our Constitution too directs the state to take steps to put an end to exploitation and poverty

11. **Unity and integrity of the Nation:** To maintain the independence of the country intact and enduring, unity and integrity of the nation is very essential. Therefore, the stress has been given on the ideal of fraternity which would foster unity amongst the inhabitants. Without a spirit of brotherhood amongst the people the ideals of unity and integration of people and nation seem unattainable.
12. **International peace and a just international order:** Indian Constitution directs the state to make endeavour to promote international peace and security; maintain just and honourable relations between nations; and foster respect for international law and treaty obligations in the dealings of organised people with one another, and encourage settlement of international disputes by arbitration. Thus India too cherishes the ideal of universal brotherhood beyond our national border. These provisions enshrined in Article 51 of the Indian Constitution have been a beacon light that provides a ray of hope for saving the world from the impending nuclear and environmental catastrophe. To fulfil these objectives India had provided leadership during the heydays of colonialism and also during Cold War. In a changed world scenario characterized by globalization, proliferation of the weapons of mass destruction, climate change and international terrorism, India has been making a constant bid for a permanent seat in the Security Council of the United Nations to provide direction to these world issues.
13. **Fundamental Duties:** Our Constitution too prescribes some duties to be performed by the citizens. All these duties though not enforceable in nature but reflect some basic values too. It highlights the values like patriotism, nationalism, humanism, environmentalism, discipline, harmonious living, feminism, scientific temper and inquiry and individual and collective excellence. Article 51A provides a long list of these duties to be observed by all the citizens.

Self-Check Exercise– 1

1. What is the Indian Constitution primarily based on?
 - a. Religious scriptures
 - b. Historical treaties
 - c. Values of justice, liberty, equality, and fraternity
 - d. Colonial regulations
2. Which part of the Indian Constitution emphasizes fundamental rights and duties?
 - a. Preamble
 - b. Directive Principles of State Policy
 - c. Fundamental Rights and Fundamental Duties
 - d. Amendments
3. The Indian Constitution serves as a guiding _____ that upholds principles of justice, equality, and fraternity.

4. The Preamble reflects the aspirations of the people of India for _____, _____, _____, and _____.
5. True/False: The Indian Constitution does not address individual freedoms and rights.
6. True/False: The Preamble of the Indian Constitution holds no legal significance.

7.4 Values and the Salient Features of the Constitution

The discussion on the Preamble embodying constitutional values clearly demonstrates that these are important for the successful functioning of Indian democracy. Your understanding of these values will be further reinforced, when you will find in the following discussion that constitutional values permeate all the salient features of Indian Constitution. The main features of the Constitution as shown in the illustration are as follows:

1. **Written Constitution:** As has been stated earlier, the Constitution of India is the longest written constitution. It contains a Preamble, 395 Articles in 22 Parts, 12 Schedules and 5 Appendices. It is a document of fundamental laws that define the nature of the political system and the structure and functioning of organs of the government. It expresses the vision of India as a democratic nation. It also identifies the fundamental rights and fundamental duties of citizens. While doing so, it also reflects core constitutional values.
2. **A Unique Blend of Rigidity and Flexibility:** In our day-to-day life, we find that it is not easy to bring about changes in a written document. As regards Constitutions, generally written constitutions are rigid. It is not easy to bring about changes in them frequently Constitution lays down special procedure for constitutional amendments. In the unwritten constitution like the British Constitution, amendments are made through ordinary law-making procedure. The British Constitution is a flexible constitution. In the written constitution like the US Constitution, it is very difficult to make amendments. The US Constitution, therefore, is a rigid constitution. However, the Indian Constitution is neither as flexible as the British Constitution nor as rigid as the US Constitution. It reflects the value of continuity and change. There are three ways of amending the Constitution of India. Some of its provisions can be amended by the simple majority in the Parliament, and some by special majority, while some amendments require special majority in the parliament and approval of States as well.
3. **Fundamental Rights and Duties:** You must be familiar with the term fundamental rights, We quite often find it in newspapers or while watching television. The Constitution of India includes these rights in a separate Chapter which has often been referred to as the 'conscience' of the

Constitution. Fundamental Rights protect citizens against the arbitrary and absolute exercise of power by the State. The Constitution guarantees the rights to individuals against the State as well as against other individuals. The Constitution also guarantees the rights of minorities against the majority. Besides these rights, the Constitution has provisions identifying fundamental duties, though these are not enforceable as the fundamental rights are. These duties reflect some of the basic values embodied in the Constitution.

4. **Directive Principles of State Policy:** In addition to Fundamental Rights, the Constitution also has a section called Directive Principles of State Policy. It is a unique feature of the Constitution. It is aimed at ensuring greater social and economic reforms and serving as a guide to the State to institute laws and policies that help reduce the poverty of the masses and eliminate social discrimination.
5. **Integrated Judicial System:** Unlike the judicial systems of federal countries like the United States of America, the Indian Constitution has established an integrated judicial system.
6. **Single Citizenship:** Indian Constitution has provision for single citizenship. Do you know what does it mean? It means that every Indian is a citizen of India, irrespective of the place of his/her residence or birth in the country. This is unlike the United States of America where there is the system of double citizenship. A person is a citizen of a State where he/she lives as well as he/she is a citizen of U.S.A. This provision in the Indian Constitution definitely reinforces the values of equality, unity and integrity.
7. **Universal Adult Franchise:** The values of equality and justice are reflected in yet another salient feature of the Constitution. Every Indian after attaining certain age (at present 18 years) has a right to vote. No discrimination can be made on the basis of religion, race, caste, sex, descent, and place of birth or residence. This right is known as universal adult franchise.
8. **Federal System and Parliamentary Form of Government:** Another salient feature of the Indian Constitution is that it provides for a federal system of state and parliamentary form of government. We shall discuss these below in detail. But it is necessary to note here that the federal system reflects the constitutional value of unity and integrity of the nation, and more importantly the value of decentralization of power.

7.4.1 National values as enshrined in the Constitution and their educational implications

"We" the people of India, having solemnly resolved to Constitute India into a Sovereign Socialist Secular Democratic Republic and to all its citizens justice social, economic and political, Liberty of thought, expression, belief, faith and worship; Equality

of the status and of opportunity, and promote among them all; Fraternity assuring the dignity of the individual and the unity and integrity of the Nation.

At the beginning educational responsibility was divided between the Government of India and the States. As per Entry II of the List II of the 7th schedule to the Constitution, Education was declared as a State subject. Education in the Union territories and centrally administered areas became the direct responsibility of the Government of India.

The Entries 63, 64, 65 and 66 of List I and Entry 25 of the List III are known to be the central functions and joint functions of the Central as well as the State Governments respectively. The Legislature powers of three Lists namely (i) The Union List (ii) The State List, and (iii) the Concurrent List. According to Article 246, Parliament has exclusive powers to make laws in respect to the matters described in the Union list.

The State Assembly can make laws on any matter given in the State List. Both parliament and State legislatures are competent to prepare laws on any matters enumerated in the Concurrent List. For matters not mentioned in this list, the Parliament can legislate.

In case of conflicts between the laws prepared by the Parliament and Assembly the former legislation will supersede. However despite such a conflict, State law may prevail if it is reserved for the consideration of the President and received his assent.

Parliament may at any time make law repealing or amending such a state law. Parliament may enact laws on any matter in the State list of national importance.

Till recently Education was a State subject, but after the 42nd Amendment of the Constitution, it was put on the concurrent list. To quote the Swaran Singh committee, "Agriculture and education is subject of prime importance to country's rapid progress towards achieving desired socio-economic changes. The need to evolve All-India policies in relation to these two subjects cannot be overemphasized. Item 25 of the concurrent list includes.

Education, including technical education, medical education and universities subject to entries 63, 64, 66, of list I, vocational and technical training of labour

List I: List of union subjects:

This list consists of 97 subjects. Items 63, 64, 65, 66, relate to Education. Item 63, relates to universities administered by the Central Government; Item 64 relates to scientific institutions of National Importance. Item 65, includes institution for professional: vocational or technical training including training of police officers. Item 66 relates to co-ordination and determination of standards in institution for higher education or research and scientific and technical institution. Item 13 of the Union list includes participation in international conferences, associations and other bodies and implementing decisions made there at. In Article 239 Education in the Union territories comes under the Central responsibility.

List II: List of state subjects:

It consists of 66 subjects and the following are concerned with education item 11. Education including universities, subject to the provisions of entries 63, 64, 65 and 66 of list and entry 25 of list III. Entry 12; libraries, museums and other similar institutions controlled or financed by the State, ancient and historical monuments and records other than those declared by or under law made by Parliament to be of national importance. List III. List of concurrent subjects This List is of 47 items. The following are related to education 20, Economic and Social Planning 25, Vocational and technical training of labour.

The various Constitutional Provisions relating to Education are as given below

1. Free and compulsory education:

Under Article 45, the Constitution makes the following provisions. "The State shall endeavour to provide within a period of ten years from the commencement of the Constitution, for free and compulsory education for all children until they complete the age of 31 years". The expression 'State' which occurs in the article is defined in Article 12 to include "the Government and Parliament of India and the Government and the legislature of each of the States and all local or other authorities within the territory of India or under the control of the Government of India."

2. Religious instruction:

Article 28 (1) States: "No religious instruction shall be provided in any educational institution wholly maintained out of State funds. To quote Article 28 (3) "No person attending any educational institution recognised by the State or receiving aid out of State Funds shall be required to take part in any religious instruction that may be imparted in such institutions or to attend any religious worship that may be communicated in such Institution or in any premises attached there to unless such persons or if such person is a minor his guardian has given his consent there to."

3. Language safeguard:

Article 29 (1) states "Any section of the citizen, residing in the territory of India or any part thereof having a distinct language script or culture of its own shall have the right to conserve the same". Article 350 (A) says. It shall be the endeavour of the State to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minorities.

4. Equality of opportunity:

According to Article 29 (1) "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State Funds on ground only of religion race, caste, language or any of them."

5. Education of minorities:

Article 30 is related to "rights of minorities to establish and administer educational institutions. It reads; (i) all minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice, (ii) The State shall not, in granting an Aid to educational institutions discriminate against any educational institution on the ground that is under the management of a minority, whether based on religion or language.

6. Education of weaker sections and scheduled castes:

Article 45 speaks as follows: "The State shall promote with special care the educational and economic interests of the weaker sections of the people and in particular of the scheduled castes and scheduled tribes, and shall protect them from social injustice and all forms of exploitation. It is one of the Directive Principles of State Policy.

7. Article 337 is related to the special provision respect to educational grants for the benefit of the Anglo-Indian Community.

8. Article 350 (A) is related to the facilities for instruction in mother tongue at primary stage. It reads: "It shall be the endeavour of every State and of every local authority within the State to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority group, and the President may issue such direction to any State as he considers necessary or proper for securing the provision of such facilities.

9. Article 351 relates to directive for development of the Hindi language.

10. Article 239 relates to Education in the Union Territories.

11. Parliament has the exclusive rights to enact legislation in respect of institutions and union Agencies mentioned in entries 62, 63, 64, 65 and 66 of the List I.

12. Entry 13 of the Union list relates to participation in international conference, association and the other bodies and implementing of decision made there at

Self-Check Exercise– 2

1. Which of the following is NOT a salient feature of the Indian Constitution?
 - a. Federalism
 - b. Secularism
 - c. Authoritarianism
 - d. Judicial Independence
2. Which value is enshrined in the Indian Constitution as an essential part of the educational system?
 - a. Religious indoctrination
 - b. Promotion of scientific temper
 - c. Gender discrimination
 - d. Political intolerance

3. The Indian Constitution emphasizes _____, _____, and _____ as its salient features.
4. The Constitution underscores the importance of imparting education that fosters _____ and _____ among citizens.
5. True/False: The Indian Constitution neglects the significance of individual freedoms and rights.
6. True/False: The educational implications of the Indian Constitution solely focus on rote learning and academic achievements.

7.5 Culture as Source of Values

"The culture of a people may be roughly described as the expression of a consciousness of life which formulates itself in three aspects. There is a side of thought, of ideal, of upward will and the soul's aspiration, there is a side of creative self-expression and appreciative aesthesis, and imagination, and there is a side of practical and outward formulation. A people's philosophy and higher thinking give us its mind's purest, largest and most general formulation of its consciousness of life and its dynamic view of existence. Its religion exemplifies the most intense form of its upward will and the soul's aspirations towards the ferment of its highest ideal and impulse. Its art, poetry, literature provide for us the creative expression and impression of its intuition, imagination, vital turn and creative intelligence. Its society and politics provide in their forms an outward frame in which the more external life works out what it can of its inspiring ideal and of its special character and nature under the difficulties of the environment. Together they make up its soul, mind and body"

1. **Cultural Values:** Cultural unity, respect for others, culture, preservation of culture etc. At thought speak of the culture of a group, of a country the essence of cultural elements is individual help to make for cultural unity, For Functional group Interaction and for organized, purposeful living together. Every culture has a set of moral and social values. These derive over the pro-history and are modified with each generation. Some cultures or societies change than others, but there is a stability found in a common set of values. These values, true enough, are often held as ideals more than implemented as realities. Still, the accepted set of values, ideals, goals and standards are part of the character of a "culture." It is a basic goal of every culture, tribe or nation to maintain its own identity as a group. The specific values found in a certain culture will relate to this maintenance. There are areas which define the common aspects of values found in all human societies. These have been developed by sociologists and anthropologists in great detail. Here are some of the ranges of cultural values Individual cultures emphasize values which their members broadly share. One can often identify the values of a society by noting which people receive honor or respect.

Values clarification differs from cognitive moral education;

Value clarification consists of "helping people clarify what their lives are for and what is worth working for. It encourages students to define their own values and to understand others' values

Cognitive moral education builds on the belief that students should learn to value things like democracy and justice as their moral reasoning develops.

Values relate to the norms of a culture, but they are more global and abstract than norms. Norms provide rules for behavior in specific situations, while values identify what should be judged as good or evil. While norms are standards, patterns, rules and guides of expected behavior, values are abstract concepts of what is important and worthwhile. Flying the national flag on a holiday is a norm, but it reflects the value of patriotism. Wearing dark clothing and appearing solemn are normative behaviors to manifest respect at a funeral. Different cultures reflect values differently and to different levels of emphasis. "Over the last three decades, traditional age college students have shown an increased interest in personal well-being and a decreased interest in the welfare of others."

2. **Diversity Similarity:** In order to maintain a group identity, there has to be some definition and expectation about similarity. Most societies have a recognizable range of acceptable differences which are tolerated. The USA, for instance, is highly individualistic, allowing a wide range of variation in personal beliefs, lifestyle, activities and affiliations. Yet there are expected standards (though often vague) for patriotism and loyalty. Some societies are very rigid in their requirements for acceptable behavior.
3. **Change Stability:** Much of the identity of a society consists in its social institutions, discussed earlier. If these institutions change too much, the society may become unstable, threatening the identity of the tribe or nation. This may involve political change, acceptable language, conformity in role or attitude.
4. **Significant and Insignificant Factors:** Societies vary in their stress on various human characteristics, that is some societies value the same human characteristic more than others. Some societies stress valor in war, thus killing and defense may become positive values. In a prolonged period of peace, these values may diminish in importance.

Self-Check Exercise– 3

1. What is a primary characteristic of Indian culture as a source of values?
 - a. Homogeneity
 - b. Diversity and pluralism
 - c. Exclusivity
 - d. Rigidity

2. Which principle is deeply embedded in Indian cultural values?
 - a. Individualism
 - b. Collectivism and community spirit
 - c. Hierarchical structure
 - d. Excessive materialism
3. Indian culture is characterized by its rich _____, traditions, languages, and customs.
4. Respect for elders and the concept of '_____' are integral aspects of Indian cultural values.
5. True/False: Indian culture lacks diversity and is primarily homogenous throughout the country.
6. True/False: Indian cultural values have no influence on contemporary societal norms.

7.6 Recommendations of UNESCO Summit on "Value in Education" (1998)

The values and attitudes we live by affect how we relate to other people and to all our activities in the environment, and so are a major influence on our prospects for achieving a sustainable future. Although they cannot be separated from cognitive understanding, values and attitudes relate to the affective (or emotional) dimension of human behaviour. While values and attitudes are similar in this regard, they differ in several important ways.

- Values are generally long-term standards or principles that are used to judge the worth of an idea or action. They provide the criteria by which we decide whether something is good or bad, right or wrong.
- All children have a right to equal opportunity to receive the best and free education that would bring about good character and human excellence, and, Human values must be an integral part of all subjects taught in the education systems of the world; and,
- All governments should be encouraged to develop and implement laws and policies which enables values in education to be an integral component of teacher education, professional development and student learning experiences, and,
- Education in human values, peace, and international understanding should be taught across the entire teacher education curriculum; and,
- In order to implement the above, a voluntary network of educators sharing the education goal of human excellence will be established for educators to exchange ideas, experiences and promote values education.

7.6.1 Objectives of education for value: UNESCO Project UNESCO-NIER

Joint Report on Moral Education in Asian Countries (1980) lists the following objectives of value education:

1. Full development of child's personality in its physical, mental, emotional and spiritual aspect
2. Inculcation of good manners and of responsible and cooperative citizenship.
3. Developing respect for the dignity of the individual and sanctity of fundamental human rights.
4. Inculcation of a spirit of patriotism and national integration.
5. Developing a democratic way of thinking and living.
6. Developing to learn ace towards and understanding of different religious faiths.
7. Developing a sense of human brotherhood at the social, national and international level.
8. Helping children to have faith in some supernatural power and order that is supposed to control this universe and human life.
9. Enabling children to make moral decision on the basis of sound moral principles.

Self-Check Exercise– 4

1. What is the primary objective of the UNESCO Project on Education for Value?
 - a. Encouraging divisiveness among students
 - b. Developing ethical values and critical thinking
 - c. Fostering competition and individualism
 - d. Emphasizing religious indoctrination
2. Which aspect is highlighted as a primary focus of education for value according to UNESCO?
 - a. Promoting dogmatic thinking
 - b. Encouraging stereotypes
 - c. Emphasizing moral reasoning and empathy
 - d. Advocating for cultural exclusivity
3. The UNESCO Project on Education for Value aims to cultivate values such as _____ and _____ in students.

4. The project underscores the importance of education in nurturing _____ and fostering a sense of _____ among students.
5. True/False: The UNESCO Project on Education for Value prioritizes indoctrination and discourages critical thinking.
6. True/False: According to the UNESCO Project, education for value focuses solely on individual achievement rather than societal welfare.

7.7 Summary

The Constitution of any country serves several purposes. It lays down certain ideals that form the basis of the kind of country that we as citizens aspire to live in. A country is usually made up of different communities of people who share certain beliefs, but may not necessarily agree on all issues. A Constitution helps serve as a set of principles, rules and procedures on which there is a consensus. These form the basis according to which the people want the country to be governed and the society to move on. This includes not only an agreement on the type of government but also on certain ideals that the country should uphold. The Indian Constitution has certain

Core constitutional values that constitute its spirit and are expressed in various articles and provisions. But do you know what is the meaning of the word, 'value'? You may immediately say that truth, non-violence, peace, cooperation, honesty, respect and kindness are values, and you may continue to count many such values. In fact, in a layman's understanding, value is that which is very essential or 'worth having and observing' for the existence of human society as an entity. The Indian Constitution Contains all such values, the values that are the universal, human and democratic of The modern age. The constitutional values also permeate all the salient features of Indian Constitution such as written constitution, the constitution having a unique blend of rigidity and flexibility, fundamental rights, directive principles, fundamental duties, integrated judicial system, single citizenship, universal adult franchise, federalism and parliamentary form of government. Culture is not merely a matter of art and aesthetics or patterns of behaviour, customs or values. It is a resource for development. The ideas and values of a Nation's culture can be a source of discipline, motivation, and unity of purpose. So national governments must give careful consideration to this cultural factor in evolving the developmental strategies of a nation.

7.8 Glossary

Constitution: A set of principles, rules, and procedures that form the basis of governance and societal movement, reflecting the consensus of the people.

Ideals: Fundamental beliefs and principles that a country aspires to uphold, as laid down in its constitution.

Core Constitutional Values: Essential principles expressed in the various articles and provisions of the Indian Constitution, such as truth, non-violence, peace, cooperation, honesty, respect, and kindness.

Written Constitution: A formal document that outlines the structure, principles, and rules of governance of a country.

Rigidity and Flexibility: The unique blend in the Indian Constitution that allows for both stable governance and adaptability to changing circumstances.

Fundamental Rights: Basic rights guaranteed to all citizens by the Indian Constitution, ensuring freedom and equality.

Directive Principles: Guidelines in the Indian Constitution that aim to create social and economic conditions under which citizens can lead a good life.

Fundamental Duties: Obligations that the Indian Constitution expects every citizen to perform to uphold the nation's integrity and promote harmony.

Integrated Judicial System: A unified court system in India that administers both central and state laws.

Single Citizenship: The concept in the Indian Constitution that ensures all citizens owe allegiance to the country as a whole, rather than individual states.

Universal Adult Franchise: The right of all adult citizens to vote in elections, as guaranteed by the Indian Constitution.

Federalism: A system of government in which power is divided between a central authority and various regional entities.

Parliamentary Form of Government: A system of governance where the executive is accountable to the legislature and derives its legitimacy from it.

Value: Essential qualities or principles that are 'worth having and observing' for the existence and functioning of human society.

Culture: A resource for development, encompassing art, aesthetics, behavior, customs, and values that provide discipline, motivation, and unity of purpose.

Developmental Strategies: Plans and policies formulated by national governments, considering cultural factors, to promote the overall development of a nation.

7.9 Answers to Self-Check Exercise

Self-Check Exercise– 1

1. C) Values of justice, liberty, equality, and fraternity
2. C) Fundamental Rights and Fundamental Duties
3. Document
4. justice, liberty, equality, fraternity
5. **False**
6. **False**

Self-Check Exercise– 2

1. C) Authoritarianism
2. B) Promotion of scientific temper
3. secularism, federalism, democracy
4. fraternity, democratic values
5. **False**
6. **False**

Self-Check Exercise– 3

1. B) Diversity and pluralism
2. B) Collectivism and community spirit
3. Diversity
4. guru-shishya parampara (teacher-student tradition)
5. False
6. False

Self-Check Exercise– 4

1. C) Integration of value education into the curriculum
2. B) Fostering global citizenship and tolerance
3. global citizenship, tolerance
4. ethical reasoning, critical thinking
5. False
6. False

7.10 References and Suggested Readings

- Austin, Granville (1996). The Indian Constitution: Cornerstone of a Nation, Oxford: Clarendon Press, p. 308.
- Nehru, Jawaharlal (1949), Independence and after, New Delhi: Publication Division, Govt. of India, p.375.
- Wheare, K.C.(1964), Modern Constitutions London: Oxford University Press, p.98.
- Frankfurter, Felix (1961), Mr. Justice Holmes and the Supreme Court, Cambridge: The Belknap press of Harvard University Press, P.59.
- Kashyap, S.C.(1995), Our Constitution, New Delhi: National Book Trust, India,p.51. Ibid.p.54.
- Basu, D.D. (1991), Introduction to the Constitution of India, New Delhi: Prentice Hall of India Pvt. Ltd., p.26
- Sri Aurobindo, (1972) Collected Works, vol. 14 Foundations of Indian Culture, (Sri Aurobindo Ashram, Puducherry), pp.51-52
- Venkataih, D.N. (1998). Value Education' APH, Publication Corporation.

7.11 Terminal Questions

1. How does the Indian Constitution safeguard the rights of its citizens? Explain the significance of Fundamental Rights and Directive Principles of State Policy in the Indian Constitution.

2. What role does the Preamble play in the Indian Constitution? Discuss how the Indian Constitution serves as a living document reflecting the evolution of societal values.
3. . Discuss the educational implications of secularism and democracy as enshrined in the Indian Constitution. How do the salient features of the Indian Constitution influence the country's educational system?
4. How does the Indian Constitution's emphasis on fraternity and social harmony impact the educational system? Why is the promotion of scientific temper considered crucial in the Indian educational context according to the Constitution?
5. Discuss the role of festivals and traditions in preserving and transmitting values in Indian culture. How does the diversity in Indian cultural traditions contribute to the values upheld in society?
6. Explain the significance of 'Ahimsa' (non-violence) as a core value derived from Indian culture. How does the concept of 'Vasudhaiva Kutumbakam' (the world is one family) reflect Indian cultural values and its impact on societal behavior?
7. Discuss the significance of fostering global citizenship and tolerance in education according to the UNESCO Summit. Explain the role of education in fostering values like tolerance and global citizenship as recommended by the UNESCO Summit.
8. How can the integration of value education into the curriculum contribute to addressing societal challenges and fostering social harmony? How does the integration of value education into the curriculum contribute to holistic student development?

UNIT – VIII: FIVE UNIVERSAL VALUES

(TRUTH, PEACE, LOVE, RIGHTEOUS CONDUCT AND NON-VIOLENCE)

Lesson Structure

- 8.1 Introduction**
- 8.2 Learning Objectives**
- 8.3 Universal Values: Concept and Meaning**
Self-Check Exercise- 1
- 8.4 Truth**
Self-Check Exercise- 2
- 8.5 Peace**
 - 8.5.1 Human values and peace**
 - 8.5.2 A Human Approach to World Peace: Dalai Lama****Self-Check Exercise- 3**
- 8.6 Love**
Self-Check Exercise- 4
- 8.7 Righteousness Conduct**
Self-Check Exercise- 5
- 8.8 Non violence**
Self-Check Exercise- 6
- 8.9 Summary**
- 8.10 Glossary**
- 8.11 Answers to Self-Check Exercise**
- 8.12 Terminal Questions**
- 8.13 References and Suggested Readings**

8.1 Introduction

Dear Student

Everyone, at one time or another, has had an insight into truth that was profoundly illuminating. Everyone has had a taste of supreme beauty. Everyone has had some peak experience of genuine goodness. Nevertheless, since personality is a mystery beyond philosophic comprehension, however, since each main theme-truth, beauty, and goodness culminates in an enhanced experience of personality relationships. Refining our initial sense of reality, we develop our awareness of fact with the aid of science. In the simplest terms, scientific living boils down to working with three main ideas: fact, cause, and evolution. Religion is so often taken as an institutional affair, a matter of creed and ritual, but the life of religion comes through spiritual experience. The door to the truths of spiritual experience is faith Science-centered and humanistic perspectives sometimes tell part of the story or even. all of the story about what seem to be spiritual experiences. Therefore the person of faith moves in a field of adventure in which discernment grows gradually. Taking time in the beauties of nature allows us to enjoy the paradox that, while we somehow transcend nature, we are also a

part of nature. Our sense of the beauties of nature is enhanced by input from every other area in the "map" of truth, beauty, and goodness on physical, intellectual, and spiritual levels. One of the striking beauties of nature is the capacity of the human body to enter into a system of integrated living, beyond the conflict of the spirit and the flesh, where self-mastery regarding physical impulses show our marvelous potentials as many-dimensioned beings. Goodness spills over from the divine to the human. If our righteousness before God is our conduct, we can never be secure, because our conduct can be good at times and bad at other times. Even if our conduct is good, this goodness is limited and can never come up to God's standard. But thank the Lord that our righteousness before God is not our conduct, but Christ. Therefore, we cannot be shaken before God. Nonviolence' is an umbrella term for describing a range of methods for dealing with conflict which share the common principle that physical violence, at least against other people, is not used.

8.2 Learning Objectives

After reading this lesson students will be able to know about:

- Five universal values.
- Truth, beauty, and goodness.
- Righteousness Conduct.
- Non violence.

8.3 Universal Values: Concept and Meaning

Keeping in mind that each one of the five universal values in the Educare system of education is regarded as having endless depth and breath, we can give a synopsis of each Value as understood and applied by Too goolawa. These few words act as guidelines for the teachers as they attempt to integrate the Human Values into all aspects of the curriculum. These brief definitions are also helpful for parents wishing to apply the Human Values in the home situation. A value is a universal value if it has the same value or worth for all, or almost all, people. Spheres of human value encompass morality, aesthetic preference, human traits, human endeavour, and social order. Whether universal values exist is an unproven conjecture of moral philosophy and cultural anthropology, though it is clear that certain values are found across a great diversity of human cultures, such as primary attributes of physical attractiveness (e.g. youthfulness, symmetry) whereas other attributes (e.g. slenderness) are subject to aesthetic relativism as governed by cultural norms. This objection is not limited to aesthetics. Relativism concerning morals is known as moral relativism, a philosophical stance opposed to the existence of universal moral values.

Self-Check Exercise– 1

1. Universal values are principles that are:
 - a. Varied and changeable
 - b. Specific to particular cultures
 - c. Applicable across cultures and time
 - d. Only related to religious beliefs
2. Universal values serve as:
 - a. A rigid set of rules
 - b. Guidelines for moral conduct
 - c. Exclusively for certain societies
 - d. Without any significance
3. Universal values are considered fundamental principles that have _____ applicability and acceptance.
4. These values are often regarded as a foundation for establishing _____ and _____ in diverse societies.
5. True/False: Universal values vary greatly in their interpretation from culture to culture.
6. True/False: Universal values lack relevance in contemporary society.

8.4 Truth

Truth is considered the most important of the five human values. This is because if one recognizes the Truth that all humanity is one with a Supreme Being the practice of the four other values becomes automatic.

In the Human Values Programme ; Truth is defined as the unison of thought world and deed. It is also that which never changes and hence it is beyond causation. Furthermore it is the awareness of the truth of being. Lastly, truth is incapable of being destroyed. Since it corresponds with the intellectual domain, Truth re-presents the zenith of intellectual perfection and the blossoming of intuition in the individual. It is a testimony to the capacity of the intellect and the powers and efficacy of intuition.

- To speak and act truthfully and confidently with a clean and clear conscience
- To develop wisdom, the power of reason, intuition and a sense of inquiry
- To understand the oneness of all creation and the truth behind all faiths

A. Components of Sub-Values of Truth

In this programme, truth is developed through exposing children to components of Truth. These components are called Sub-values and they are curiosity discrimination, equality honest, integrity, intuition, optimism quest for knowledge, reason, self-analysis and truthfulness. These sub-values of Truth concretise the value for children and provide a focus for the teacher.

1. Meanings of truth, beauty, and goodness

"No matter what upheavals may attend the social and economic growth of civilization, religion is genuine and worthwhile if it fosters in the individual an experience in which the sovereignty of truth, beauty, and goodness prevails, for such is the true spiritual concept of supreme reality. And through love and worship this becomes meaningful as fellowship with man and sonship with God."

2. The charm and harmony of art.

"The discernment of supreme beauty is the discovery and integration of reality. The discernment of the divine goodness in the eternal truth, that is ultimate beauty. Even the charm of human art consists in the harmony of its unity."

3. Truth, beauty, and goodness-discerning God in mind, matter, and spirit

"Throughout this glorious age the chief pursuit of the ever-advancing mortals is the quest for a better understanding and a fuller realization of the comprehensible elements of Deity--truth, beauty, and goodness. This represents man's effort to discern God in mind, matter, and spirit. And as the mortal pursues this quest, he finds himself increasingly absorbed in the experiential study of philosophy, cosmology, and divinity."

4. The achievement of cosmic art.

"Philosophy you somewhat grasp, and divinity you comprehend in worship, social service, and personal spiritual experience, but the pursuit of beauty-cosmology-you all too often limit to the study of man's crude artistic endeavors. Beauty, art, is largely a matter of the unification of contrasts. Variety is essential to the concept of beauty. The supreme beauty, the height of finite art, is the drama of the unification of the vastness of the cosmic extremes of Creator and creature. Man finding God and God finding man-the creature becoming perfect as is the Creator-that is the supernal achievement of the supremely beautiful, the attainment of the apex of cosmic art.

"Hence materialism, atheism, is the maximization of ugliness, the climax of the finite antithesis of the beautiful. Highest beauty consists in the panorama of the unification of the variations which have been born of pre-existent harmonious reality."

1. Interassociation of truth, beauty, and goodness

"All truth-material, philosophic, or spiritual-is both beautiful and good. All real beauty material art or spiritual symmetry-is both true and good. All genuine goodness-whether personal morality, social equity, or divine ministry is equally true and beautiful. Health, sanity, and happiness are integrations of truth, beauty, and goodness as they

are blended in human experience. Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems.

"Truth is coherent, beauty attractive, goodness stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience. Reality is finite on the human level, infinite and eternal on the higher and divine levels."

2. Relations of truth, beauty, and goodness

"When reason once recognizes right and wrong, it exhibits wisdom; when wisdom chooses between right and wrong, truth and error, it demonstrates spirit leading. And thus are the functions of mind, soul, and spirit ever closely united and functionally interassociated. Reason deals with factual knowledge, wisdom, with philosophy and revelation; faith, with living spiritual experience. Through truth man attains beauty and by spiritual love ascends to goodness."

3. Correlation of truth, beauty, and goodness

"Goodness is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth-values of the spiritual level, which must. In human experience, be contrasted with the negative counterpart-the shadows of potential evil."

- 1. Personal relations of truth, beauty, and goodness** "The concept of truth might possibly be entertained apart from personality, the concept of beauty may exist without personality, but the concept of divine goodness is understandable only in relation to personality. Only a person can love and be loved. Even beauty and truth would be divorced from survival hope if they were not attributes of a personal God, a loving Father."
- 2. Choice of truth, beauty, and goodness.** "The soul of survival value faithfully reflects both the qualitative and the quantitative actions and motivations of the material intellect, the former seat of the identity of selfhood. In the choosing of truth, beauty, and goodness, the mortal mind enters upon its premorontia universe career under the tutelage of the seven adjutant mind-spirits unified under the direction of the spirit of wisdom. Subsequently, upon the completion of the seven circles of premorontia attainment, the superimposition of the endowment of morontia mind upon adjutant mind initiates the prespiritual or morontia career of local universe progression."
- 3. Insight of the soul.** "In religion, Jesus advocated and followed the method of experience, even as modern science pursues the technique of experiment. We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the

pursuit of truth, loyalty to duty, and the worship of divine goodness. But of all these values, love is the true guide to real insight.

4. The perfection of truth, beauty, and goodness.

The Master came to create in man a new spirit, a new will-to impart a new capacity for knowing the truth, experiencing compassion, and choosing goodness-the will to be in harmony with God's will, coupled with the eternal urge to become perfect, even as the Father in heaven is perfect."

5. Man earns appreciation of truth, beauty, and goodness

The full appreciation of truth, beauty, and goodness is inherent in the perfection of the divine universe. The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus; such perfect beings are able to identify and choose the good in the absence of all contrastive and thought-compelling moral situations. But all such perfect beings are, in moral nature and spiritual status, what they are by virtue of the fact of existence. They have experientially earned advancement only within their inherent status. Mortal man earns" even his status as an ascension candidate by his own faith and hope. Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a reality of personal experience and is therefore a unique possession in contrast to the inherent goodness and righteousness of the inerrant personalities of Havona."

B. AS RELATED TO ADJUSTERS AND THE SUPREME

1. Adjusters and truth, beauty, and goodness.

"In a sense the Adjusters may be fostering a certain degree of planetary cross-fertilization in the domains of truth, beauty, and goodness. But they are seldom given two indwelling experiences on the same planet; there is no Adjuster now serving on Urantia who has been on this world previously know whereof I speak since we have their numbers and records in the archives of Uversa."

2. The Supreme and truth, beauty, and goodness.

"The final penetration of the truth, beauty, and goodness of the Supreme Being could only open up to the progressing creature those absonite qualities of ultimate divinity which lie beyond the concept levels of truth, beauty, and goodness."

C. SPIRITUAL VALUES OF TRUTH, BEAUTY, AND GOODNESS

1. True spirit values of truth, beauty, and goodness.

"This same philosophy of the living flexibility and cosmic adaptability of divine truth to the individual requirements and capacity of every son of God, must be perceived before you can hope adequately to understand the Master's teaching and practice of nonresistance to evil. The Master's teaching is basically a spiritual pronouncement. Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. The spirit of the Master's injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and

progressive attainment of righteous levels of true spirit values: divine beauty, infinite goodness, and eternal truth-to know God and to become increasingly like him."

2. As related to Spirit ministry.

"Truth, beauty, and goodness are correlated in the ministry of the Spirit, the grandeur of Paradise, the mercy of the Son, and the experience of the Supreme. God the Supreme is truth, beauty, and goodness, for these concepts of divinity represent finite maximums of ideational experience. The eternal sources of these triune qualities of divinity are on superfinite levels, but a creature could only conceive of such sources as supertruth, superbeauty, and supergoodness."

3. Related to the environment of worship.

"It was also at Jericho, in connection with the discussion of the early religious training of children in habits of divine worship, that Jesus impressed upon his apostles the great value of beauty as an influence leading to the urge to worship, especially with children. The Master by precept and example taught the value of worshipping the Creator in the midst of the natural surroundings of creation. He preferred to commune with the heavenly Father amidst the trees and among the lowly creatures of the natural world. He rejoiced to contemplate the Father through the inspiring spectacle of the starry realms of the Creator Sons."

4. Paradise values of truth, beauty, and goodness.

"Paradise values of eternity and infinity, of truth, beauty, and goodness, are concealed within the facts of the phenomena of the universes of time and space. But it requires the eye of faith in a spirit-born mortal to detect and discern these spiritual values."

5. But nothing takes the place of faith.

"The idealization and attempted service of truth, beauty, and goodness is not a substitute for genuine religious experience spiritual reality Psychology and idealism are not the equivalent of religious reality. The projections of the human intellect may indeed originate false gods- gods in man's image-but the true God-consciousness does not have such an origin. The God-consciousness is resident in the indwelling spirit. Many of the religious systems of man come from the formulations of the human intellect, but the God-consciousness is not necessarily a part of these grotesque systems of religious slavery"

D. TRUTH, BEAUTY, AND GOODNESS IN THE BIBLE

I. TRUTH

"True worshipers will worship the Father in spirit and truth." John 4:23.

"You will know the truth, and the truth will make you free." John 8:32

"Jesus said to him, 'I am the way, and the truth, and the life.'" John 14:6.

"When the Spirit of truth comes, he will guide you into all the truth." John 16:13.

"Sanctify them in the truth; thy word is truth." John 17:17.

"Present yourself to God as one approved...rightly handling the word of truth." 2 Tim 2:15.

"By this we know the spirit of truth and the spirit of error." 1 John 4:6.

"Who have heard the word of truth, the gospel of your salvation." Eph 1:13.

II. BEAUTY

"Out of Zion, the perfection of beauty, God shines forth." Ps 50:2.

"Honor and majesty are before him; strength and beauty are in his sanctuary." Ps 96:6.

"The Lord of Hosts will be a crown of glory, and a diadem of beauty." Isa 28:5.

"I am perfect in beauty." Ezek 27:3.

III. GOODNESS

Many passages using the words "goodness" or "holiness" in the King James Version are rendered "faithfulness" in the Revised Version.

"Who is like thee, majestic in holiness." Ex 15:11.

"God sits on his holy throne." Ps 47:8.

"And give thanks to his holy name." Ps 97:12.

"And designated Son of God in power according to the Spirit of holiness." Rom 1:4.

"He disciplines us for our good, that we may share his holiness." Heb 12:10.

"Holy, holy, holy is the Lord of hosts." Isa 6:3.

Thus says the high and lofty One who inhabits eternity, whose name is Holy." Isa 57:15.

"You shall be holy, for I am holy." 1 Peter 1:16. (See also Lev 19:2.)

"Holy Father, keep them in thy name which thou hast given me." John 17:11.

Self-Check Exercise– 2

1. Truth is:

- a. Objective and unchanging
- b. Subjective and variable
- c. Relevant only in specific contexts
- d. Without any significance

2. Embracing truth involves:

- a. Manipulating facts

- b. Being honest and sincere
 - c. Hiding reality
 - d. Adhering to deception
3. Truthfulness fosters _____ and _____ in relationships.
 4. Living by the truth helps in building _____ and _____ within oneself.
 5. True/False: Truthfulness is subjective and varies from person to person.
 6. True/False: Embracing truth often leads to discord and conflict.

8.5 Peace

Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviors to live in harmony with oneself, with others, and with the natural environment.

To develop self respect, concentration, inner contentment and calmness

To cooperate with and value the contributions of others, including their constructive feedback concerning our behaviour.

To develop forgiveness, patience, forbearance and self-control.

- Peace has always been among humanity's highest values-for some, supreme. Consider: "Peace at any price."
- "The most disadvantageous peace is better than the most just war."
"Peace is more important than all justice."

Peace to the justest war that was ever waged.

- Peace, however, is also seen as concord, or harmony and tranquility. It is viewed as peace of mind or serenity, especially in the East.
- It is defined as a state of law or civil government, a state of justice or goodness, a balance or equilibrium of Powers.

In the context of what may be called theosophical approach to the problem of "Universal Values-Way to Peace and Fulfillment" attention must be confined to exploring the specific question relating to the purpose or function of life as its subject perceives it.

Peace is Common individual and social value, circumstantial value.

The practice of Right Conduct leads to Peace

Peace is often described as the most elusive of the five values.

The reason for its elusiveness is that it is always sought in the external phenomena.

Peace' as a value in the SSEHV Programme is conceptualised as being innate in man; it is within each person simply waiting to be uncovered.

It is as inner mental calm, mental equipoise' or 'equal-mindedness."

Equanimity of mind is achieved when a person is able to switch from outward vision to inward vision and is consequently able to minimise his desires and achieve a greater degree of contentment

Peace as described in the Programme does not mean being idle or inactive or absence of reaction. It is the calm contentment arising from the right attitude towards action. It is not static, it expresses itself in creative activities such as art, drama, dance, music and writing. These activities enable the child to express his energy in constructive ways.

Hence Peace is seen as a condition in which the child's energy works in coordination towards some worth-while or noble goal.

So that Peace might blossom within the child, the SSEHV programme aims at fostering the qualities of attention, calmness, concentration, dignity, discipline, endurance, focus, happiness, honesty, humility, inner silence, optimism, patience, reflection, satisfaction, self- acceptance, self-confidence, self-control self-discipline, self-respect and understanding. The development of these qualities results in the elimination of negative qualities and tendencies which cover the peace that lies within.

8.5.1 Human values and peace

It's by making one's own these values that we can better feel, keep in mind, appreciate and especially value the importance of connection between human beings. It's then easier to respect the physical or psychological integrity of the other, and to stop oneself from getting carried away by feelings and reactions that could cause injury. By realising our likeness in terms of humanness, I can wish him well. I can wish he lives in peace with himself and with others. Putting into practice our human values helps us have a contributing attitude towards peace.

8.5.2 A Human Approach to World Peace: Dalai Lama

According to Buddhist psychology, most of our troubles are due to our passionate desire for and attachment to things that we misapprehend as enduring entities. The pursuit of the objects of our desire and attachment involves the use of aggression and competitiveness as supposedly efficacious instruments. These mental processes easily translate into actions, breeding as an obvious effect. Such processes have been going on in the human mind since time immemorial, but their execution has become more effective under modern conditions. What can we do to control and regulate these 'poisons' delusion, greed, and behind almost every trouble in the world.

There are two primary tasks facing religious practitioners who are concerned with world peace. First, we must promote better interfaith understanding so as to create a workable degree of unity among all religions. This may be achieved in part by respecting each other's beliefs and by emphasizing our common concern for human well-being. Second, we must bring about a viable consensus on basic spiritual values that touch every human heart and enhance general human happiness. This means we must emphasize the common denominator of all world religions-humanitarian ideals. These

two steps will enable us to act both individually and together to create the necessary spiritual conditions for world peace.

For renewal of human values and attainment of lasting happiness, we need to look to the common humanitarian heritage of all nations the world over. May this essay serve as an urgent reminder lest we forget the human values that unite us all as a single family on this planet.

**I have the above lines
To tell my constant feeling
Whenever I meet even a foreigner',
I have always the same feeling:
'I am meeting another member of the human family.,
This attitude has deepened
My affection and respect for all beings.
May this natural wish be
My small contribution to world peace.
I pray for a more friendly,
More caring, and more understanding
Human family on this planet.
To all who dislike suffering,
Who cherish lasting happiness -
This is my heartfelt appeal.**

Self-Check Exercise– 3

1. Human values form the foundation for:
 - a. Conflict and discord
 - b. Cooperation and understanding
 - c. Division and animosity
 - d. Cultural superiority
2. Peace is achieved through:
 - a. Suppressing diverse opinions
 - b. Embracing tolerance and mutual respect
 - c. Encouraging discrimination
 - d. Ignoring human rights
3. Human values such as empathy, compassion, and justice contribute to the establishment of _____ and _____.
4. Peace is not merely the absence of _____, but the presence of understanding and cooperation.

5. True/False: Human values and peace are unrelated concepts.
6. True/False: Achieving peace requires the suppression of diverse opinions and beliefs.

8.6 Love

Love implies 'heart to heart ties' and not 'body-to-body affairs. This is the ideal concept of the Four-letter "LOVE. Love has a 'divine' nature. True love has the power to take one from physical existence to the plane of pure spirit. However, it is often misused and misunderstood. It should not be mixed up with impurities of mind like passion, sexual desire and sensual gratification. Only a person with a pure heart can perceive true love.

Love can assume various forms. Usually worldly love is more concerned with 'taking' or 'possessing rather than 'giving' and 'renouncing. It is concerned with attachment, possessiveness, jealousy, sensuality and sexuality.

Love for fellow beings is considered sometimes even higher than love for Him. It is said, "Those who live but do not love are as good as dead, even though they appear to be alive."

Divine love can be experienced only when the mind is 'still 'and we listen to our heart. The path of this kind of love is described by Bhakti Saints and 'Sufis' as the easiest, simplest, purest and smoothest way to 'Enlightenment' or 'Salvation."

Within the context of the SSEHV programme the definition of Love is quite broad, encompassing feelings of reverence, affection, friendship, sympathy and compassion. It is love for all life form.

Love as a basic human value is conceived as much more than an emotion. Emotions have a tendency to be erratic.

Love is explained as a form of energy which each person transmits and receives every moment.

It is described as love "that flows from the depths of our soul."

It is not simply mercy or gentleness; it flows all the time and not just to persons to whom we are attached. It is for everyone, for the whole of creation. It affects all forms of life. The more it is shared, the more it grows.

The SSEHV Programme seeks to expand the vision of the child, thereby expanding his circle of love until it illumines all without distinction. This type of love transforms the child into a kind, caring and compassionate being who is willing to serve others and make sacrifices. It is unselfish love which is given unconditionally and indiscriminately. It is therefore a higher form of love. It develops the super-conscious level of the human personality - this being the psychological venter of energy in a human being.

Sub-values of love in the Programme include: caring, compassion, dedication, friendship, forgiveness, generosity, helping, inner happiness, joy, kindness, patience, sharing, sincerity, sympathy and tolerance.

1. Truth, beauty, and goodness summed up as love.

"Universal beauty is the recognition of the reflection of the Isle of Paradise in the material creation, while eternal truth is the special ministry of the Paradise Sons who not only bestow themselves upon the mortal races but even pour out their Spirit of Truth upon all peoples. Divine goodness is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit. But love, the sum total of these three qualities, is man's perception of God as his spirit Father."

2. When love is only a sentiment.

"Religious insight possesses the power of turning defeat into higher desires and new determinations. Love is the highest motivation which man may utilize in his universe ascent. But love, divested of truth, beauty, and goodness, is only a sentiment, a philosophic distortion, a psychic illusion, a spiritual deception. Love must always be redefined on successive levels of morontia and spirit progression."

3. Love is the desire to do good to others.

"To finite man truth, beauty, and goodness embrace the full revelation of divinity reality. As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: intellectual peace, social progress, moral satisfaction, spiritual joy, and cosmic wisdom. The advanced mortals on a world in the seventh stage of light and life have learned that love is the greatest thing in the universe-and they know that God is love.

"Love is the desire to do good to others."

V. AS RELATED TO DEITY

1. Love, beauty, and goodness-a revelation of Deity.

"The worlds settled in light and life are so fully concerned with the comprehension of truth, beauty, and goodness because these quality values embrace the revelation of Deity to the realms of time and space. The meanings of eternal truth make a combined appeal to the intellectual and spiritual natures of mortal man. Universal beauty embraces the harmonious relations and rhythms of the cosmic creation; this is more distinctly the intellectual appeal and leads unified and synchronous comprehension of the material universe. Divine goodness represents the revelation of infinite values to the finite mind, therein to be perceived and elevated to the very threshold of the spiritual level of human comprehension.

Truth is the basis of science and philosophy, presenting the intellectual foundation of religion. Beauty sponsors art, music, and the meaningful rhythms of all human experience. Goodness embraces the sense of ethics, morality, and religion experiential perfection-hunger.

"The existence of beauty implies the presence of appreciative creature mind just as certainly as the fact of progressive evolution indicates the dominance of the Supreme Mind. Beauty is the intellectual recognition of the harmonious time-space synthesis of the fertug diversification of phenomenal reality, all of which stems from pre existent and eternal oneness "Goodness is the mental recognition of the relative values of the diverse levels of Given perfection. The recognition of goodness implies a mind of moral status, a personal mind w ability to discriminate between good and evil. But the possession of goodness, greatness, is the measure of real divinity attainment."

2. Divinity comprehended as truth, beauty, and goodness.

"Divinity is creature comprehensible as truth, beauty, and goodness, corrotated in as love, mercy, and ministry, disclosed on impersonal levels as justice, power, and sovereignty."

3. As man's universe approach.

"Even truth, beauty, and goodness-man's intellectual approach to the universe of mind, matter, and spirit-must be combined into one unified concept of a divine and supreme ideal As mortal personality unifies the human experience with matter, mind, and spirit, so does this divine and supreme ideal become power-unified in Supremacy and then personalized as a God of fatherly love.

Self-Check Exercise– 4

1. Love is characterized by:

- a. Hatred and animosity
- b. Affection, compassion, and care
- c. Indifference and apathy
- d. Manipulation and selfishness

2. Love promotes:

- a. Segregation and division
- b. Understanding and unity
- c. Isolation and estrangement
- d. Competition and conflict

3. Love fosters _____ connections and deepens bonds between individuals.

4. It is through love that individuals exhibit _____ and _____ for others.

5. True/False: Love is solely an emotion limited to romantic relationships.

6. True/False: Love lacks relevance in societal interactions and community building.

8.7 Righteousness Conduct

The first principal of Truth flows to the second on of Righteousness or the moral law of activity in thinking, speaking and doing so as to attain the highest truth. The goal of righteous is self realization. Righteous is that which sustain saves and sanctifies. It is adherence to the universal moral law do unto others what you wish them to do unto you.

To acceptance of good and rejection of the bad according the law and one's own conscience.

To develop respect for parents, teachers and elders and to accept responsibility for one's own actions.

To develop self-reliance, exercise initiative and to do one's best at everything one attempts

The Sanskrit World Dharma is derived from the verbal root Dhri which means to sustain Dharma is that which sustains the worlds it is the divine law that is inherent in every structure of the universe. It is the divine justice that upholds truth and order in the universe. All the scientific laws and principles as well as all the socio moral norms and ideals are included in it.

Dharma is the universal law or the cosmic principle of motion or action, operating on all the planes of matter, life, mind, intelligence and intuition from the galactic and stellar movements down to the amoebic and atomic forces. Every single thing has its dharma water, has its dharma, the nature has obligation to move, fire, the dharma to burn and consume the magnet to draw attract into itself. And each of these is keeping up its dharma unchanged, including the solar system and the stars of the firmament.

Among the things endowed with consciousness, the plants and trees, the insects and the birds born out of eggs or the mammals all have managed to treasure their specific dharma unaffected by the passage of time.

Truth in action is dharma means law or justice that is inherent in the structure of the universe as created by God. The numerous stars in heaven and the planets obey certain cosmic laws, move on continuously, not one of them clashes with the other, shooting out of its sphere, as a result of the universe functioning in a regulated and orderly manner, there is night and day, dawn and dusk at the appropriate times.

The phenomenon of seasons, the growth and development of flora and fauna, going on ever ceaselessly but regularly, orderly systematically and purposively. This principle of Dharma works as righteousness on the human plane in the spheres of individual, social political and international morality. It is the principle of morality enacted in all its phases that can give mankind real peace and prosperity, health and happiness and bliss beyond this life of earthly sojourn.

Dharma is capable of conferring all that man wishes for, here and hereafter. It is the Kamadhenu the celestial cow that grants all boons, there is nothing more important than Dharma for material and spiritual happiness. Dharma Mollam Idam Jagath Dharma is the root of this world, obey it and you are happy.

Types of Dharma: we may enumerate various kinds of Dharma. Firstly, there is Atma Dharma which leads man into himself to search for the mahashakti, the great motive force behind the knowing (ijnana-shakti) willing (Deha-Shakti) and acting (Karma-Shakti) powers of man with which he is endowed to know, will and act. Then there is Vritti Dharma, the moral code which regulates and sublimates man's profession. Varna Dharma is the code that prescribes respirations and regulations to channelize man's impulses and institutes in to fields that are special to his place in society. It is the law of division of labour in society. Ashram Dharma is the prescription of disciplines laid down for the blossoming of the spiritual consciousness during the four stages of life Brahmacharya, (student-ship) Gruhastha (house holder ship) Vanaprastha (An anchorite) and Sanyasa (recluse) Samanya Dharma is the code of conduct of man as aman towards other men. Stridharma is the code of conduct for women. From this we see Dharma is a comprehensive term. Dharma is the moral path, the moral path is the light, the light is ananda. Dharma is characterized by holiness, peace, truth and fortitude. Dharma is yoga, union merger. Its attributes are justice, sense control sense of honour, love dignity, godness, meditation, sympathy, non-violence, such is Dharma that persists through ages.

Dharma or righteousness is of such a high value in man's life that Hinduism has given it the first place among the four Purushartha's. it should be very important to us. Where there is righteousness in the heart of man there will be beauty of character in the individual, harmony in the home, order in society, solidarity in the nation and peace in the world.

Man is free to use his intellect rightly and continue his march towards perfection; yet many a time, instead of using the intellect for continued, progress man begins to use it for its retrogradation and decline. Man is the only entity in creation which has flouted all regulations. necessary for his meaningful existence, and drastically disturbed the balance and harmony present in nature. By his misguided acts he has obstructed the universal flow of creation towards perfection. Foolishly forgetting, the reality of truth considering multiplicity as the only reality, his action instead of evolving him towards betterment have led to his fall. But it is a fact that the inherited traces of animal nature present within him can be removed while evolving towards the heights of human perfection.

How can man base his actions on righteousness?

When truth is activated at the intellectual level, man's power of discrimination develops, through which he becomes capable of taking mature decision about what is good and what is bad, as the power of truth increases within man his mind and intellect are purified and his will power is strengthened due to which the righteousness of his actions increases. Therefore through his power of discrimination he chooses the good and by his will power overcomes and abandons the wrong conduct.

Motivated by truth when man, by the help of mature discriminative sense, chooses a good action and fearlessly performs it prompted by strong will power, he is acting in a righteous manner.

Truth in action is righteous conduct, the action takes place on the physical domain and behind each action there is a thought. If this thought derives its sustenance from human will as opposed to human desire the resultant action will be righteousness.

What is of significance here is to understand the distinction between will and Desire. Will is the colourless component of human resolve which motivates and leads him to act in harmony with the truth. Different from this is the desire that prompts action. More often than not this desire springs out of some wrong assumption or misbelief. The student has to be encouraged and trained to ignore impulses and desires like this.

While performing righteous action man is faced with trials, challenges and problems. Man's character develops when he struggles with the low and bad, that is present within and without him. Just as flint and match stick when rubbed together, activate the fire and light that is present in them similarly, while performing righteous action when man grapples with wrong he acquires wisdom and moves towards the value of truth. His goodness makes a positive impact on the family and society. Truth and Righteous action cannot be separated, because the development of one rests on the development of the other. By righteous action the experience of Truth is deepened, and when Truth is activated within man his discrimination and will power are strengthened, leading to improved righteous action.

It is the teacher's responsibility to lead the child towards righteous conduct. He is like the instructor or physical trainer, himself practicing what he seeks to teach his pupils. Though the philosophy of righteous conduct cannot be imparted to children yet they can be helped to participate in such activities which will develop these values in them.

The students should be made to cultivate good habits from childhood, so that their character development upon cultured habits and various skills for efficient work. In the child namely self-help, social and ethical.

Self-help skills related to proper eating (washing of hands before and after eating, not over eating, not over eating etc) related to efficient study habits and time management.

- related to personal cleanliness
- related to self reliance (arranging one's things well, punctuality, avoiding waste, saving habit, participating in upkeep of classroom and school premises).
- social skills: a child is a social being. He needs to cultivate social skills
- related to conduct with school friends
- related to leadership qualities
- related to cooperative attitude
- related to attentiveness in class
- related to art of questioning, participating in discussion, working in groups.

Ethical Skills much related to the above two categories of skills are the ethical skills. These skills are essential to help a student to be at peace with himself and with others around him. Some important ethical skills are:

- Soft speedy
- sharing and caring
- not hurting
- not stealing or telling lies
- community service

These three categories of skills are interdependent and they should be fostered through practice. Righteous conduct covers all spheres of one's living and is conducive to the well being of one's own self and all others. Thus realization is based on the fact that everyone in this universe is a link in the chain of creation and just as each link should be lit for smooth functioning of the chain, so also each one's conduct should be perfect for orderly functioning of the universe.

Self-Check Exercise– 5

1. Righteous conduct is characterized by:
 - a. Dishonesty and deceit
 - b. Ethical and moral behavior
 - c. Selfishness and manipulation
 - d. Conflict and hostility
2. Righteous conduct promotes:
 - a. Unfairness and injustice
 - b. Selflessness and integrity
 - c. Division and bias
 - d. Deception and fraud
3. Righteous conduct involves acting in accordance with _____ and _____ principles.
4. It requires individuals to prioritize _____ and _____ over personal gain.
5. True/False: Righteous conduct emphasizes unethical and immoral actions.
6. True/False: Prioritizing righteousness often leads to selfish and manipulative behaviors.

8.8 Non violence

Non violence is the zenith of human achievement and perfection. It is the universal love that goes beyond our relation with our fellow being and embraces all living and non living things. It's the spiritual downmain of existence. Here one experiences the essential oneness and unity of all creation. It blossoms from the understanding that man has an onligation towards every object and component of this universe. The least one can do is to extend ones sphere of love of all. Non-violence basically means non-hurting amity, harmony and understanding. In the context of plants and animals it means non injury and in the context of nature it means non violation of the law and balance of nature.

When I say that I love so and so very much what do I really love in that person? If it is the body then why is such a hurry to get rid of the body then why is there such a hurry to get rid of the body as soon as that person dies. This goes to show that love is always at the atmic level and never at the superficial body level.

The same awareness resides in everyone and everything, Isha vas Midam sarvam yaktinche Jagat ryam Jagat The life's principle is the binding factors of creation although the degree of awareness may vary. A stone also has life in it eg. when it falls it makes a noise to show its pain, slight awareness is there.

To avoid harming others in thought, word and deed

To develop reverence and concern for all living beings, all of nature and to engage in acts of selfless service

To practice forbearance and tolerance towards others.

Vegetative World plants and trees have more awareness in them than stone. They have the capacity to feel. For example a scientist conduct and experiment in Bangkok. He planted eighteen plants and asked student to sit in front of each plant and asked each student to sit in front of each plant and say beautiful things to it. It was seen that after a few days those seventeen grew very healthy and produced unique coloured flowers but one plant died. The student was called and asked why his own research worked instead of love was become vibrations of hate to it he had been telling the plant how ugly it was and how he wished that it would die. While narrating the story the student himself got a terrible headache. This goes to prove that plants are sensitive and have the capacity to feel. Secondly it shows that every action has a reaction by causing pain to the plant the student himself suffered a terrible headache because of his own guilty conscience.

Animal World: we all know that animals have mere awareness in them. They have the five senses of hearing seeing, tasting smelling and touch.

Man of course is the crown of creation because he is not only endowed with senses but also intelligence, he has the tremendous power of discrimination.

It is said that life subsists on life - this is the law of jungle, bigger animals eat the smaller ones, big fish eats the smaller fish, etc.

What is the law of man's Non-Violence, Is it possible for any one to be absolutely non violent. When we breath we inhale air and many tiny germs may die in the process. We walk on ground and it is possible that germs may be killed under our feet. We all eat curd which has bacteria in it. The question then arises if violence is inevitable why are we talking of non violence? We must face this question and not run away from it.

Eating food is necessary for life but it does not mean that we go on eating indiscriminately. We cannot go on drinking or using water even after minimum needs are fulfilled. We need clothes to protect our body, but shall we go on wanting what we do not need, we will land up even wanting that which we really do not need. Therefore, while accepting the fact that violence is inevitable, we must apply our mind seriously to find out ways and means of keeping this violence to the bare minimum. This is perhaps what is meant by Buddha's golden mean. Thus if two meal are our minimum need, let us not eat or waste more. If two-room house is enough for our need, let us not build bigger house and waste more space ad materials. But now how will we decide about our minimum need? One's own conscience gives a clue to the answer and our own inner voice will act as a reliable guide.

We may land up being responsible for two types of violence direct or indirect.

Direct Violence: Direct violence is when we are directly responsible for causing pain to somebody through word and deed. Children are very fond of plucking flowers and sometimes even breaking them to pieces, they also love to catch butterflies and put them in bottles, body at times stamp inspect to kill them. Children from young age must learn to feel the pain of other.

They must spoke in such a way not to hurt the feelings of others, similarly the actions must not cause pain to others.

Indirect Violence: Any sort of wastage is violence e.g. water electricity, food, money, wastage of energy in talking etc.

Let us take the example of water- if each one wastes say one bucket of water daily when having a bath. If hundred of people bathe like this, how much water is wasted, if this goes on for months, there is bound to be water shortage and the authorities will be forced to reduce the time of water supply. As a result there will be a huge rush for water which will cause long queues and probably fights also resulting in violence. Is our careless habit of wasting water indirectly responsible for the violence?

Let's take another example. If banana skins, soap pieces, nails, dirt etc, are thrown around on paths or roads it may cause very serious harm to somebody, which we may not realize but nevertheless indirectly we will be responsible, so children must learn not to throw rubbish on the road and must learn to use the waste paper basket.

Suppose a group of young enthusiastic girls are walking along the road talking or jokes. If some of them laugh loudly and make a noise a person driving a car on the road may get distracted for a minute and in a crowd his steering control may get disturbed for a split second and his car may hit somebody and cause injury. The driver will get into troubles and the girls may sympathize with the one injured. But who is indirectly

responsible for the accident, it is the girls loud laughter which has caused violence. We may go on adding examples such as loud speakers used in marriages, overload of electricity in extravagant illumination resulting in short circuit and burning of pandals, unfair means used in combats, and sports etc, there are so many conscious and unconscious occasions of violence that we need to examine ourselves continually our thoughts, feeling and actions with a view to avoid direct, indirect or subtle violence to others."

Non-violence is, therefore a positive principle rehabilitating the natural power of love in the human beings in all the working institutions of the socioeconomic structure. Therefore, all religions emphasize the value of non-violence because all believe in respecting Lord's creation.

We can teach the children small sayings from different religions to emphasize the value. Christianity-"He who says he loves the Lord but hates his brother is alier." "Who is most beloved of Allah. It is he from whom the greatest good comes to the creation.

Jainism

Ahimsa is the bedrock of Jain ethics, it says that it is not merely abstaining from injuring living beings but showing positive kindness to them. By taking life we interfere with the law of the spirit and thereby obstruct the cause of evolution.

Here is also a parable of the Tongue from Taoism "in destroying we get destroyed." A child who had never seen an old man, met one and was surprised to discover that the old man did not have any teeth.

This was a new and strange event for the child and he curiously asked the old man." Where are your teeth? Did you ever have a fine set of teeth like me and my friends." The old man heaved a long sigh and replied, "my teeth have got destroyed in the process of destroying anything that came under them, where as my tongue is still young and fresh because it accommodates everything."

Non-violence is the fruit of all the other values and our legacy to future generations.

Non-violence may be defined as "universal love." It fosters the understanding that man has an obligation towards every component part of this universe and that he should try to expand his love to all.

Non-violence goes beyond man's relation with his fellow-beings, it embraces all non- living things. With regard to human beings, it means not causing harm by one's thought, word and deed.

It is interesting to note that in addition to promoting the other human values, Non-violence represents the fruition of all these values. That is to say, if one practises Truth, Right Conduct, Peace and Love, one is non-violence in one's actions.

Non-violence is described as the zenith of human achievement and perfection. It becomes a reality only when one recognises the oneness and unity of all creation. Then there is respect for all beings regardless of colour, class, occupation, religion or

nationality. It gives rise to feelings of brotherhood, harmony, understanding and appreciation of other cultures and peoples.

In the context of plants and animals, non-violence means desisting from avoidable harm. It means non-violation of the law and balance of nature so that care of the environment, anti-pollution, preservation of plant and animal life, and preservation of nature becomes critical issues.

As far as non-living things go, non-violence incorporates care of and respect for the property and belongings of others and of the state. As a result, civic mindedness, citizenship and the common good are important values.

Human values are closely integrated with human life. They are intertwined with our day to day chores. No human life is possible without values. Yes every living human being lives by certain values. It is only the proportion and combination of negative and positive values which separates a noble human being from a not so noble human being.

The positive values are Honesty, Compassion, Integrity, Forgiveness, Love, Knowledge, Discipline, Faith, and Leadership. The negative values like prejudice, hatred, greed, selfishness, and others need not be discussed here.

Every human being is born neutral and is like a clean slate and no mindset. How much of virtues and vices are filled in depends solely on the parents, teachers, circumstances, environment, and sometimes even geographic location.

However everyone can be inculcated with human values by the parents, teachers, friends, well wishers and even strangers. Self education of human values is also possible by meeting, learning, and reading about, great individuals living a holistic life. This article includes a video which consists of highly enlightened conversation between two highly respected human and noble laureates. Which is also a good source of learning and inculcating human values?

Broadly there are three types of human beings in existence in reference to human values.

The first kind is the ones who think, what rightfully belongs to others, is other's property, and even what belongs to them is also meant for others. An attitude of supreme sacrifice and renunciation, these human beings are closer to divinity than humanity.

The second kind is the one that thinks, what belongs to others is other's property, but what belongs to them is their sole property and theirs by right. These classes of humans are more of human and less of divine, but they are of no harm to the society, they are very close to being perfect human beings.

The third type is the one which think that whatever exists on this planet belongs to them and they should get it by means fair or foul. These types of people are one with the least human values and they are a danger to the society.

The Inculcation of human values is a process that aims to take a person to the second stage, so that a person can lead a normal life with virtuous human values and

continuously emancipate and elevate himself from that level and steadily proceed towards the first level.

Self-Check Exercise– 6

1. Non-violence promotes:
 - a. Conflict and aggression
 - b. Tolerance and peaceful conflict resolution
 - c. Hatred and discord
 - d. Exclusivity and discrimination
2. Non-violence is a principle upheld by:
 - a. Advocating for aggression
 - b. Embracing empathy and compassion
 - c. Promoting dominance and control
 - d. Rejecting forgiveness and understanding
3. Non-violence advocates for resolving conflicts through _____ and _____ means.
4. It involves the cultivation of _____ and _____ towards all beings.
5. True/False: Non-violence promotes aggression and dominance in conflicts.
6. True/False: Non-violence lacks relevance in addressing societal conflicts and tensions.

8.9 Summary

Truth in action is dharma means law or justice that is inherent in the structure of the universe as created by God. The numerous stars in heaven and the planets obey certain cosmic laws, move on continuously, not one of them clashes with the other, shooting out of its sphere, as a result of the universe functioning in a regulated and orderly manner, there is night and day, dawn and dusk at the appropriate times. Many different things have been claimed to be of universal value, for example, fertility, pleasure, and democracy. The issue of whether anything is of universal value. Sub-values of Non-violence are compassion, concern for all life, consideration, cooperation, forgiveness, good manners, loyalty, universal love, unwillingness to hurt, appreciation of other cultures and religions, brotherhood, citizenship, equality, national awareness, respect for property, service to others, social justice and unity. Non-violence develops the spiritual level of the child's personality. Non-violence is, therefore a positive principle rehabilitating the natural power of love in the human beings in all the working institutions of the socioeconomic structure. Therefore, all religions emphasize the value of non-violence because all believe in respecting Lord's creation.

8.10 Glossary

Truth in Action: Dharma; law or justice inherent in the universe's structure as created by God.

Cosmic Laws: The regulated and orderly principles that govern the movement of stars and planets, ensuring harmony and predictability in the universe.

Universal Value: A principle or quality considered important across all cultures and societies; examples include fertility, pleasure, and democracy.

Sub-Values of Non-Violence: Specific qualities that stem from the principle of non-violence, such as compassion, concern for all life, consideration, cooperation, forgiveness, good manners, loyalty, universal love, unwillingness to hurt, appreciation of other cultures and religions, brotherhood, citizenship, equality, national awareness, respect for property, service to others, social justice, and unity.

Non-Violence: A positive principle that enhances the spiritual aspect of a person's personality, emphasizing love and respect for all life forms.

Spiritual Level: The aspect of a child's personality that is developed through principles such as non-violence, which promote inner growth and ethical behavior.

Natural Power of Love: The innate ability of humans to express love, which non-violence seeks to restore and strengthen.

Socioeconomic Structure: The complex framework of social and economic institutions that shape society, within which principles like non-violence play a crucial role.

Religions and Non-Violence: The emphasis placed by various religions on non-violence, reflecting a common belief in respecting and valuing all of creation.

8.11 Answers to Self-Check Exercise

Self-Check Exercise– 1

1. C) Applicable across cultures and time
2. B) Guidelines for moral conduct
3. Global
4. harmony, understanding
5. False
6. False

Self-Check Exercise– 2

1. A) Objective and unchanging
2. B) Being honest and sincere
3. trust, credibility
4. integrity, self-respect
5. False
6. False

Self-Check Exercise– 3

1. B) Cooperation and understanding
2. B) Embracing tolerance and mutual respect
3. peace, harmony
4. conflict
5. False
6. False

Self-Check Exercise– 4

1. B) Affection, compassion, and care
2. B) Understanding and unity
3. Emotional
4. empathy, care
5. False
6. False

Self-Check Exercise– 5

1. B) Ethical and moral behaviour
2. B) Selflessness and integrity
3. ethical, moral
4. integrity, fairness
5. False
6. False

Self-Check Exercise– 6

1. B) Tolerance and peaceful conflict resolution
2. B) Embracing empathy and compassion
3. peaceful, non-aggressive
4. empathy, compassion
5. False
6. False

8.12 References and Suggested Readings

- Schwartz, S. H. (1992). 'Universals in the Content and Structure of Values: Theory and Empirical Tests in 20 Countries'. In M. Zanna (ed.), *Advances in Experimental Social Psychology* (Vol. 25) New York: Academic Press: 1-65.
- Sen, Amartya (1999). 'Democracy as a Universal Value' *Journal of Democracy* 10 (3): 3-17
- Mason, Elinor, (2006), 'Value pluralism'. In *The Stanford Encyclopedia of Philosophy*.

8.13 Terminal Questions

1. Elaborate on the role of universal values in shaping moral frameworks across different cultures and their significance in a globalized world.
2. Discuss the challenges faced in the implementation of universal values and strategies to ensure their promotion across diverse societies.
3. Explain the significance of truth in ethical decision-making and its role in shaping individual character. How does truthfulness contribute to personal growth and development?

4. Discuss the challenges individuals face in adhering to truthfulness and its impact on personal integrity and societal trust. Discuss the importance of truth in fostering healthy relationships and societal trust.
5. How do human values serve as pillars for fostering peaceful coexistence in society? Elaborate on the interconnectedness between human values and peace, and how fostering values can contribute to global peace-building efforts.
6. Discuss the role of tolerance and mutual respect in achieving lasting peace. Discuss the role of education in cultivating human values essential for establishing and sustaining peace in society.
7. Explain the multifaceted nature of love and its role in promoting inclusivity and understanding among diverse communities. Discuss the significance of self-love in fostering healthier relationships and societal well-being.
8. How does love contribute to building supportive and cohesive communities? Discuss the challenges individuals encounter in expressing and embracing love, both personally and within communities.
9. Explain the importance of leading a life guided by righteous conduct and its influence on personal integrity and societal values. Discuss the role of righteous conduct in ethical leadership and its impact on organizational dynamics.
10. How does righteous conduct contribute to fostering trust and reliability in society? Discuss the challenges individuals face in adhering to righteous conduct in a society often driven by personal interests and shortcuts.
11. Explain the philosophy of non-violence and its relevance in modern society, especially in addressing global conflicts. Discuss the significance of non-violence as a proactive approach in advocating for societal change and justice.
12. How does the principle of non-violence contribute to reducing conflicts and fostering understanding in society? Discuss the challenges individuals and societies face in practicing non-violence and its impact on social movements and societal transformations.

UNIT – IX: METHOD/WAYS OF INCULCATING HUMAN VALUES

Lesson Structure

- 9.1 Introduction**
- 9.2 Learning Objectives**
- 9.3 Methods of teaching human values**
 - 9.3.1 Direct Method**
 - 9.3.2 In-direct Method**
 - 9.3.3 Curriculum Method**
 - 9.3.4 Co-curricular Activities**
 - 9.3.5 Integrated Approach**
- Self-Check Exercise- 1**
- 9.4 Summary**
- 9.5 Glossary**
- 9.6 Answers to Self-Check Exercise**
- 9.7 References and Suggested Readings**
- 9.8 Terminal Questions**
- 9.1 Introduction**

Dear student,

Education itself is a planned activity. Nobody can teach or learn well without proper planning. A boy or girl admitted in first standard goes to graduation and post graduation courses only through planned activities. The teaching and learning of values oriented education in educational institutions is still in its experimental stage, therefore, it is very necessary to have its proper planning.

The organization of weekly activities and the short programmes in school or college assembly needs proper planning because within a short time it has to concentrate on more and activities.

A year or annual plan is a picture visualized for a year or an annual session for the teaching of the subject with a view to implement various activities under it. Educational values are related to those activities which are good, useful and valuable from the point of education. The Commission observed that the teaching of values should be done both by direct and indirect manner, by suggestion as well as discussion in teaching. It stated, "We attach great importance to the role of indirect influence in building up good character. The school atmosphere, the personality and behaviour of the teachers and the facilities provided in the school will have a large say in developing a sense of values. We would like to emphasize that the consciousness of values must permeate the whole curriculum and the programme of activities in the school. It is not only the teachers in charge of moral instruction who are responsible for building character. Every teacher, whatever was the subject, must necessarily accept this responsibility. He must ensure that in the teaching of his particular subject and in his dealings with pupils, fundamental

values such as integrity and social responsibility are brought out. The teacher need not, we can even say that he should not, try to draw out the underlying moral all the time; but if he has given some thought to the values underlying the scope of his subject and his work as a teacher, they will imperceptibly pass into his teaching and make an impact on the minds of his students. Moreover, a sense of purpose should inspire all school activities and must be reflected in the life, tone and atmosphere of the school. The school assembly, the curricular and co-curricular activities, the celebration of religious festivals of all religions, work experience, team games and sports, subject clubs, social service programmes - all these can help in inculcation the values of cooperation and mutual regard, honesty and integrity, discipline and social responsibility. These values have a special significance in Indian society today when young men and women are passing through a crisis of character.

In addition to this indirect approach for inculcating moral and spiritual values, we consider that specific provision for direct moral instruction in the school programmes is highly desirable. We agree with the recommendation of the Sri Prakasa Committee that one or two periods a week should be set aside in the school time-table for instruction in moral and spiritual values. At the primary stage such instruction will generally be imparted through interesting stories, including stories drawn from the great religions of the world. At the secondary stage, there may be frequent discussions between the teachers and the pupils on the values sought to be inculcated. Whatever be the method of teaching it should not lead to moral instruction being divorced from the rest of the curriculum or being confined to a single period. If the values are to become a part of the student's character, an all-embracing treatment of the moral way of life is needed."

9.2 Learning Objectives

After reading this lesson students will be able to know about:

- different Methods of teaching human values
- explain direct and in-direct method of teaching human values
- discuss co-curricular activities of teaching human values
- explain Integrated Method of teaching human values

9.3 Methods of teaching human values

There are different methods or approaches of value education. These are:

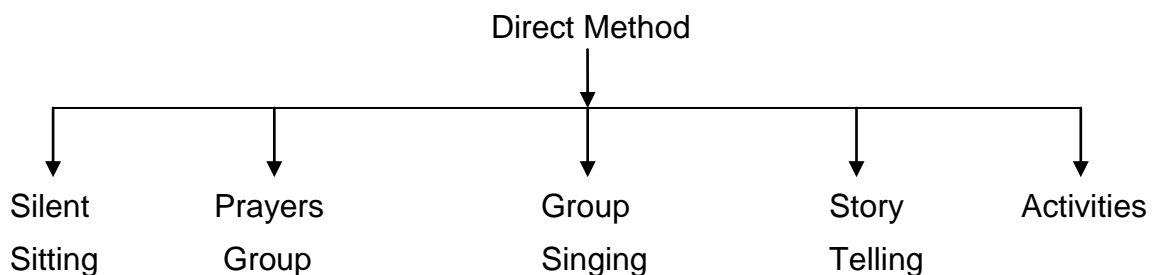
- Direct method
- Indirect Method
- Method
- Co-curricular activities
- Formal Method
- In-formal Method

- Integrated Method

9.3.1 Direct Method:

Education is a cultural phenomenon or cultural action. It is demonstrated in the sense that the culture and education promote each other mutually. Kothari commission or education commission (1964-1966), Observed that the teaching of values should be done both by direct and in-direct manner, by suggestion as well as discussion in teaching.

Direct method consists of five major techniques.



Value-orientation programmes under formal, non-formal and non-forma education will be strengthened with ancillary services like appropriately planned individual and group counseling, talks on the lives of saints and virtuous people, celebration of birthdays of spiritual and value-oriented reformers and leaders, sarva-dharma prarthana, silence session, story- telling and poetry recitations, illustrative of values.

Human values are taught as well as caught. The direct method aims at teaching values by setting apart a period or two in a week. The indirect method must supplement the direct method, so that inculcation of values does not remain an isolated attempt. Rather, the entire school should be full of an atmosphere in which pupils can breath in and imbibe values in perceptibly and with natural ease. Almost all commissions and committees on values education recommend both formal and informal or direct and indirect approaches to education in values.

1. Prayers: Prayer was the expression of the longing of the soul and gave peace and was a response to the yearning of the heart. Life would be dull and vacant without prayer. It was daily homage to the supreme spirit and the daily demonstration of sraddha. It was the technic of sharing in the boundless compassion of God. It was also a call to humility based on the consciousness of one's imperfection judged form the standard of eternal truth and complete non-violence.

2. Silent Sitting: As the name suggests, silent sitting involves encouraging the students to sit silently for a new minutes everyday. The university education commission (1948-49) suggests that it would be very desirable to start everyday in all educational institutions with a few minutes of silent meditation either in the classroom or in a common hall. Silence in the literal sense means absence of all sounds and noise. It is stillness, noiselessness. The inner self is at perfect rest a blessed stillness that is too beautiful for words, too full for speech. Silence is necessary for attaining wisdom. Silence or meditation or silent sitting have been commanded in many ways. The

university education commission strongly commanded need for silent meditation at higher education level in the following words. Silent meditation: A short period of silent worship or meditation before the class starts, many well become an integral part of college life. For a few moments we may free the mind from the distractions of daily living and attend to the forces which determine to the meaning and value of life. We will find the supreme, the only supreme which it is possible for us to know, when we are taught to look within. The spirit of man is the candle of the Lord."

How is silent sitting practiced? In a classroom the teacher could start and end with students observing two minutes of silence. All that is needed is to ask the students to sit in a steady posture with eyes closed and think and feel good. The teacher can provide some focus to the students for concentration.

The Technique of silent sitting is meant to enable the students to think about and examine himself and come to form the view of one's inner reality. In fact, silent sitting is first recommended for the teacher in his own personal life because then alone it has the truth of firsthand experience.

3. Group Singing: Music has a universal appeal. It appears to fulfil a basic need in human experience. J.L. Mursell has said that music is one of the most universal human needs. The impulse to create and enjoy music exists everywhere and has existed always. While men remain the beings they are, they will continue to need music. As such the case for group singing is to be built on a deep-rooted love for this means of expression. The urge to produce or to hear music is universal. Human beings from their early age are sensitive to developed. All children by nature love music and singing, specially singing along with other children, or group singing. Music is said to provide catharsis of deep feelings according to Swami Vivekanand the sounds which emerge out of pure feelings spread all through the atmosphere around us. These sound vibrations reach the furthest possible distances in space and leave an exhilarating effect on the heart and soul and those who breathe them. Researches show that human system has a rhythm of its own. When one experiences a sense well-being one's heart beats softly a sense of enveloping it all around. But with anger or any other negative emotion the heart beats become irregular, paving the way for and restlessness. It has been found that a person's sense of peace and equipoise has a straight relationship with the rhythm of his body system. The universe too seems to have a rhythm of its own. When the person is happy and blissful, the rhythm of body system and the cosmic rhythm move in with each other.

Music and singing provide an effective teaching device in value education. Experiments have shown that group singing accompanied with rhythmic music can promote the emotional adjustment of disturbed children. It can also improve the memory and learning ability of educationally slow children. Music is said to increase physical energy, foster creativity develop good behaviour and awaken spiritual consciousness. When a single person sings out of love, the vibrations purify both the inner and outer atmosphere. In a group song these vibrations acquire greater value depth and strength. Group singing therefore assumes special importance in value education. A value story or an aspect of culture can be taught through a group story. In fact, group songs could

have a variety of themes is devotional patriotic or songs related to beauty and wonders of nature.

Inquiry Openness Democratic

4. Teaching Technique: Group singing is singing in chorus with either one or more children leading and the rest following the song line by line, or all children singing together at one and the same time.

In group singing Bhaava, Raaga and Talla are essential components. Bhaava refers to feelings of love and harmony. Raaga is expression of these feelings through tunes. Talla means rhythm. The harmony of Bhaava, Raaga and Taala in group singing produces a powerful impact on the mind of the singers as well as the listeners. In addition, the following essential points about group singing are kept in mind:

5. Story Telling: Story telling is interesting in itself, casting a magical spell on the children, so that they remain glued to the story and in the process improve their concentration, memory and interest in the fundamental of life contained in the story. The aim of story telling has always been to inculcate faith or make faith strong. Our Puranas are full of stories. The panchtantra, the Jatak Kathas and Hitopadesh are woven with a rich variety of stories. Similarly, the Arabian Nights, the Bible and holy Quran have stories which are of equal value. The stories have their appeal even today when the waves of modernity are growing the age old values.

Stories based on the human values of truth rightness conduct, peace, love and non-violence are highly effective for including these values among students, it is desired to develop the value of truth, we tell them story which help develop love for all religions, and arouse the curiosity for knowledge and spirit of inquiry. Similarly stories can help to develop the value of peace and non-violence and a host of such other values which may be put under these basic universal values.

Stories instruct. But they make instructions a kind of entertainment. Thus interesting stories from the lives Mahatma Gandhi, Micheal Faraday, Bal Ganga Dhar Tilak or Ishwar Chand Vidya Sagar can be told to students teach them the value of simplicity in clothes and looks.

6. Group Activities: Group activities involve students in activities which are carried out in group situations in one way or the other. The group activities to be discussed are:

Role-play

Dealing with value Dilemmas

Special projects exhibitions

Social work and self-reliance activities

Watching films, video, documentaries and discussion activities.

7. Role Play: Role play is a contrived and dramatized activity that is quite near reality and yet removed from it. Such an activity enables students to experience certain kind realities which are not available readily and directly.

The role playing opportunities help the child to get insight into the mind of other persons. This enlarges his social vision and develops the values of sympathy. Kindness and sensibility to other's perception and feelings.

Role playing also helps the students to internalize values. In role play the student come to understand social relations as he acts like the person's he imitates. In the process he is helped to enter into another's personality and experience imaginatively the other person's experiences and appreciate them fully.

8. Conducting a Role Play: Edger Dale in his book Audio-visual Method in teaching suggests the following six steps in conducting a role play:

Select the situation to be enacted-a specific value conflict or value concern.

Select the role players

Prepare the role players, which mean a brief meeting together to understand the situation.

Prepare the audience to point out to them what to look for.

Begin the action which may continue for 5 to 10 minutes. There need to be no costumes or special scenery. The teacher sits at the back of the audience.

Following up with focused questions to start a group discussion on the value behavior or concern involved.

9. Special Project and Exhibitions: For developing values like, communal harmony, national integration, international understanding, use of project method could be very effective. Under this method, school could take up a variety of project. These projects can develop around themes like "World major religions" "children of the World" "our India" "our state" and so on. Students should be fully involved in selecting, planning and carrying these projects. For example on the project 'Our India high class students could form themselves into different committees. Each committee could then collect facts on a particular aspect, ay historical monuments developing project, rivers, forests, educational centres cultural heritage, lives of famous scientist, saints, poets social reformers festivals etc.

9.3.2 In-direct Method: In-direct method is the best method as direct method may sometimes lead to reaction formation or act as a contra-suggestion. Curricular programme can be well exploited for both direct and in-direct instruction. Indirect method involves emulation of behavioral patterns of teachers and other elder members, internalization of thought patterns of the members of school and those of the society, personal social conditioning etc.

Conscious instruction and propaganda of the ethical, social and spiritual value will also useful. Incentive, motivation, rewarding the honest, truthful and the faithful will be useful.

In addition to this indirect method or approach for inculcating moral and spiritual values, we consider that specific provision for direct moral instruction in the school programmes is highly desirable.

According to Sri Prakasa committee "one or two periods a week should be set aside in the school time-table for instruction in moral and spiritual values.

At the primary stage such instruction will generally be imparted through interesting stories, including stories drawn from the great religions of the world.

In this method, the entire process of teaching-learning may arise from an unexpected incident on the play field. This incident could be used to develop the value of 'Non-Violence'. In the indirect method or approach the teacher could deliberately think upon such desirable values which could be developed during the various stages of the planned activity.

9.3.3 Curriculum Method: Curriculum is the best instrument to achieve educational aims and objectives. If the aim of education is to prepare for dynamic personality of students, life values in various fields will have to be developed. These include primarily:

Individual Social

Economic

Moral and

Constitutional values

Value Based Curriculum: Following programmes should have due consideration while implementing, value curriculum:

Curriculum activities

Co-curricular activities

Activities beyond curriculum (Extra curricular activities).

Curricular Activities: In NIEP, 1988, value based curriculum have got due consideration of the following subjects:

Language: Primary education is imparted through mother tongue and on secondary school level.

The primary aim of teaching language is reading and writing but appreciation of literary and aesthetic sense is also expected to be developed from reading and writing.

Dr. Rao (1986), holds that literature is the effective media of value education. Poems, stories, dramas, novels, good thoughts related to human value should be included in the units of textbooks.

Scientific outlook and sympathy towards animals of the great Saint Gadge Maharaj, Gandhi can well be included and studied in languages.

9.3.4 Co-curricular Activities: Through curricular activities, an individual is benefited by acquiring rich knowledge of subject contents. But all round development of individuals is possible co-curricular activities and beyond curricular activities

Raw (1986) made the following observations through the organisation of curricular activities to achieve the human values.

Self confidence is created

Removes inferiority complex

Inherent capacity is developed

The values like discipline faith, courage are developed. For this, following activities should be arranged

1. To celebrate birth and death anniversaries of the great persons of nation.
2. Debate
3. Drama
4. Dance
5. Organization of competitions in Art.

A. PRINCIPAL OF VALUE BASED CURRICULUM

NCERT (1988) Introduced following principles:

Proper responsibility among students in respect of moral, spiritual, cultural and aesthetic sense should be created.

Students should get opportunities to have value oriented life based on curriculum.

Attachment towards goods activities should be created by conscious efforts among the students.

B. NCERT (1990) advocated the following principles:

Curriculum should be so arranged, that would lead to social, physical, emotional, intellectual and moral development of students.

Values in respect of democracy and culture should be inculcated.

International understanding should be created.

C. Dr. Gawande (1994) advocated: Following suggestions:

Value based curriculum should be flexible it should be subject to change requirements.

Moral and spiritual values should be preserved through this media.

Constitutional values should be preserved through this media.

Values oriented curriculum should satisfy the future demands of society.

Co-curricular Activities: View of Indian Education Commission (1964-66) on value Education.

This commission has strongly recommended for the direct and in-direct teaching social, moral and spiritual values to our children.

D. NPE (1986): "It has been observed the policy document that growing concern over the erosion of essential values and any increasing cynicism in society has

brought to focus the need for readjustments in the curriculum for the cultivation of social and moral values".

E. According to Swami Vivekanand:

"Education is a manifestation of divine perfection already existing in man".

"We want that education by which character is formed, strength of mind is increased, the expanded and by which one can stand on one's own feet."

F. According to Dr. Radha Krishna: "Education is not limited to the imparting of information of the training in skills it as to give the educated a proper sense of values.

a) INCULCATION OF VALUES THROUGH SCHOOL CO-CURRICULAR ACTIVITIES

The potentialities of the different school activities for providing situations which are total impact of the different school activities which promote the formation of values among the pupils. The following are the ways and means for inculcation of values.

1. Morning Assembly: assembly should be held daily in all the educational Institution. It can be of 15-30 minutes duration. Activities of morning assembly should include:

Prayer

- Singing of devotional or patriotic songs.
- Brief ethical speech by a student, a teacher or the head.
- Sermons and spiritual discourses
- Reading from the scripture or great literature of the world.

2. Compulsory subject: Value education should be made a compulsory subject in all the schools and colleges. The essential teachings of great religious, like Hinduism, Sikhism, Buddhism, Jainism, Judaism, Islam Christianity etc. should be taught the fundamental truth common to all religions and at least two periods a week should be set aside for imparting value education. No student should be considered to have passed the examination without having passed in value education.

3. Redesigning the curriculum: In order to inculcate valued the curriculum should be redesigned. Various subjects like history, geography, civics, languages, literature, art and music etc. should be taught from the point of view of our social, moral, cultural, spiritual and national values, deeds and achievements.

4. Health and Cleanliness Activities: Health activities may be organised regularly. It should include personal cleanliness of surroundings including classrooms and school campus also simple physical exercises can also be organised regularly.

5. for Training and her cultural and Recreational Activities:

Organizing school assembly in an organized way.

Organizing mock parliament session, debates by giving local topics for discussion on the model of India parliament.

Promoting self Govt. in the school.

Organizing co-operation societies and incursion to important places.

6. Redesigning text-books: There is a need for redesigning text-books on Indian history, geography, civics, Literature and etc. in other words text-books should be value oriented.

7. and dramas: Skits and dramas may be organized in the institution on themes related to values of life-social, moral, cultural, aesthetic and spiritual values.

8. Art and painting exhibitions: Art and painting exhibition on themes related to the moral, social, cultural and aesthetic values etc. Painting of distinguished artists depicting art, cultural and values of life of people should be displayed.

9. Book exhibitions: Book exhibition on literature related to moral, social, cultural, aesthetic and spiritual values should be organised in the institution.

10. Extension lectures: Extension lectures based on morality/value-oriented education should be arranged in institution.

11. Declamation contests: Declamation contests should be organised in the institution on themes related to the moral, social, cultural and aesthetic values etc.

12. Celebration of Birthday: Educational institution should celebrate the birthday of great men and women of various nations as like: Guru Nanak, Guru Gobind Singh, Buddha, Rama, Gandhi, Lord Krishna, Christ, Radha Krishna, Aurovindo, Tagore, Prophet Mohammed etc.

b) IMPORTANCE OF SCHOOL CO-CURRICULAR ACTIVITIES

- Moral development
- Cultural development
- Development of wider attitude
- Development of democratic qualities
- Co-operative living
- Sublimation of Instincts
- Maintaining harmony.

1. **Devation:** The educational institutions should be decorated well since it is the dwelling place of Gas Seal The decoration of school and college building is necessary to create proper and pleasant atmosphere for learning.

2. **Literary Competitions:** The organization of literary competitions like story telling poetry singing or reading one act play has definite role in building literary career of the students,

3. **Science Club:** Science club provide much more information and practical knowledge of science subjects than usual curricular programmes.
4. **Competitions in games and sports:** For physical development of students and for inculcating of healthy companions and sportsman spirit, occasional organization of games and sports become the necessary part of educational Institutions.
5. **Planning of Co-curricular activities:** The planning includes its distribution throughout the academic session. It also includes the budget provision for proper implementation of co-curricular activities.

c) Types of value based co-curricular activities for inculcation of human values:

- Daily activities
 - Weekly activities
 - Yearly activities
1. **Daily activities:** There are some daily activities in schools or colleges that are responsible to inculcate. Some good values e.g. Rashtra Vandna. These activities create good atmosphere for learning. Rashtra Vandna reminds us of our tributes to freedom fighters.
 2. **Weekly activities:** On Saturday or any fixed day two hours activities should be carried out in educational institutions, e.g. debate, storytelling, short speech on selected topics, individual singing, dialogues etc.

A week's duration for preparation should be given. For the presentation of such weekly for extempore of general interest.
 3. **Yearly activities:** Yearly activities are presented one in a academic session therefore it except should have proper planning and practice.

d) List of Important Activities

- Assembly
- Dramatic club
- Music class
- Class magazine
- Library
- Community service programme
- Story telling

9.3.5 Integrated Approach: The Integrated approach is concurring approach. The integrated approach being suggested is one in which problems or topics are the main focus of inquiry experience and action in school atmosphere.

- Friendship
- Neighborhood
- Work and leisure
- Difference in values
- Schools contribution to national integration
- Reward and punishment
- Values from text-books.
- Integrated Approach
- Honesty

a) List of important activities helpful for teaching values in Institutions:

- Nation Service Scheme (N.S.S.)
- Nation Cadet Corps (N.C.C.)
- Yoga
- Zero-period Staff-club
- Personal hygiene
- House system
- Games and sports
- Monitor system
- Dramatic club
- Library
- Class magazine
- Assembly
- News and thought
- Story telling
- Writing
- Quiz
- Community Service Programme
- Project work
- Debates
- Work shop

- Team learning
- Programmed learning
- Story telling
- Prayers

Co-curricular Activities help in the sublimation of the personality of the players. It is a fact that players believe in fighting well without the least consideration of victory or defeat, John A.O. Brien rightly observe, "competitive athletics seek to groove the competitive instinct into the building of strong character which will fight with courage and insight for social good accustomed to opposition on the playing field, such a character will not crumble before organised resistance in the field of social endeavour and civic enterprise."

It is said that tougher is the opposition, the better is the performance of every player. Player is always found to be very keen to offer a tough opposition without the least excitement of winning or losing.

(A) Scout and Guiding: Scout and Guiding can go a long way in inculcating desired values in the minds of students. If they are carried on proper lines. The aim of the Scout Guide Training is to improve the standard of our future citizen hood. Specially in character and health; to replace self with service, to make the boys and girls individually efficient, morally and physically, with the objective of using that efficiency for service to their fellow men. Therefore, character, health and strength, handicraft and skill and service to others form the four branches of Scout Training.

It is a very helpful co-curricular activity, which admirably cultivates the values like loyalty, concern for others, courage, 'friendship', self-discipline, obedience, bravery, integrity etc. in the minds of Scouts and guides. These values have been clearly incorporated very apparently in the following tenets of Scout Law:

- A Scout's honour is to be trusted.
- A Scout is loyal
- A Scout's duty is to revere God and serve the country and help others.
- A Scout is a friend to all, and a brother to every other Scout, no matter to what country, class or creed the other may belong.
- A Scout is courteous.
- A Scout is a friend to animals,
- A Scout is disciplined and obeys orders.
- A Scout is brave and smiles under all difficulties.
- A Scout is thrifty.
- A Scout is pure in thought, word and deed.

The above tenets are applicable to guides also. Keeping in view the multitudes of benefits of Scout and Guiding it should be carried out in all the schools at four levels, i.e., cubs, bulbul, Scouts and Guides, Dean James E. Russell of Teacher's College, Columbia University, New York, has great praise and admiration for scouting: He describes the programme of the Boy Scout as Man's job cut down to the size of the boy. It appeals to the boys not merely because he is a boy; but because he is a man in making. He further adds that it is not the curriculum of scouting that is its most striking feature; but is the method. As a systematic scheme of leading boys to the right thing and to indicate the right habit, it is almost ideal in the doing-he goes on. "Two things stand out-the one is, habits are formed, the other is that it affords opportunity for imitative, self-control self-reliance and self-direction."

(b) Literary and Cultural activities: Almost in all the schools and colleges various festivals are organized at different levels as per the availability of the resources. These festivals may be classified into three heads:

- National Festivals
- Religious Festivals
- Birth/Death anniversaries of great persons.
- Besides these, there are so many occasions like Sports day, Teacher day, Parent's day, Annual day, UNO day, etc., when some literary and cultural activities are carried out in the school. Some of these literary and cultural activities may be as under:

(c) Literary Activities:

- Poem Recitation (English, Hindi, Sanskrit or any other regional language).
- Debate (English and Hindi)
- Symposium (English and Hindi)
- Mock-Parliament
- Essay Competition
- Story-telling (English and Hindi)
- Elocution (English and Hindi)
- Chutkula Competition
- Quiz and General Knowledge test
- Preparing class/house/school magazines
- Presenting paper on some subjects
- Science and Writers Club Activities
- Presenting daily thoughts in the morning Assembly

- Poetry writing
- Story writing completion, etc.
- Calligraphy competition
- Antyakshri and Paheli (Riddle) Competition.

(d) Cultural Activities

- Skits
- Playlets
- Melo-drama
- Mono acting
- Music (vocal and Instrumental)
- Solo-dance (folk and classical)
- Community singing (in all regional languages)
- Group-dance (folk and classical)
- Fancy-dress-show competition
- Flower-show competition
- Painting and Rangoli competition
- On the Spot Drawing competition.

Through these activities, the qualities of leadership, self-discipline, co-operation, team-work, etc. can be easily developed. Through these activities, new dimension can be given to the personalities of the students. Planning of these activities is very significant, without which these activities may not bear the fruits. "The wise planning and execution of this programme, moreover, can inculcate wholesome and constructive social attitudes among youth, promote emotional security, develop competence in inter-personal and intergroup relationships so Important to growing-up, and at the same time provide immediately healthful and beneficial development of the child and society."

Self-Check Exercise– 1

1. In the Direct Method, language learning relies heavily on:
 - a. Translation exercises
 - b. Grammar drills
 - c. Utilizing the target language in real-life situations
 - d. Passive listening
2. The Direct Method emphasizes the use of the _____ language in the classroom.

3. True/False: The Direct Method primarily involves teacher-centered instruction.
4. The Indirect Method focuses primarily on:
 - a. Encouraging passive learning
 - b. Student exploration and discovery
 - c. Rote memorization
 - d. Teacher domination in the classroom
5. The Indirect Method aims to foster _____ and _____ in students' learning processes.
6. True/False: The Indirect Method disregards student involvement in the learning process.
7. The Curriculum Method aligns teaching strategies with:
 - a. Standardized content delivery
 - b. Individual student learning needs
 - c. Fixed syllabi without flexibility
 - d. Neglecting diverse learning styles
8. The Curriculum Method prioritizes creating a _____ and _____ curriculum that caters to diverse learners.
9. True/False: The Curriculum Method neglects student individuality and learning differences.
10. Co-curricular activities encompass:
 - a. Solely academic subjects
 - b. Supplementary learning beyond the classroom
 - c. Rigid curriculum adherence
 - d. Isolating theoretical concepts
11. Co-curricular activities foster _____ and _____ growth in students.
12. True/False: Co-curricular activities limit students' overall development.
13. The Integrated Approach in education aims to:
 - a. Segregate subjects in silos
 - b. Combine subjects and themes for holistic learning
 - c. Limit cross-disciplinary understanding
 - d. Isolate theoretical concepts
14. The Integrated Approach encourages _____ and _____ between diverse subjects.

15. True/False: The Integrated Approach hinders interdisciplinary understanding among subjects.

9.4 Summary

Value-orientation programmes under formal, in-formal and non-formal education will be strengthened with ancillary services like appropriately planned individual and group counseling, talks on the lives of saints and virtuous people, celebration of birthdays of spiritual and value-oriented reformers and leaders, sarva-dharma prarthana, silence session, story- telling and poetry recitations, illustrative of values. Prayer was the expression of the longing of the soul and gave peace and was a response to the yearning of the heart. Life would be dull and vacant without prayer. Role play is a contrived and dramatised activity that is quite near reality and yet removed from it. Such an activity enables students to experience certain kind realities which are not available readily and directly. The integrated approach being suggested is one in which problems or topics are the main focus of inquiry, experience and action in school atmosphere.

9.5 Glossary

Value-orientation programmes: Educational initiatives designed to instill moral and ethical values in students.

Formal education: Structured learning that typically takes place in schools and universities.

Informal education: Learning that occurs outside of organized educational settings, often through daily experiences and interactions.

Non-formal education: Organized educational activities outside the established formal system, often community-based or skill-oriented.

Ancillary services: Additional support or activities that complement the main educational program.

Sarva-dharma prarthana: A prayer or spiritual practice that includes elements from various religions or faiths.

Silence session: A period of quiet reflection or meditation, often used as a calming or focusing technique.

Prayer: An expression of the soul's longing that provides peace and responds to the heart's yearning.

Role play: A dramatized activity that simulates real-life situations, allowing students to experience certain realities in a controlled environment.

Integrated approach: An educational method that focuses on problems or topics as the main subjects of inquiry, experience, and action within the school environment.

9.6 Answers to Self-Check Exercise

Self-Check Exercise– 1

1. C) Utilizing the target language in real-life situations
2. Target
3. False
4. B) Student exploration and discovery
5. independence, creativity
6. False
7. B) Individual student learning needs
8. flexible, adaptable
9. False
10. B) Supplementary learning beyond the classroom
11. social, personal
12. False
13. B) Combine subjects and themes for holistic learning
14. connections, relationships
15. False

9.7 References and Suggested Readings

- C. Aggarwal-Education for Values, Environment and Human Rights, Shipras Publications, New Delhi.
- Banga, C.L. (2009). Education for Values, Environment and Human Rights, Pasricha Publication, Jlandhar, India.
- Panasenko, N (2013). "Czech and Slovak Family Patterns and Family Values in Historical, Social and Cultural Context" Journal of Comparative Family Studies 44 (1): 79-98.
- Sabu S. (2010). Thought on Education, Kanishka Publisher, New Delhi. PP-57-66.
- R.N. Sharma-History of Indian Philosophy.
- Kalra Rajindra, M. (2003). Value Oriented Education in Schools, Shipra Publication, PP-50-65

9.8 Terminal Questions

1. Explain the principles of the Direct Method and elaborate on its advantages and challenges in language teaching. How does the Direct Method differ from traditional language teaching methods?
2. Discuss the principles and strategies of the Indirect Method and its effectiveness in fostering independent learning. How does the Indirect Method promote critical thinking among students?

3. How does the Curriculum Method accommodate diverse learning needs and styles? Explain the significance of a flexible curriculum in the Curriculum Method and its impact on student engagement and learning outcomes.
4. Explain the significance of integrating co-curricular activities into the educational system and their impact on students' holistic development. Discuss the importance of co-curricular activities in enhancing student learning beyond academics.
5. Discuss the principles of the Integrated Approach and its effectiveness in fostering interconnected learning experiences. How does the Integrated Approach promote interdisciplinary thinking among students?
6. Explain: (a) Methods Values (b) Teacher and Human Values.
7. What is the need of value oriented education? Discuss the various ways and means of inculcation of values.
8. What are the objectives of value oriented education? Suggest ways and means for inculcation of values among students.
9. What is the role of education in arresting the erosion of values in society?
10. What do you understand by "Indirect method of teaching Human values?" Describe with examples how values can be inculcated through teacher behaviour.