

**COMPULSORY COURSE 01 (CC-01)**  
**EDUCATION IN INDIA**

**BLOCK 04**  
**EDUCATION AND VALUES**



## **B.Ed. CC-01 : EDUCATION IN INDIA**

# **Block**

# **4**

## **EDUCATION AND VALUES**

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### **Unit - 19**

VALUES: AN INTRODUCTION 319

---

### **Unit - 20**

SOURCES OF VALUES 327

---

### **Unit - 21**

TRADITIONAL VALUES 334

---

### **Unit - 22**

CONTEMPORARY VALUES 356

---

### **Unit - 23**

VALUE EROSION 374

---

### **Unit - 24**

INCULCATION OF VALUES 384

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## **BLOCK 4 : EDUCATION AND VALUES**

### **INTRODUCTION**

‘Those who goeth with the sword, shall perisheth along with the sword’ said Jesus Christ. Such acts of historic destruction invite, as Swami Vivekananda called it, ‘the vengeance of history.’ Many such incidents have occurred in a number of places in the world. A shocked world realized that even the most religious education with a fundamentalist bias can be world-destroying. Was there anything wrong with this education? It had all the earnestness of a sincere seeker without the breadth of universal love and respect for people of other religions. Does not such education lead one to atavism, a regression into old animal world, red in tooth and claw?

Human values are those higher human qualities, which help human beings to transcend the limitations of our biological existence. They make us rise above the normal pulls of selfishness, lust, greed, anger, sense of enjoyment, fear and frustration, which are common in a purely biological life thriving on a sensate, individualistic and consumerist culture. The seers of Vedic age experienced that man is basically divine, and the goal of human life is to attain this divinity through a value based life. And higher values are born when intellect is illumined. The intelligence of a Buddha or a Christ- is a product of intellect illumined by spiritual culture. That is why the most popular prayer of Vedic civilization was the Gayatri Mantra which concludes: let our intellect be illumined.

Since 1999, Government of India has taken bold steps through many organizations to frame syllabus for value education. Even then, our secular education policy resists or finds it difficult to put many of these ideas into practice at the national level. We need a totally new orientation to our education policy in order to have regular education for values in our curriculum itself.

In this Block you are going to study the meaning and importance of value education in schools. A glimpse of Western and Indian values, different sources of values, traditional

value system of India and the contemporary values such as, democratic, socialistic, secular values and the meaning of freedom and discipline, responsibility, and human rights as values are also described. The Units also discuss about the value erosion and the need and importance of inculcation of values and approaches to value education-in schools.

This Block is not only important from the point of view of the curriculum prescribed for your study but also the reading of this Block helps you to see what is lost in the present day education and as a classroom teacher how best you can contribute to make good of the loss.

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## **UNIT - 19 □ VALUES - AN INTRODUCTION**

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### **Structure**

- 19.1 Introduction**
- 19.2 Objectives**
- 19.3 Meaning and Importance**
- 19.4 Classification Values - Indian, Western**
- 19.5 Let Us Sum Up**
- 19.6 Answers to ‘Check Your Progress’**
- 19.7 Unit-End Exercises**
- 19.8 References**

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### **19.1 Introduction**

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You must be aware of the fact that education must foster values, which are fundamental, and shape the child into a model of excellence. It must teach the child to develop competence values and develop survival skills interrelating with one’s fellow-beings, with warm humane feelings, transcending the narrow limits of chauvinism, caste and communalism.

The problem of promoting value-oriented education is a complex one. Schools alone cannot promote values effectively among students unless there are vigorous and concentrated efforts by the parents, the society, media monitors and religious and cultural agencies. The teacher must project himself as loving and honest and organise the school activities in an intelligent manner so as to promote value orientation effectively. In this scenario this Unit tries to analyse the meaning and importance of value education and also classifies the Indian and the Western values as an introduction to values.

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### **19.2 Objectives**

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After the study of this unit, you will be able to:

- Explain the meaning of ‘Values’.
- Explain the meaning and importance of Value Education.

- Classify Indian and Western Values.
- Prepare a list of Indian and Western Values

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### 19.3 Meaning and Importance

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When you happen to meet a stranger you will try to know what sort of humane being is he and how will he behave, etc. Therefore Values permeate the whole of humane existence and are a major factor in determining what sort of human beings they are and how one will behave. The word 'Value' is derived from the Latin root, 'Valerie' meaning to be strong and vigorous. 'To be of value' is to have a certain worth or worthiness.

Values in their early stages appear as needs, emotions and interests varying in specificity, intensity and depth. For example, when a boy needs to leave his parents and go to a boarding home to pursue education, it is tough for him. But as the boy grows and knows the world around him and the realities of life, his needs, emotions and interests acquire certain definiteness, intensity and stability in the affective life (emotions, feelings) of the individual. Thus the value formation takes place.

A widely accepted definition considers values to be conceptions of the desirable, influencing selective behaviour. Thus you must know that all values contain some cognitive elements and they have a selective or directional quality. They serve as criteria for selection in action. In their most explicit form they become the criteria for judgement, preference and choice. In their implicit form they constitute grounds of decisions in behaviour.

A value as Klackhohn defines is a conception of the desirable, 'and not something that is merely desired.' Baqer Mehdi states, 'We are too familiar with the distinction between what is desired and what is desirable.' Charles Morris talks of 'the preferential behaviour in values which in other words means a choice between the good and bad:' Cattell defines values thus: 'By values we mean the social, moral and other standards which the individual would like others and himself to follow.'

Kuppaswarny B states that "A value is a conception characteristic of a group to satisfy needs. Values constitute the base of action and can be tested in terms of behaviour.' Hiriyananna states, "one of the distinguishing features of Indian philosophy is that it has consistently given the foremost place to values." The Sanskrit word that stands for value is '*ista*' the object of desire, since man seeks his desires consciously the Indian philosophers term 'value' as *purushartha* or human value, meaning thereby, ends consciously pursued by human beings.

Summarizing the above views we may state, "A value is a principle, a standard or



quality that is considered worthwhile or desirable. It is a consciously preferred choice of the concept of desirable behaviour, satisfying the needs of interests, having an element of stability and is validated by social approval. Such behaviour is standardized as norms and constitutes standards by which choices are evaluated.”

The importance of value-education has been recognized long ago. Efforts are ahead to include moral and religious instruction in the school programme. At present the subject of value education is becoming increasingly prominent in educational discussions at all levels. There seems to be growing body of opinion in favour of devoting more time and effort in the schools to help pupils to achieve greater understanding and awareness of values.

I am sure that you are going to understand the importance of value education when you go through the views of some eminent Indians regarding the teaching of values to the younger generation. Some of such views are given here.

- Gandhiji, the father of the nation, wanted that education should be for the hand, head and heart. Education for the heart was the spiritual training for him. According to him the aim of education is self-realization; the sum bosun (the highest good) of life and education.
- Dr. Rabindranath Tagore also upheld the importance of value education. According to him, “the greatest use of education is not merely to collect facts, but to know man and to make oneself known to man.” He says, “But for us to maintain self-respect which we owe to ourselves and to our creator, we must make the purpose of man, the fullest growth and freedom of soul.”
- Sri Aurobindo believed that our education should provide the opportunity for teaching of higher values.
- Swami Dayananda emphasized the role and responsibility of parents in the scheme of value education. According to him, it is the duty of the parents to give instruction in values to their children, which draws injunction from the tradition of ancient Indian education.

Swami Vivekananda says, “Education is the manifestation of perfection already in man.” Therefore, he continues, “the ideal is that we must have the whole education of the country, spiritual and secular in our hands and it must be on national lines, through national methods as far as practicable.” He asserted: “There should be an institution to train teachers who must go about preaching religion and giving secular education to our people.”

Now, I hope you have understood the importance of value education. Let us

prepare a list of importance of value education on the basis of the sayings of the great personalities we have mentioned above:

1. Self-realization.
2. Self-respect.
3. Develop Spirituality.
4. Safeguard the traditions.
5. Provide secular education (equal reverence to all religions).
6. Develop values like integrity, humility, magnanimity etc.,

If you think that you can add some more points you can do so.

I think you will agree with me if I say that it is time for all of us to introspect and question ourselves whether we have lost our vision concerning the true end of education. Education is basically a matter of relationship between teachers and pupils. It is a moral business. It is about moulding and guiding of character and personality.

### **‘Check Your Progress’ I**

Answer the following questions in about two or three sentences each.

1. In what form did the values appear in early stages?

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2. What is the widely accepted definition of values?

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3. What are values in their explicit and implicit form?

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4. Write a list of ideas indicating the importance of value education.

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## 19.4 Classification - Indian, Western Values

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Through the study of Section 19.3 you have understood that a value is a relationship between a person and an environmental situation, which evokes an appreciative response in the individual. Moral values are inseparably related to values in general.

A value consists of a set of metaphysical beliefs about man and life, beliefs about the *summum bonum* or the highest good and rules about what one ought to do (and not to do) and how. A value accordingly could be looked upon as a sub-system of a more general socio-philosophical and cultural tradition. The formal aspect of morality gets its substantive character when it operates in a specific socio-cultural context. It would be worthwhile; therefore, to look into a how a value has been viewed by Indian thinkers in a comparative perspective with the West.

### Indian View of Values

You may be well aware of the fact that values are derived from socio-philosophic tradition with roots deep in the past. It must also be noted that philosophy in India is not free itself completely from the hold of religion. Philosophy to the ancient Indians was not just a means of satisfying intellectual doubt (*Samasya*), but more, a practical endeavour that showed one the right way to attain spiritual liberation (*Moksha*), the highest goal of life. Although there are four supreme ends of life (*Purusharatha*)

economic well-being (*Artha*), physical well-being (*Kama*), righteous action (*Dharma*) and spiritual freedom (*Moksha*) - the secular values of *Artha* and *Kama* rank inferior in status in the Indian hierarchy of values, to the spiritual values of *Dharma* and *Moksha*. Even among the later, *Moksha* is far higher than *Dharma*. In fact, it is the highest end of human life, it being freedom from the very notions of right and wrong and good and bad.

### **The Western Concept of Values**

In the West, on the other hand, the traditional position claiming the inseparability of religion and values has almost been replaced by the view that knowledge in values is autonomous in the sense that it does not necessarily a rational act and concept of a person with values as a rationally autonomous individual. It is not doing good or act right but acting so for the right reasons that constitutes the essence of morality. To say that an act is 'right' or that some course 'ought' to be followed is, to convey that the judgement is backed by reasons.

#### **'Check Your Progress' - 2**

1. What does value consists of?

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2. What are the four supreme ends of life?

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3. Who is a rationally autonomous individual?

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## 19.5 Let Us Sum Up

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- The word value is derived from the Latin root 'valerie' meaning to be strong and vigorous. 'To be of value' is to have a certain virtue:
- Values in their early stages appear as needs, emotions and interests varying in specificity, intensity and depth.
- A widely accepted definition considers values to be conceptions of the desirable, influencing selective behaviour.
- All values contain some cognitive elements and they have a selective or directional quality. They serve as criteria for selection in action.
- The importance of value education has been recognized long ago. Efforts are ahead to include moral and religious instruction in the school programme.
- Many great people have given their opinion about the teaching of moral education in schools. All of them have expressed the importance of that education in their own way.

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## 19.6 Answers to 'Check Your Progress'

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### 'Check Your Progress'-1

1. Values in their early stages appear as needs, emotions and interests varying in specificity, intensity and depth.
2. Widely accepted definition considers values to be conceptions of the desirable, influencing selective behaviours.
3. In their most explicit form they become the criteria for judgement, preference and choice. In their implicit form they constitute grounds of decisions in behaviour.
4. Cattell defines values thus: "By values we mean the social, artistic, moral and other standards which the individual would like others and himself to follow."
5. They are:
  1. Self-realization.
  2. Self-respect.
  3. Develop Spirituality.

4. Safeguard the traditions.
5. Provide secular education.

### **‘Check Your Progress’ - 2**

1. Value consists of a set of metaphysical belief about man and life, about the highest good and rules about what one ought to do and how.
2. The supreme ends of life are called *Purusharthas*. They are *Dharma*, *Artha*, *Kama* and *Moksha*.
3. A person who does not necessarily depend upon religion and simply act in the right way rationally may be called as rationally autonomous individual.

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## **19.7 Unit-End Exercise**

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1. Define ‘Value’. What is the importance of Value Education in schools?
2. What are the views expressed by great thinkers about value education? Explain.
3. What are the Indian and Western views on values? Briefly explain.

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## **19.8 References**

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## **UNIT - 20 □ SOURCES OF VALUES**

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### **Structure**

- 20.1 Introduction**
- 20.2 Objectives**
- 20.3 Religion as a Source of Values**
- 20.4 Philosophy as a Source of Values**
- 20.5 Literature as a Source of Values**
- 20.6 Let Us Sum Up**
- 20.7 Answers to ‘Check Your Progress’**
- 20.8 Unit-End Exercises**
- 20.9 References**

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### **20.1 Introduction**

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In this Unit you are going to learn some of the important sources of values. You know that we have a number of chances of hearing good advises of elders regarding as how we have to behave in our daily life, what type of books we have to study and how should we treat the people who visit us and so on. These are all the ways of imparting values to the young ones by the elders. At the same time we get a lot of information about the way in which we have to behave while we study books on different subjects. In this Unit you are going to study how Religion, Philosophy, and Literature which will provide us information about values; that is the way in which one has to live in the society.

Religion is philosophy in practice. What you are going to study in philosophy is to be practiced. That becomes ones religion. The religion, thus teaches ‘the way of life’. Philosophy gives you an idea about the problem of reality, of knowledge and of value: Literature, as you know, is the main source of values. In literature, modern as well as ancient, you find values embedded in one or the other form.

Thus, in this Unit you will get some information about the sources of values.

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### **20.2 Objectives**

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After the study of this Unit you will be able to,

- Identify the sources of values.
- Analyze the religion as a source of values..
- Prepare a list of various *sastras* as sources of values.
- List various areas of Philosophy as source of values.

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### 20.3 Religion as a Source of Values

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First of all let us know something about religion. Religion is philosophy in practice. Religion is the art of living, through right action, how to live our daily life in harmony within ourselves and with others, and to lead a life of peace and happiness.

Religion is much misunderstood. Religion is not merely a philosophical study but it is a way of life. Religion is for every man, not only for those who retire to the Himalayas or who live in temples and churches, not only for the aged and the infirm. In India religion teaches ‘the way of life’. The old *Rishis* not only expounded their philosophies but lived philosophy. They were revealers of life, not merely interpreters. Philosophy and Indian culture are essentially religious.

Religion teaches how to live our daily life in a practical manner. *Gita* of the Hindus is an inspiring example and is of universal application. *Gita* teaches a Hindu to be a better Hindu. It is a handbook of practical religion and teaches how religion can be a potent factor in man’s life.

Man may ask ‘Why should I take to religion?’ Life as we understand it, is the same in plant, animal and man. Plant has no mind, in the animal there is mind and the animal acts by the mind alone, i.e., by instinct-impulse. Man is distinguished from the animal by the development of intellect, intelligence, and acts by reasoning using judgement and discretion. It is the essential privilege of his greater evaluation. Sometimes man may act by the mind (impulse) alone, and he acts like an animal. To live obediently to the lower instincts of the mind is the privilege of an animal, not the glory of man. Let us work with-our physical passions and emotional impulses with a wakeful intellect policing our lust, greed, pride, arrogance and other lower urges. Let us work in love, charity, with deep sympathy and all tenderness. Work then becomes worship of God.

I hope, now, you have understood very well what religion is and how values find their source in religion. Can you prepare a list of some values? Yes, you can. It will be like this:

1. Love  
Charity  
Sympathy etc.



### **‘Check your Progress’ - I**

1. What is Religion?

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2. What does Religion teach?

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3. How is man different from other living beings?

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## **20.4 Philosophy as a Source of Values**

As you have already understood, the word ‘philosophy’ comes from the Greek word philosophia, which is made up of words phileo (love) and sophia (wisdom). Thus the literal meaning of philosophy is ‘love of wisdom’. Thus the word ‘philosophy’ refers to a certain way of thinking. Philosophy attempts to answer questions like ‘What is life’? ‘What is sorrow’? ‘Why do we suffer’? ‘What is goodness’? ‘Who is a man’? etc. These questions have been raised since the dawn of history, and the attempts to arrive at their answers, at various times, during different ages, in various countries, have given in philosophies.

The areas of inquiry in all philosophies, generally, are: The Problem of Reality, of Knowledge and of Value.

Let us know the areas of inquiring in philosophy regarding the problem of value. They are: What are the important values that are to be desired in life? Are these values rooted in reality? How can we realize them in our experience? etc. The branch of philosophy which deals with these questions is called Axiology.

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## 20.5 Literature as a Source of Values

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Some ancient philosophical literature and some modern literature provide a number of values required for every human being. First of all let us examine the ancient philosophical literature. You are going to study in the next Unit the spheres of human achievement called *Purusharthas* or ends of life - *Dharma*, *artha*, *kama* and *Moksha* to which a fifth one may be added, namely, that of quest after the absolute reality (Brahman). These five values divide ancient philosophical literature in India into five categories. Each is directed to the study of that specific value which constitutes its motivational force. Such a study is commonly known in India as science or systematic study (*sastra*). The five -fold division of philosophical literature of ancient India is the main source of values maybe stated thus:

*Brahmasastras* are the scientific study of the nature of absolute reality. The Absolute (Brahman) is the subject matter of this branch of knowledge (*Brahmavidya*). The Absolute which is the highest and ultimate reality presents itself as the expression of the supreme value of life. Its motive-force is expressed in the first of the famous sutras.

*Mokshasastras* are the systematic study of the highest spiritual state of liberation (*Moksha*). The philosophical systems which undertake this study, take their start from the problem of the self (*Atman*) and investigate into the nature of self and the means of the highest attainment of spiritual freedom (*Mokshasadhana*). If the highest state of self (*Moksha*) is regarded as identical with the Absolute, *Mokshasastra* is the same as *Brahmasastra*.

There is another type of literature in Sanskrit called *Dharmasastras* which are originally concerned with the nature and exposition of moral values (*Dharma*) in the form of virtue, duty, moral standard, social norm and law. The entire sphere of moral values becomes the central theme of these moral treatises (*Dharmasastras*).

*Kamsastra* is a area type of literature which concentrates on the pursuit of one of the important values of life, pleasure (*Kama*). It is mainly concerned with sex and other pursuits of the sensual and hedonistic culture. This aspect of human life is subjected

to scientific study with a view to the attainment of the fullest and healthiest satisfaction, which is acknowledged as one of the values.

*Arthasastras* concern themselves with material gain and maintenance of life. *Artha* is an expression for politico-economic values, which constitute the thematic import of such a type of literature. Kautilya's *Arthashastra* is a systematic account of political economy (*artha*) and social organization.

Thus every category of literature undertakes to study the nature and importance of one specific value of life, in a thorough and systematic manner. The other literary works, which are the store-house of values, are, our great epics *The Ramayana* and *The Mahabharata*, and *Panchatantra*, *Arabian Nights* and many such books. Examples from many English and other language books may also be mentioned here. 'Hamlet', a famous play written by William Shakespeare conveys a number of values which are useful to youth. An advice given by Palonius to his son Learties, a student in the University is worth mentioning here. Thus literature has been a very important source of values.

### 'Check Your Progress' - 2

1. The areas of inquiry in all philosophies, generally, are: .....and .....
2. The branch of philosophy which deals with the questions like: What are the important values that are to be desired in life? Etc is called .....
3. *Brahmasastras* are the scientific study of the nature of .....
4. *Arthasastras* concern themselves with.....and .....
5. The store house of values are .....and .....

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## 20.6 Let Us Sum Up

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- Values have a number of sources. Here we have discussed the sources such as Religion, Philosophy and Literature.
- Religion is philosophy in practice. Religion is the art of living, through right action, how to live our daily life in harmony within ourselves and with others, and to lead a life of peace and happiness.
- Religion is much misunderstood. Religion is not merely a philosophical study but it is a way of life.

- In India religion teaches ‘the way of life’. The old *Rishis* not only expounded their philosophies but also lived philosophy.
- The areas of inquiry in all philosophies, generally, are: The Problem of Reality, of Knowledge and of Value.
- Some ancient philosophical literature and some modern literature provide a number of values required for every human being
- The five values divide ancient philosophical literature in India into five categories. Each is directed to the study of that specific value which constitutes its motivational force. *Brahmasastras* are the scientific study of the nature of absolute reality.
- *Mokshasastras* are the systematic study of the highest spiritual state of liberation (*Moksha*). There is another type of literature in Sanskrit called
- *Dharmasastras* which are originally concerned with the nature and exposition of moral values (*Dharma*) in the form of virtue, duty, moral standard, social norm and law.
- *Kamsastras* are a type of literature which concentrate on the pursuit of one of the important values of life, pleasure (*Kama*).
- *Arthasastras* concern themselves with material gain and maintenance of life.
- Thus every category of literature undertakes to study the nature and importance of one specific value of life, in a thorough and systematic manner.
- The other literary works, which are the store-house of values, are, our great epics *The Ramayana* and *The Mahabharata*, and *Panchatantra*, *Arabian Nights* and many such books. Thus the literature has been a very important source of values.

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## 20.7 ‘Answers to ‘Check Your Progress’

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### ‘Check Your Progress’ - 1

1. Religion is the art of living, through right action, how to live our daily life in harmony within ourselves and with others, and to lead a life of peace and happiness.
2. Religion teaches how to live our daily life in a practical manner

3. Man is distinguished from the animal by the development of intellect, intelligence, and acts by reasoning using judgement, discretion.

**‘Check Your Progress’ - 2**

1. The problem of reality of knowledge and of value.
2. Axiology.
3. Absolute reality.
4. Material gain and maintenance.
5. *The Ramayana* and *The Mahabharata*.

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**20.8 Unit End Exercises**

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1. Explain the religion as a source of Value.
2. What is Philosophy? How does it provide for values?
3. What are the important Literature which are treated as the source of values in life?

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**20.9 References**

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## UNIT - 21 □ TRADITIONAL VALUES

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### Structure

- 21.1 Introduction
- 21.2 Objectives
- 21.3 Traditional Values of India
  - 21.3.1 *Purushartha*
  - 21.3.2 *Satyam Shivam Sundaram*
  - 21.3.3 *Ahimsa, Prema and Karuna*
  - 21.3.4 *Tyaga and Lokasangraha*
- 21.4 Let Us Sum Up
- 21.5 Answer to 'Check Your Progress'
- 21.6 Unit-End Exercises
- 21.7 References

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### 21.1 Introduction

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In this unit you are going to study *Purusharthas*, the four ends of life. I hope you remember what you have studied in Unit 19, Section 19.4. There you come across the mention of *Purusharthas*. But in this unit you are going to get the details of *Purusharthas*.

I know that you are well aware of the fact that in our life we desire to possess number of things. We try hard to fulfill such desires. Do you think that all such desires are good and necessary? I know that you are quite intelligent to discriminate between the good and the bad. Therefore you understand very well the intricacies of our desires and so on.

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### 21.2 Objectives

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After the study of this Unit you will be able to;

- Explain the meaning of *purusharthas*.

- List out the four supreme ends of life.
- Explain the meaning of *Dharma*, *artha*, *kama* and *moksha*.

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### 21.3 Traditional Values of India

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Indian thinkers commonly speak of two functions of knowledge - one which is theoretical, viz., revealing the existence of objects, and the other which is practical, viz., affording help in the attainment of some purpose in life. The results of these two functions of knowledge are respectively what we mean by 'fact' and 'value'. A thirsty traveler, who happens to come upon a sheet of fresh water, discovers a fact; and, when later he quenches his thirst he realises the value. These functions are regarded as closely connected with each other, since the knowledge of a fact usually leads to the pursuit of some value. The number of facts that may be known, it is clear, are innumerable; and the values that maybe realised through their knowledge are equally so. It is with the later that we are concerned here. The Sanskrit word used for 'value' means 'the object of desire', and the term may therefore be generally defined as 'that which is desired'. The opposite of value or 'disvalue' maybe taken as 'that which is shunned or avoided'. For the sake of brevity, we shall speak only of values; but what is said of them will, with appropriate changes, apply to disvalues also.

One of the distinguishing features of Indian philosophy is that, as a consequence of the pragmatic view it takes of knowledge, it has, throughout its history, given the foremost place to values. Indeed, they form its central theme; and questions like those of 'being' and of 'knowing' comes in only as a matter of concern it may on this account, be described as essentially a philosophy of values.

#### Check Your Progress'- 1

1. Answer the following questions in about three or four sentences each.

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2. What are the two functions of knowledge?

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3. What is 'value'?

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4. What is 'Philosophy of values'?

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### **21.3.1 *Purusharthas***

You know that man is always active. Do you know the reasons for this kind of activeness? W. Norman Brown calls '*Purusharthas*' as the four motivations of human activity. Then what is *Purushartha*? It is the four-fold human aspirations. The average Hindu believes that all his activities should be purposive and when he undertakes the performance of any of them he resolves to achieve them fully well.

The four-fold human aspirations are "*Dharma, Artha, Kama* and *Moksha*". We shall try to understand the moral value of each one of these human aspirations.

#### ***Dharma as Moral Value***

The concept of *Dharma* seems to be quite central to the Indian concept of values. It has a comprehensive character in as much as it implies a variety of meaning and



refers to many states, which are valuational, but its moral nature is consistently acknowledged. Its intimate concern with human conduct and moral life makes it focal in its position with regard to other values of life. This exactly is the theme of the treatises on law (*Dharmasastra*). Though the use of the word '*Dharma*' was fully in vogue in the vedic times, it became the central concept of Hinduism only much later. The word *Dharma* is etymologically derived from the root '*dhr*' which means that which 'holds', 'integrates' or 'regulates' or 'maintains' a thing. "Next to the category of reality that of *Dharma* is the most important concept in Indian thought" says S. Radhakrishnan, India's former President and best-known modern philosopher.

Among the fundamental aspirations of men *Dharma* takes the place of pride. It is the supreme Hindu moral ideal. The other values *artha* and *kama* (wealth and passions) are instrumental, hedonic values. They are not ends in themselves, and should not be so pursued. If they are erected into ends, they turn out to be disvalues and not the desirable aspirations of man (*purusharthas*). *Kama* and *artha* are what man shares in common with animals. The *Hitopadesa* observes: "food, sleep, fear and copulation are common to men and animals, what distinguishes man is the additional possession of the sense of values (*Dharma*). Bereft of the value-sense man is on par with animals". It is the moral sense that raises man from his rude ancestry to human heRitage. *Dharma* is the chief regulative value. To put in one sentence the values of *artha* and *kama* are to be regulated by *Dharma* to help us to attain *Moksha* and live in peace on earth.

The term *Dharma* is rendered as duty, injunctions regarding moral and ritual actions, customs, the law of ones being etc. In the history of Indian philosophic thought, we find a remarkable exposition and connection of three great concepts, *Rita*, *Satya* and *Dharma*. *Dharma* is based on truth and it abjures the use of violence or coercive action of any form. It is non-violence. *Rita* is thinking the truth and *Satya* is speaking the truth and *Dharma* its translation in action. "While *Rita* denotes the mental perception of truth and *Satya* denotes its exact expression in mind, *Dharma* is the observance of the same in the conduct of life". *Satya* is truth in words and *Dharma* is truth in deed. *Dharma* is known by one who is not merely intelligent, "he must be a friend of all and who is devoted to the welfare of all in thought, word and deeds". *Dharma* is the form of supreme happiness and welfare. There is nothing higher than *Dharma*. Hence a weak man seeks and desires (successfully) to control a strongman through *Dharma*, as the king does by the arm of law. That *Dharma* is truth.

The concept of *Dharma* is commended on different grounds. The first and the foremost meaning of *Dharma* is, that it sustains, nourishes, and holds up the social order. Society crumbles and falls into pieces when there is a transgression of *Dharma*.

*Dharma* holds the equilibrium among the deeds of man. It assumes our survival, which is the foundation for all ethical activities. Further, *Dharma* is commended on pragmatic grounds. “*Dharma* destroys him that violates it and protects him that adheres to it”, says Manu. The basic principle of *Dharma* is set forth by Bhisma in Santiparva in its positive as well as in the negative aspects. What you desire for yourself you must desire for others. What you do not like others to do for you; you should not do to others. The concept of *Dharma* gives us guidelines for all activities.

**‘Check Your Progress’ - 2**

1. What are the four motivations of human activity?

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2. What makes *Dharma* focal in its position?

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3. What does S. Radhakrishnan say about *Dharma*?

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4. Write the observations of Hitopadesha.

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5. How do you say that *Dharma* is the chief regulative value?

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6. What is *Rita*, *Satya* and *Dharma*?

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7. What is Plato's ideal of justice?

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8. What is the basic principle of *Dharma* according to Bhisma?

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***Artha***

Man, to fulfill his desires, has to earn and gather material aid, i.e., wealth. All such material aid is called *Artha*. Thus the term *artha* comprises the whole range of tangible

objects that can be possessed, enjoyed, shared or lost and which we daily require for our upkeep.

*Artha* is absolutely necessary for man's life. It is the source and sustenance of all our virtues, not to speak of the mere gratification of desires, without wealth virtues become impracticable. Poverty is never glorified as a virtue. The commonsense poet Bhartruhari sings the praise of the functions of wealth in ten verses. He points out the need for it if men are to live with dignity. It is wealth that enables us to live independently without appealing to others for assistance. We are asked to adventure forth on the high seas to secure fortune. If a man cannot support himself and his family on the material plane, how can he work for *Moksha*, which is very difficult? Even those who talk of *Sanyasa*, i.e., renunciation, must acquire some thing to give up, otherwise they can only renounce nothing; such a *Sanyasa* is a mockery of the concept. Hindu ethical thinkers have insisted on the necessity of a man's earning his livelihood by the sweat of his brow while he is fit, strong and young. To achieve anything substantial in human life one must be free from poverty and misery and must enjoy a certain economic competence. One must seek as far as possible to be self-sufficient.

The importance of wealth and its positive role as a contributory force in the development of man is affirmed by Indian thinkers. Money is an indispensable means for the formation and growth of society, for the promotion and cultivation of commerce, industry and scientific research and discovery. For the destruction of evil forces money is necessary. The Hindu sages were not unaware of the potentialities of money. They were only anxious that it should be used with self-control and a perfect knowledge of its functions.

Spirituality does not impose a ban on money, but seeks to acquire it for right use. To neglect it would be to strengthen the enemy, who would use the money for the increase of evil. We should not treasure up all our wealth, but must use it for social purposes. One has to be entirely selfless, scrupulous and exact and careful in the use of money. Purity in matters of money is a great virtue (*artha suddhi*). Even the persons who want to take *Sanyasa* should make adequate provisions for his family and dependents according to Kautilya. He has stated this in his *Artha Sastra*.

You must know that the Hindu outlook did not stand for an acquisitive society nor for an affluent society without any State control. It stood for a *Dharmic* Society. It allowed men to gain as much wealth as possible without contravening the principles of *Dharma*. Manu rejects the views, "that *Dharma* alone or that *Dharma* and wealth alone or that wealth and enjoyment are the most important values". He holds that all the three

harmoniously cultivated jointly constitute the threefold end of human life. This represents the most essential current of Hindu social philosophy and ethics.

**‘Check Your Progress’ - 3**

1. What is *Artha*?

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2. What does the term *Artha* comprise of?

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3. What are the functions of wealth according to Bhartruhari?

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4. What is the positive role of wealth?

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5. What does Kautilya say about acquiring wealth?

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6. What is *Artha Suddhi*?

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***Kama***

Another fundamental aspiration or value envisaged by Hindu Ethics is *Kama*. It is wrong to translate it as the desire for sex only. It is the desire of all things in general. The desire for liberation is excluded from this term, as that desire is accorded the status of separate supreme value, *Moksha*. *Kama* is the cluster of desires a man cherishes. Psychologically speaking a man is nothing more than the complex of his thoughts and the longings of his heart. The longings of the heart are described as *Kama*. For the gratification of our desires, we need the wherewithal which *Artha* supplies.

As you know, all the desires of the heart cannot be acceptable ones. They need to be regulated and co-ordinated into a perfect integral whole. No one desire is to be elevated into an end and pursued exclusively. The desires of the heart are not all of equal ethical value. There is the need to keep some of them in check, and there are others to be carefully enjoyed and not recklessly indulged in. Hence, the necessity for self-control. All duties have self-control for their end.

Self-control is nothing more than the object oriented life. It is liberation from the lifeless dull, mechanical impulsion of our desires. It is the assertion of the freedom of man to stand above the swarm of emotions, sway of impulses, pressure of the opinion of others, and temptations of sense-life governed merely by considerations of the pleasure of the moment and ignoring the concept of an enduring happiness.

“Self-control can save men from sinking back to the level of animals. It rescues them from mean motives, humiliating weakness, jealous attitudes, and cussedness”. No virtue is possible without it. Self control implies physical and moral courage, which

entail the necessity and gives strength to withstand the loss of physical pleasure and the gift of men and popularity. The Upanishads in the East and Plato in the West have taught the need for self-control in vivid symbolism. The power of withstanding the sway of pleasant feelings and sensations can save us from physical disaster and economic ruin. Self-control alone gives us a governable mind and steadfast wisdom. Without it, our will becomes irresolute and infirm in purpose. The *Gita* persistently preaches it and describes it as *atma samyama* yoga. An undistracted mind with a singleness of purpose is the chief requirement of man.

*Kama* or desire by itself is not wrong, but has to be hedged in by the behest of *Dharma*. Our desires are gales and they carry us away if we abandon effort. They do not get subdued automatically. It is folly to hope that somehow we can overcome temptations and lusts if we do nothing about them. The only way in which evil grows in this world is by our refusing to do anything to eradicate it. Self-control does not come all at once. It involves a good deal of pain to cut ourselves off from pleasant sense activities. The eternal problem confronting man is the choice between the pleasant and the good, between inclination and duty in Kant's (a philosopher) language or between life eternal and death, in the words of Christ.

The one law that should govern the indulgence of desires is that such indulgence should not contravene the good of society and *Dharma* (righteousness). Lord Krishna in the *Gita* states that He is "that desire which is not opposed to *Dharma*".

#### **'Check Your Progress' - 4**

##### **Fill-up the blanks with suitable words.**

1. The fundamental value envisaged by Hindu Ethics is.....
2. For the gratification of our desires, we need wherewithal which..... supplies.
3. The desires of the heart are not all of equal.....value.
4. Self-control can save men from sinking back to the level of.....
5. Self-control implies.....and.....courage.
6. *Kama* or desire by itself is not wrong, but has to be hedged in by the behest of.....
7. ....in the *Gita* states that He is "that desire which is not opposed to.....

#### ***Moksha***

*Moksha* which ordinarily means liberation, is regarded in Indian philosophical

tradition as the final destiny of man and as such, it has been accorded the highest importance in the scheme of values. *Moksha* is derived from a verbal root 'muc' which means to give up, to get rid of, to leave or to be free from. It means liberation, emancipation, and freedom. Mukti has the same connotation.

The supreme spiritual ideal for all the schools of Indian philosophy is *Moksha*. It is described as the *parama purushartha*. All the other values are oriented to it. *Dharma*, signifies within its simple confines all the wisdom and experience of centuries of Hindu wisdom. It is not only regulates all instrumental values in their operation here and now, but also orients them to *Moksha*. *Moksha* is the most distinguishing He supreme character of Indian philosophy. The concept of *Moksha* is a complete freedom.

*The Gita* holds the view that there is no greater gain for man after attaining *Moksha*" In the search for *Moksha*, men in the past have given up their all, e.g., their belongings, attachment to wife and children and pride of scholarship leaving all they have sought *Moksha* as mendicants. The great poet Kalidasa, in the concluding verse of his famous drama *Shakuntala*, sends his prayer to the Lord to make him attain *Moksha* and overcome rebirth. He writes, "May the king exert himself for the good of his subjects, may literature great in its scriptures be honoured, may the self-existent God Siva united with Sakti, put an end also to my rebirth". The elder Bhisma gives a learned discourse on *Moksha Dharma*. The *Moksha* ideal has all along hovered and haunted the imagination, activities and the minds of the Hindus.

The nature of *Moksha* is in essence a type of primary experience that is integral. It is not like reverie, dream or hallucination. It is not a drug induced experience. It is a total experience where one feels a complete sense of life's fruition and suffers from no privation whatever. There is no diminution or return to the world of *samsara* from that bliss. It is a state of unexcitable bliss. It is described in *Upanisads* as "the nature of truth that gives life repose, it fills the mind with joy and spreads full peace". *Moksha* is an imperative of sensible undertaking of man for peace.

*Moksha* is not realized in a vacuum, but in the midst of our life here and now. It may not be a social product, but is achieved by right living here and now by an individual. The training insisted on for realising *Moksha* give up a prominent and necessary place for morality and *Dharma*. Ethical excellence is the fundamental pre requisite of all spiritual life. God can never be realised by by-passing the good life. *The Upanisad* declares 'not he who has not desisted from evil ways, not he who is not tranquil, not he who has not a concentrated man, not even he whose mind is not composed can realise the self through knowledge'. The author of *Gita* categorically states 'thoughtless men whose souls are undisciplined do not find God even though they strive'.



Krishna adds, “He who has full faith and zeal and who has subdued his senses obtaining divine experience, and once when he obtains it he soon gets peace”. The negative side of it is also stated: “The ignorant and the one who has no faith and who always doubts, goes to ruin. There is neither salvation, nor happiness for the man here who always doubts.” The concept of *Moksha* is the fulfillment of the adherence to all the other three values in the manner required.

**‘Check Your Progress’ - 5**

1. What is Parama *Purushartha*?

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2. What is the view of *Gita* regarding *Moksha*?

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3. What is the prayer of Kalidasa?

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4. How is *Moksha* described in Upanishad?

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5. What does the concept of *Moksha* convey?

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### 21.3.2 Satyam, Shivam, Sundaram

It is interesting to note in India there are only very few who are genuinely skeptic about the existence of values in life and Indian thinkers from the vedic period onwards, could find an abiding and enduring place for higher values in the very heart of the ultimate reality. The essentially value ridden character of the reality is quite evident from the upanishadic definition of Brahman (Atman) as Sat, Chit, Ananda. The same reality is called from the subjective side as synonyms. The Absolute of the upanishads manifests itself on the subjects as well as the objects. The Absolute is as certain as the Atman and also as finite as the Brahman. The Absolute pure existence, pure knowledge and pure bliss - as in one. It is *Satyam* (Truth) *Shivam* (goodness) and *Sundaram* (beauty or bliss). By knowing this trinity of values, the Unseen becomes Seen, the Unknown becomes known. The Unthought-of becomes the thought of.

You can make out why this trinity of values is treated as eternal or permanent values in Indian Upanishadic thought. The nature and interrelatedness and interdependence among these -three values is beautifully described in *Upanishads* (*Chandogya Upanishad*). Vedantic scriptures state that Brahman manifests itself in the empirical world as '*asti, bhati, and priyam*' - they may be said to correspond to Beauty, Truth, and Goodness.

What we are trying to understand is simply this; Values themselves have no meaning. It is the reality behind the values that gives the power and meaning. According to one opinion values must be rooted in reality. This trinity of values are not only eternal in nature but also instrumental. They are usually practiced in life as virtues.

One can understand the trinity of values when the concept of Atman is clarified. Atman is the spiritual essence of the person. And in the case of the whole cosmos or

universe it is called '*Paramatman*'. Both are the same in essence. *Paramatman* is all pervasive and beyond time and space. *Paramatman* is often characterized for understanding him intellectually as *Sat* (eternally self existent), *Chit* (all knowing consciousness), *Ananda* (Bliss or joy). This *Paramatman*, the supreme all -powerful spirits designated as God.

The practice of these values is oriented towards the ultimate end of life. The knowledge of truth presupposes the practice of goodness and that the practice of goodness pre-supposes knowledge of truth. This should be combined with aesthetic value of Sundaram or blissful joy or beauty. The attainment of all these three values leads to self realization of man.

### **'Check Your Progress' - 6**

#### **Fill in the Blanks**

1. Concept of Absolute is .....
2. It is the.....that gives power and meaning to values.
3. Atman is .....

#### **21.3.2 Ahimsa, Prema and Karuna**

*Ahimsa* is treat as a basic principle of virtues in Indian Philosophical traditions like Hinduism, Jainism, and Buddhism. According to Patanjali *Yoga Sutra*; *Ahimsa* is the sprit of non -injury to all creature irrespective any limitation of case, place and time and it is the highest of all virtues.

The value of *Ahimsa*- usually called non -violence is an attitude of never injuring any living creatures. *Ahimsa* is one of the duties prescribed as common for all groups of people in the society in the ancient Indian system of *Varnashrama Dharma*.

*Ahimsa* as a value has universal appeal. In the course of evolution of human culture, this value has gathered very important connotation. Non - violence as a way of life is gathering momentum in this conflict ridden, hate torn and aggressive world where a cry for human values is becoming almost irresistible. We are witnessing a continuous process of de-humanisation contributing for value deterioration in all walks of life. Institutions of all types are supported by the organised violence of groups backed by

money and political power. The need for *Ahimsa* or non- violence has been felt by not only leaders but also people in general.

The need for *Ahimsa* comes naturally to human beings. Since each human being values his own life, he wants to be free from injury to his own life, and property. Non - violence, according to Mahatma Gandhi, is the law of human beings even as the violence is that of the beast. The human relationships in society are determined by considerations of social security, projective endeavour, and living for each other. The maximisation of happiness in the relationships is achieved by totally eschewing violence and hatred and solving problems in natural love and trust.

*Ahimsa* as a means to attain the goal of intellectual value like truth was advocated by Mahatma Gandhi. To him, *Ahimsa* and truth are so intertwined that it is practically impossible to disentangle and separate them. Gandhiji followed '*Satyagraha*' method to fight against injustice, based on the principles of non-violence.

More than anything else, *Ahimsa* is a moral or ethical value. It is a way of life, the moral law is the only abiding principle that binds mankind together and it is the appropriate means for promotion of human values. Non -violence therefore should become a positive force in all the working institutions of the entire society. Education should become a means to elevate the growing members to a sense of appreciation of these values to achieve the goals of ethical and spiritual development.

### ***Prema***

*Prema* or love is not only a value but a great spiritual force that moves the heart of person in the process of achieving peace and harmony. It is a path in the realisation of the highest spiritual truth. It is a law that rules the cosmic law. *Prema* has the power of making the whole universe as one's own home. Our life's aspirations urges and thinking are related to this value of true love. It is therefore highly necessary for every human being to identify the underlying law of truth and love in all creations so as to find harmony, grace and bliss. Every act of true love brings happiness. Love and affection are the basic needs of children. Teachers and parents have to recognize these needs as a fundamental requirement to the growth and development. Education has a function to perform, to strengthen the bond of love between parents and the child in the family and teacher-pupil relationship in the school. Love is the method of education of pupils with all types of challenges.

You should know that different dimensions of love are plenty. One can understand the expression of love in physical, intellectual and spiritual dimensions. All the scriptures of the religions of the world have emphasized love both as an instrumental and eternal value. Swami Vivekananda says that "it is love that gives you the supernatural power,

love again, that leads to emancipation. Love is simply an expression of this infinite unity. It is beyond time and space, it is absolute”.

Education in human values aims at enabling children to recognize the truth in their heart which is the force of love. Love enables children to get rid of prejudices and achieve equality and equanimity. Love is the absence of selfishness and greed. Love of fellow being is the foundation of citizenship and democracy.

***Karuna:***

*Karuna* is showing sympathy towards those who are in distress or who are in grief. It involves emotional identification with such persons and sharing the feeling of grief with them. It is known as compassion in English. Compassion, as a virtue is very much emphasized in Buddhism. It is one of the corner stones of Buddhism. Bhagwan Buddha very much emphasized *Karuna* or compassion to such an extent that he was considered as the embodiment of *Karuna*. This value is also emphasized in Hinduism and Jainism. *Prema* and *Karuna* always go together.

The ultimate aim of education in human values is to make children and youths to grow in love or *Prema*.

**‘Check Your Progress’ - 7**

**Fill in the blanks**

1. *Ahimsa* according to Patanjali is.....
2. *Ahimsa* is also called as .....
3. *Ahimsa* has come .....to man
4. According to Mahatma Gandhi.....
5. *Prema* is a .....
6. Every act of love brings .....
7. Love is the method of .....
8. *Karuna* is showing ..... to grieving persons.

**21.3.4 Tyaga and Lokasangraha**

The quest of man in Indian philosophical traditions is for a spiritual ideal. This requires a profound wisdom and charity of thought with a purity of mind. Ethical values for the essential purity of the spirit have been emphasized and the life in this world and society has been taken as a means. The two ethical and spiritual values which are instrumental in the attainment of spiritual perfection of the individual and the welfare

of the people of the society, are 'tyaga' or renunciation and "*Lokasangraha*" or social or global welfare. These values form the basis of spiritual wisdom according to *The Bhagavadgita*. Commenting on the significance of these two values in individual and national development Swami Vivekananda remarked that the, national ideals of India are renunciation and service. Intensify her in those channels and the rest will take care of itself.

Renunciation is the very basis upon which ethic stands. It is considered to be the greatest ideal to be reached by vedantist, a speaker of truth. The great saints of India were those who had this world through renunciation and hence our country is known as land of 'tyagis'. Renunciation of the desires and passions is the only way to get rid of miseries of life. If one wants to be truly spiritual, renunciation of this type is inevitable. Renunciation is not there, self and the passions overrule the person, leading him to unnecessary troubles.

You may ask a serious question here. Does renunciation or *tyaga* demand that we all become 'ascetics' or '*Sanyasis*'? Renunciation is of the mind. One need not opt for ascetic life. But if one becomes unattached and passionless, and does his karma or duty according to highest ethical ideal, it is as good as greatest *tyaga* or renunciation. To be in the world and not to be of it is the true test of renunciation, remarked Swami Vivekananda. Renunciation makes a person fearless, service minded and duty bound. These virtues can be cultivated through liberal education or spiritual education practices.

Like renunciation or *tyaga*, *Lokasangraha* is a value considered essential for a karmayogi in *The Bhagavadgita*. Actions devoid of desire and spiritual knowledge are necessary to carry on activities of the mortal world or universal welfare. The most important direction given by the blessed lord Sri Krishna to Arjuna in support of the doctrine of Karma yoga is that;

"*Lokasangraham evapi sampasyan arhasi*" (*Bh. G.3.20*) "Even having regard to public benefit you must perform these actions"

Public benefit does not mean 'making societies of man' or making a farce of performing Action like other people, though one has the right to abandon Action in order that ignorant people should not give up action. *Lokasangraha* refers to 'binding men together' and protecting, maintaining and regulating them in such a way that they might acquire that strength which results from mutual co-operation. The word 'Loka' in 'Loka sangraha' is used in more than one sense. It does not indicate mankind. only. It is said that the Blessed lord Sri Krishna also defines that the *Bhuloka*, *Satyaloka*, *Pitrloka*, *Devaloka* and several other Lokas or words, which have been created by him, should also be properly maintained and go on in the proper way.

*Lokasangraha* as a value according to *The Bhagavadgita*, means giving to other

people a living example of how one can perform without desires, all the various activities which are allotted to one according to the principles of *Varnashrama Dharma*. The implications of this value to education are many. We should cultivate the value of work culture among children and youth based on the principle of universal welfare, doing work not only for one's own sake but also keeping in mind the welfare of other people in the society.

### **'Check Your Progress'- 8**

#### **Fill in the Blanks**

1. The nature of ideals of India according to Swami Vivekananda are:
2. India is known as a country of .....
3. A person can practice renunciation by .....
4. *Lokasangraha* concept is derived from the scripture .....
5. *Lokasangraha* means .....
6. Two implications of *Lokasangraha* value to education are .....

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## **21.4 Let Us Sum-Up**

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1. *Moksha* means liberation. As such it has been accorded the highest importance in the scheme of Values.
2. *Moksha* is derived from a verbal root 'mac' which means to give up, to get rid of, to leave or to be free from.
3. *Moksha* means liberation, emancipation, and freedom. Mukti has the same connotation.
4. *Moksha* is described as *Parama Purushartha*.
5. *The Gita* holds the view 'that there is no greater gain for man after attaining *Moksha*.
6. *Moksha* is a total experience where one feels a complete sense of life's fruition and suffers from no privation whatever.
7. *Moksha* is not realised in a vacuum, but in the midst of our life here and now. It may not be a social product, but is achieved by right living here and now by an individual.
8. The training insisted on for realising *Moksha* give up a prominent and necessary place for morality and *Dharma*.

9. The concept of *Moksha* is the fulfillment of the adherence to all the other three values in the manner required.
10. *Satyam Shivam Sundaram* represent the value trinity very much emphasized in Indian value system.
11. *Satyam* is the ultimate reality which is *Shivam* or conspicuous and also *Sundaram* or beautiful.
12. *Ahimsa* is non-violence, *Prema* is love and *Karuna* is compassion. They are also emphasized in Indian Value system.
13. *Tyaga* or sacrifice and *Lokasamhara* welfare for all are also considered as important values in Indian tradition.

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## 21.5 Answers to ‘Check Your Progress’

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### ‘Check Your Progress’- 1

1. Indian thinkers commonly speak of two functions of knowledge -one which is theoretical, viz., revealing the existence of objects, and the other which is practical, viz., affording help in the attainment of some purpose in life.
2. The Sanskrit word used for ‘value’ means ‘the object of desire’, and the term may therefore be generally defined as ‘that which is desired’.
3. Questions like those of ‘being’ and of ‘knowing’ come in only as a matter of concern it is described as philosophy of values.

### ‘Check Your Progress’ - 2

1. W. Norman Brown calls ‘*Purusharthas*’ as the four motivations of human activity.
2. Its intimate concern with human conduct and moral life makes it focal in its position with regard together values of life.
3. “Next to the category of reality that of *Dharma* is the most important concept in Indian thought” says S. Radhakrishnan, India’s former president and best known modern philosopher.
4. *The Hitopadesa* observes: “food, sleep, fear and copulation are common to men and animals, what distinguishes man is the additional possession of the sense of values (*Dharma*). Bereft of the value-sense man is on par with animals”. It is the moral sense that raises man from his rude ancestry to human heritage.



5. *Dharma* is the chief regulative value. To put in one sentence the values of *artha* and *kama* are to be regulated by *Dharma* to help us to attain *Moksha* and live in peace on earth.
6. *Rita* is thinking the truth and *Satya* is speaking the truth and *Dharma* its translation in action.
7. The concept of *Dharma* comes very near to Plato's comprehensive ideal of justice: "It is the test and measuring rod for us in the evaluation and assessment of the qualities of civilization".
8. The basic principle of *Dharma* is set forth by Bhisma in *Santiparva* in its positive as well as in the negative aspects. What you desire for yourself you must desire for others. What you do not like others to do for you; you should not do to others. The concept of *Dharma* gives us guidelines for all activities.

#### **'Check Your Progress'- 3**

1. Man, to fulfill his desires, has to earn and gather material aid, i.e., wealth. All such material aid is called *Artha*.
2. The term *artha* comprises the whole range of tangible objects that can be possessed, enjoyed, shared or lost and which we daily require for our upkeep.
3. Bhartruhari sings the praise of the functions of wealth in ten verses. He points out the need for it if men are to live with dignity.
4. Money is an indispensable means for the formation and growth of society, for the promotion and cultivation of commerce, industry and scientific research and discovery.
5. Even the persons who want to take *Sanyasa* should make adequate provisions for his family and dependents according to Kautilya. He has stated this in his *Artha Sastra*.
6. Purity in matters of money is a great virtue. Possession of this virtue is called *Artha Sudhi*.

#### **'Check Your Progress'- 4**

1. *Kama*.
2. *Artha*.
3. Ethical

4. Animals.
5. Physical and moral.
6. *Dharma*.
7. Lord Krishna *Dharma*.

#### **‘Check Your Progress’ - 5**

1. The supreme spiritual ideal for all the schools of Indian philosophy is *Moksha*. It is described as the *parama purushartha*.
2. *The Gita* holds the view ‘that there is no greater gain for man after attaining *Moksha*’ In the search for *Moksha*, men in the past have given up their all, e.g., their belongings, attachment to wife and children and pride of scholarship leaving all they have sought *Moksha* as mendicants.
3. The great poet Kalidasa, in the concluding verse of his famous drama *Shakuntala*, sends his prayer to the Lord to make him attain *Moksha* and overcome rebirth.
4. It is a state of unexcitable bliss. It is described in Upanisads as “the nature of truth that gives life repose, it fills the mind with joy and spreads full peace”.
5. The concept of *Moksha* is the fulfillment of the adherence to all the other three values in the manner required.

#### **‘Check Your Progress’ - 6**

1. Pure existences, pure knowledge and pure bliss.
2. Reality
3. Spiritual essence in man.

#### **‘Check Your Progress’ - 7**

1. Non - injury to all creatures irrespective of any limitation of caste, place and time.
2. Non- violence
3. Naturally
4. *Ahimsa* and Truth are one and the same. It is practical and cannot separate them.
5. Spiritual force

6. Happiness
7. Education
8. Sympathy

**‘Check Your Progress’ - 8**

1. *Tyaga* and *Seva*
2. *Tyagis*
3. Unattached and passionless.
4. *Bhagavadgeetha*
5. Binding men together, wishing welfare or all
6. Cultivates the value of work culture and keeping the welfare of all in mind.

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**21.6 Unit End Exercises**

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1. Write an essay about the Traditional value system of India and put out their relevance to the social life.
2. “It is only through reestablishing the traditional values of India; it is possible to overcome the present value crisis in the present context” Justify this statement.
3. Quoting examples from literary works in India show how literature can be a source of values.
4. Make a comparative study of Hinduism, Buddhism and Jainism works reference to value system.

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**21.7 References**

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1. Shanthinath Gupta: *The Indian Concept of Values*, Manohara -1978.
2. Nagaraja Rao. P: *The Four Values in Indian Philosophy and Culture*, Prasaranga, University of Mysore, Mysore-1970.
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## **UNIT - 22 □ CONTEMPORARY VALUES**

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### **Structure**

- 22.1 Introduction**
- 22.2 Objectives**
- 22.3 Contemporary Values**
  - 22.3.1 Democracy**
  - 22.3.2 Socialism**
  - 22.3.3 Secularism**
  - 22.3.4 Freedom/Discipline**
  - 22.3.5 Responsibility**
  - 22.3.6 Human Rights**
- 22.4 Let Us Sum Up**
- 22.5 Answers to ‘Check Your Progress’**
- 22.6 Unit-End Exercises**
- 22.7 References**

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### **21.1 Introduction**

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In the previous Units you have studied about the traditional values and their importance in education and national development. At the same time, I am sure, you are well aware of the fact that there have been a lot of changes in our socio-economic life due to scientific advancement. In the light of the above stated changes it is necessary for us to understand some of the contemporary values.

In this Unit you are going to study some of the values, which have become important at the present context of human life. You know that we value democracy and democratic system of government and democratic education, etc. You are going to understand how such a state of affairs will help every individual to develop his personality with full freedom. He will be able to think and express himself without any hesitation. You will understand that democracy is ‘a way of life, and not a mere political arrangement.’

Also in this Unit you are going to study about the socialistic values. By that you will be able to realize that education is not something as mere schooling, nor it is the teaching and learning of certain body of subject matter and it is much more than these.

This is because, you are going to understand, that social life consists of many things other than education such as games, music, excursions, camping, etc.

By secular values about which you are going to study you will understand the meaning of secular education. The secular education attempts to inculcate universal religious truths that hold good for all religions without being prejudicial to any religion in any way. You must know that since the attainment of independence, our nation has accepted secularism in public life as a national policy.

In education, how far freedom and discipline play their roles in inculcating values to students have been dealt with in this Unit. The students are expected to know that the freedom is opposed to slavery in all its forms. It is also over coming fear, ignorance, etc. They have to understand that freedom is the relaxation of undue restraint, and the controlled enjoyment of natural rights. It is also necessary that one should understand that no big creation is possible without discipline and that discipline is a controlled life.

In this Unit you are going to study the importance of responsibility and human rights also regarding the inculcation of values in schools. As you know that the responsibility and accountability are so close and important values that they cannot be separated. One depends upon the other they are complementary too. A responsible person always minds his goal. He is bent upon doing his duty to the best of his ability within the given time frame. I am sure that you have already understood that we as human beings require certain rights to live like human beings. Thus human rights have become contemporary values. Thus it is necessary to understand the concept of human values at present. Here in this Unit you will find sufficient information about them also.

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## **22.2 Objectives**

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After the study of this Unit you will be able to:

- Identify the contemporary values in the Indian context
- Conceptualize the values such as democratic, socialistic, secular; freedom and discipline, responsibility and human rights.

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## **22.3 Contemporary Values**

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The values which have become important at present owing to the demands of the time may be called as contemporary values. Here let us study some of the important contemporary values.

### 22.3.1 Democratic Values

You know very well that democracy has been generally understood in its political sense. According to Aristotle, democracy is government by many, while Abraham Lincoln gave us his well-known definition 'Democracy is the rule of the people, by the people and for the people.' The ruling power, in a democracy, according to this definition, in any country, does not rest with a particular set of people or privileged group, but belongs to every one of the members of the community, and to all citizens in the country.

In such a democracy, every human individual will be given the freedom to develop, to the fullest extent possible with all the potentialities - freedom to think, to express, to discuss and to work and act. Freedom to create, to change and freedom to co-operate. Besides freedom, every individual in a true democracy will have an equal chance of living a full life, and of exercising his power in social, economic and political spheres.

But democracy in education is comparatively recent idea and the re-interpretation as well as understanding of educational principles and practices from the point of view of democracy is our task here. The Radhakrishnan Committee Report describes democracy as 'a way of life, and not a mere political arrangement.' The values the Constitution of India wants to secure to its citizens through democracy are justice, liberty, equality and fraternity.

The aims of democratic education therefore, may be stated thus,

1. The development of interests to enrich the pupils to improve their conduct.
2. The development of sound habits of thinking.

The development of the social outlook includes social interests and attitudes, concern for one's fellow beings, sense of obligation to the group, social understanding and the recognition as well as ability to solve social problems. Thus the values inculcated through democracy in education are:

1. Self-realization - the inquiring mind, speech, reading, writing, number, sight and hearing, health knowledge, health objectives, public health, recreation, intellectual interests, aesthetic interest, character.
2. Human Relationship - respect for humanity, friendship, cooperation, courtesy, appreciation of the home, conservation of the home, home making, democracy in the home.
3. Economic Efficiency - such as work, occupational information, occupational choice, occupational efficiency, occupational adjustment, etc.
4. Civic Responsibility - such as social justice, social activity, social understanding,

critical judgement, tolerance, conservation, world citizenship, law observance, political citizenship.

### 22.3.2 Socialistic Values

I think you agree with me if I say that education is not the same thing as mere schooling, nor it is the teaching and learning of certain body of subject matter. It is much more than these. Is it not so? It is equivalent to the development of character and personality by means of the social life of educational institutions. Social life consists of games, participation in drama, music, visual arts, religious observances, debates, discussions, excursions and camping.

Education, according to sociologists, is a social process which may eliminate defects in a society and created values such as desirable institutions and group activities. Thus the socialization through education helps the individual to develop a good number of values which are useful to develop his personality in the society. This aim is achieved since socialization of education makes his life better, both as an individual and as a member of society. It further helps him to acquire knowledge which will help him to think, and acquire certain skills, interests and attitudes. He becomes a person socially acceptable, technically efficient, personally well adjusted and socially responsible.

Education should help in transmitting values such as folkways, mores and other values in social organization. In India, the assimilation of tradition in language, respectful behaviour to elders and teachers, customs in relation to eating, sleeping, daily bath and others are considered important.

#### ‘Check Your Progress’- 1

1. What is Democracy according to Aristotle?

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2. How is freedom used in democracy?

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3. What is Democracy in Education?

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4. State any two of the aims of democratic education?

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5. What are the values inculcated through democracy in education?

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6. What does the social life in schools consist of?

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7. What is education according to sociologists?

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8. What do students acquire through the socialization?

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9. How did Radhakrishnan Committee describe Democracy?

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10. What are the values our constitution wants to secure to the citizens?

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### **22.3.3 Secularism**

I am sure that you are quite familiar with the word 'Secular'. This word has been in use now-a-days in every walk of life. The chief characteristic of modern nations is adopting of secular outlook in public life. Hence public education will be away from any kind of religious indoctrination. Such a kind of education is called as secular

education. But you should not mistake it for irreligious or anti-religion. Public educational institutions will be neutral in the matter of religious preaching; it promotes equal reverence for all faiths and religions.

Then, you must be thinking, what does secular education mean? At best, secular education attempts to inculcate universal religious truths that hold good for all religions without being prejudicial to any religion in any way. Since the attainment of independence, our nation has accepted secularism in public life as a national policy. I am sure you know that this ideal became a dire necessity because of many historical factors, especially because of the multi-religious nature of our country.

You also know that religion plays a predominant role in the lives of the individuals. They respect very much their religious beliefs and faiths, and pursue earnestly the rituals and rites prescribed by their religions in their scriptures and enunciated by their religious leaders. At the same time, communities of different religions have to live in peaceful co-existence, respecting mutually each other's faiths and beliefs. At present secularism in public life is universally accepted and adopted enhancing the respect for all faiths.

#### **22.3.4 Freedom / Discipline**

Read these sayings of great people about freedom:

“Liberty of thought and action is the only condition of life, of growth and well being, where it does not exist, the man, the race, the nation must go down. Caste or no caste, creed or no creed, any man or class or caste, or nation, or institution, which bars the power of free thought and action of an individual, even so long as that power does not injure others - is devilish and must go.” - Swami Vivekananda.

“He only has freedom who ideally loves freedom himself and is glad to extend it to others. He who cares to have slaves must chain himself to them. He who builds walls to create exclusion for others builds walls across his own freedom. He who distrusts freedom in others loses his moral right to it. Sooner or later he is lured into the meshes of physical and moral servility.” - Rabindranatha Tagore.

I hope you have understood the value of freedom. As you know, freedom is opposed to slavery in all its forms, namely enslavement to rituals, customs, habits and wants; subjugation to fear and ignorance; subordination to rigid set patterns of thought, submission to bondage and captivity, that makes man subservient to man.

Freedom is the relaxation of undue restraint, and the controlled enjoyment of natural rights. Freedom is exercised when man can follow the dictates of his conscience, voice his opinions fearlessly and stand up for his convictions regardless of opposition. Freedom flourishes in an atmosphere of liberty, frankness and openness, enabling man to make his choices purposefully and freely.

Now, I am sure you know about the qualities a person requires for achieving freedom. Freedom can only be achieved through knowledge and mastery of self, combined with right reason. In the absence of freedom, it is not possible for any one to develop his individuality. Because slavery shackles the mind, robbing man of his God given right to grow to maturity in freedom. Slavery imprisons the spirit with fear and darkness suppressing spontaneity, love and joy.

Therefore, freedom generates power giving man the opportunity to blossom with right reason, in an environment freed from harmful restraints. Freedom is the basis on which the moral and spiritual edifice is built and it is indispensable for the education and maturity to think and act properly.

### ***Discipline***

You must know that no big creation is possible without discipline. Sri Aurobindo says, that it is “to act according to a standard of truth or a rule or law of action or in obedience to a superior authority or to the highest principle discovered by the reason or intelligent will”. Thus discipline is controlled life. It is physical, vital and the mental sources are guided by spirituality. It is against unbridled indulgence in fancies, impulses and desires. It is obedience of the inner sense. Partly it is also obedience of authority.

Discipline may be of three kinds. Individual discipline, group discipline and discipline towards the divine. These distinctions have been made on the basis of the authority functioning imposition of discipline. The individual self imposes individual discipline. The group or the majority or the leader in it imposes group discipline. Discipline towards the divine means rigorous practice of the dictates of the Divine.

### ***Means to Maintain Discipline***

It is an accepted truth that no teaching is possible without discipline. The ability to maintain discipline is an art that must be acquired before a teacher can hope to attain any type of success in teaching process.

### ***Routine***

The distribution and collection of books and materials, opening of windows, the drawing of margins, the order of assembly and dismissing - all matters such as these should be done according to fixed routine, without a word from teacher. The most orderly classroom is one in which fewest orders are given.

### ***Personality of the Teacher***

The bearing and address of the teacher play a very important part: he should not be irritable or unnatural, slack or indifferent. The teacher must have self-control and must appear confident; 'forget your personality and learn your job' should be the motto of the teacher.

### ***Activity***

It is a good rule to punctuate all the lessons with short period of activity. Children can, for example, write notes, draw sketches, and perform experiments, less talking and more quite activity - this is perhaps the most helpful advice for any teacher who finds it difficult to keep order.

### ***Self Government***

Young children as we see cannot be expected to govern themselves without any help from the teacher, but they can be given little individual responsibilities in matters pertaining to school equipment and material.

The best way to impose discipline, according to Sri Aurobindo is the image and the example of the teacher. Generally speaking, the discipline should start at an early age. The most important measure is the example of the teacher. There can be no definite rules for the guidance of the students in the process of discipline. As order is the prelude to liberty similarly discipline is a precondition for realization of freedom.

### **'Check your Progress' - 2**

1. What are the chief characteristics of modern nations?

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2. What does secular education attempt to do?

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3. Why secularism in public life is necessary?

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### **22.3.5 Responsibility**

“The plea of ignorance will never take away our responsibility” - Ruskin

Responsibility and Accountability like the Gemini twins are values that cannot be separated: one leans heavily on the other, one complements the other. Responsibility connotes the ‘liability’ to be called to account when in charge or control of an undertaking. It volunteers acceptance of a commitment only on the conviction that the task is within its competence. It studies the assignments for its difficulties and matches them with its own resources. It accepts a charge with all its difficulties and problems and takes the blame or credit for its success or failure.

A responsible person (I hope you know who is a responsible person. A person who is ready to bear the responsibility) always focuses his eyes towards his goal. He is bent upon doing his duty to the best of his ability within the given time frame. He is meticulous about the fulfillment of his tasks. He knows that his careful attention towards his duty certainly contributes for success. He works untiringly. He honours his commitment and strives hard with selfless dedication. He knows that he is in full control of the task undertaken and liable to be called to account for failure.

A person without responsibility, i.e., an irresponsible person spends time in making glib promises to discharge his undertakings. But in practice he fails to keep up his own words. Such a person is always irregular, unpunctual and untrustworthy. He is always ready to make promises. He fails in taking decisions and works erratically. He is careless, unreliable and inefficient; he is not concerned about his lack of achievement. He does not have the sense of involvement. He endangers the lives of people by his failure to discharge his duty promptly. An irresponsible person disrupts team-work, leaving his partners in the game to carry the burden of the lion’s share of the load.

Now you are in a position to understand the value of Responsibility. A responsible person takes up the challenges to explore his potentials for his varied talents, individually or collectively. He will be able to recognize and acknowledge his gifts with their limitations and strives to develop them to the maximum extent. He will not restrict his work to routine limits and remain always a mediocre. He aspires to achieve new heights of innovation and creativity. He throws himself open to criticism and suggestions. Always seeks guidance from the experienced to improve his performance. He will plunge into action to serve others and grow into maturity for responsibility begets greater responsibility. Thus you know, Responsibility is a free moral agent and is accountable for its acts of commission and omission with all their moral implications because one cannot escape from responsibility by pleading ignorance.

**‘Check Your Progress’ - 3**

1. What is Responsibility?

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2. Who is a responsible-person?

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3. What does an irresponsible person do?

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4. Write any two of the ways a responsible person chooses to do his work.

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### 22.3.6 Human Rights

As you have already understood, we as human beings require certain rights to live like human beings. They live and grow up here. Members of a society depend upon one another. All activities of men and women, big or small, revolve round this societal system. As a matter of fact, all human beings are members of the same species. They are equal in so far as their rights and dignity are concerned. They are motivated with reason and conscience. The concept of Human Rights has emerged out of mankind's reasoning and conscience.

You must know that human right is nothing but the right to life, liberty and security of person. This means that everyone has the right to live and to live in freedom and safety: The societies are governed by political systems, which exercise control over the actions of its members, institutions and organizations, both formal and informal. As you know, the chosen members of society constitute a Government. Government functions according to the laws passed by the society. A law is a general rule of external human action enforced by an authority/government and human rights are no exception to it.

Here what you have to understand is the values such as equality and dignity. The above said rights are there to secure to all human beings not only the right to live but right to live with more dignity. A student aware of his rights recognizes the rights of others. They help prevent denial of human rights and various forms of exploitation of the weak and poor sections of the society.

#### 'Check your Progress' - 4

1. Why do we require certain rights?

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2. How did the concept of Human Rights emerge?

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3. What is the meaning of Human Rights?

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4. What is a Law?

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5. What are the values you notice in Human Rights?

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## 22.4 Let Us Sum Up

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Some the values have become important at the present context of human life.

- The ruling power, in a democracy, in any country belongs to every one of the members of the community, and to all citizens in the country.
- In such a democracy, every human individual will be given the freedom to develop, to the fullest extent possible.
- Besides freedom, every individual in a true democracy will have an equal chance of living a full life, and of exercising his powers in social, economic and political spheres.
- Democracy in education is comparatively a recent idea.
- Democratic education aims at the development of interests to enrich the pupils to improve their conduct, sound habits of thinking, social outlook, social interests and attitudes.
- The values inculcated through democracy in education are, self-realization, human relationship, economic efficiency and civic responsibility.
- Education is development of character and personality by means of the social life.
- Social life in educational institutions consists of games, participation in drama, music, visual arts, debate and so on.
- Education, according to sociologists, is a social process, which may eliminate defects in a society and may create values such as desirable institutions and group activities.
- Education should help in transmitting values such as folkways, mores and other values in social organization.
- The chief characteristic of modern nations is adopting of secular outlook in the public life.
- Hence public education will be away from any kind of religious indoctrination. Such a kind of education is called as secular education.
- Secular education attempts to inculcate universal religions. Truths that hold good for all religions without being prejudicial to any religion in any way.

- Communities of different religions have to live in peaceful co-existence, respecting mutually each other's faiths and beliefs.
- Freedom is the relaxation of undue restraint, and the controlled enjoyment of natural rights.
- Freedom flourishes in an atmosphere of liberty, frankness, and openness, enabling man to make his choice purposefully and freely.
- Freedom can only be achieved through knowledge and mastery of self, combined with right reason.
- Freedom generates power giving man the opportunity to blossom with right reason, in an environment freed from harmful restraints.
- Responsibility and accountability like the Gemini twins are values that cannot be separated: one leans heavily on the other, one complements the other.
- Responsibility connotes the 'liability' to be called to account when in charge or control of an undertaking.
- A responsible person always focuses his eyes towards his goal. He will plunge into action to serve others and grow into maturity for responsibility begets greater responsibility.
- We as human beings require certain rights to live like human beings.
- The concept of Human Rights has emerged out of mankind's reasoning and conscience.
- Human Right is nothing but the right to life, liberty, and security of person.
- Human beings differ among themselves, but the concept of human rights implies that all human beings are equal and have to be treated alike irrespective of their religion, caste, creed, colour, sex, race, place of birth and so on.
- If you want to understand human rights as a contemporary value, you require understanding the concept of human rights. All men and women are equal partners in a society.
- They are equal in so far as their rights and dignity are concerned. They are motivated with reason and conscience. The concept of Human Rights has emerged out of mankind's reasoning and conscience.
- Human beings differ among themselves, but the concept of human rights implies that all human beings are equal and have to be treated alike irrespective of their religion, caste, creed, colour, sex, race, place of birth and so on.

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## 22.5 Answers to ‘Check Your Progress’

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### ‘Check your Progress’ - 1

1. According to Aristotle, democracy is government by many.
2. Freedom is used to think, to express, to discuss and to work, act, to create, to change and to co-operate.
3. The aims of democratic education may be stated thus,  
The development of interests to enrich the pupils to improve their conduct. The development of sound habits of thinking. The development of the social outlook.
4. The Radhakrishnan Committee Report describes democracy as ‘a way of life, and not a mere political arrangement.’
5. The values the Constitution of India wants to secure to its citizens through democracy are: justice, liberty, equality and fraternity. The aims of democratic education (any two) are,
  - a) The development of interests to enrich the pupils to improve their conduct.
  - b) The development of sound habits of thinking.
6. The values inculcated are, Self-realization, Human Relationship, Economic Efficiency and Civic Responsibility.
7. Social life consists of games, participation in drama, music, visual arts, religious observances, debate, discussions, excursions and camping.
8. Education, according to sociologists, is a social process which may eliminate defects in a society and may create values such as desirable institutions and group activities.
9. It further helps them to acquire knowledge which will help them to think, and acquire certain skills, interests and attitudes. They become socially acceptable, technically efficient, personally well adjusted and socially responsible.

### ‘Check your Progress’ -2

1. The chief characteristic of modern nations is adopting of secular outlook in the public life.
2. Secular education attempts to inculcate universal religious truths that hold good for all religions without being prejudicial to any religion in any way.
3. This ideal became a dire necessity because of many historical factors, especially because of the multi-religious nature of our country.

### **‘Check your Progress’ - 3**

1. Responsibility connotes the ‘liability’ to be called to account when in charge or control of an undertaking.
2. A responsible person always focuses his eyes towards his goal.
3. An irresponsible person disrupts team-work, leaving his partners in the game to carry the burden of the lion’s share of the load.
4. He will be able to recognize and acknowledge his gifts with their limitations and strives to develop them to the maximum extent. He will not restrict his work to routine limits and remain always a mediocre.

### **‘Check your Progress’ - 4**

1. We as human beings require certain inalienable rights to live like human beings.
2. The concept of Human Rights has emerged out of mankind’s reasoning and conscience.
3. Human right is nothing but the right to life, liberty and security of a person.
4. A law is a general rule of external human action enforced by an authority/ government and human rights are no exception to it.
5. We notice the values such as equality and dignity of man as man.

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## **22.6 Unit-End Exercise**

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1. What is ‘Democratic Education’? What are the aims of Democratic Education?
2. What is Education according to Sociologists? What are the social values transmitted through education?
3. What is the meaning of Secular Education? What is secularism in public life?
4. What is Freedom in Education? How can it be achieved?
5. What is Discipline? What are the ways of maintaining discipline in education?
6. ‘What is Responsibility? Explain the difference between a responsible person and an irresponsible person.
7. Explain Human Rights.

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## 22.7 References

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## UNIT - 23 □ VALUE EROSION

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### Structure

- 23.1 Introduction
- 23.2 Objectives
- 23.3 Value Crisis in
  - 23.3.1 Social Life
  - 23.3.2 Economic Life
  - 23.3.3 Political Life
- 23.4 Let Us Sum Up
- 23.5 Answers to 'Check Your Progress'
- 23.6 Unit-End Exercises.
- 23.7 References.

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### 23.1 Introduction

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You are quite aware of the fact that there has been a cry everywhere that there has been serious erosion in values at present. It means the young and old, without any difference, have stopped giving importance to values in almost all the walks of life. Everyone is interested in his own gains and profits. Money has become the most important object. To gain the money power people are ready to take any step, whether it is generally acceptable or not.

Anyway there is some consolation when we find that there are people here and there who still consider values as important and they seldom go astray. When we look at all these things we feel that there is need for inculcating values. But before we try to know the ways and means of inculcating values to overcome the present day deficiency, we shall try to know the root cause for the erosion which has taken place. Knowing the causes for erosion will help us to inculcate values among children who are the future responsible citizens.

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### 23.2 Objectives

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After the study of this Unit you will be in a position to,

- Explain the meaning of Value Erosion.
- Analyze the problem of Value Erosion in social, economic and political life of people in India.

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### 23.3 Value Crisis

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As you know the value education is increasingly being discussed in many forum these days. It is heartening to see that value education has caught the imagination of people. Erosion of values and the need to stem their further decline, inculcation of values at the school and college levels - these are not being merely discussed, but people concerned appeared to be seriously having to do something about them. The Central Government has started a separate cell for Education in Human Values (EHV) and has identified the NCERT as the national resource centre for Value Education.

There is great degeneration with respect to values of people in general. There is also devaluation of values in various aspects of life relating to social, economic, political, etc. No conscious efforts are made by the educational authorities to bring about value orientation to the educational system as such. Values are only being referred incidentally in courses contained in the textbooks and in the discourses e.g., the teachers casually during their teaching activities. This is not sufficient enough to inspire the population to imbibe in themselves all the desirable moral and social values. Carefully planned and consciously prepared programs should be organized in order to achieve the desired goals.

As education is becoming more materialistic the old value traditions of spiritualism are slowly vanishing. The old and great Indian tradition full of moral, religious and spiritual values is not to be seen and the education is being given with only bread and butter aim. Therefore everyone is after material benefits.

The degeneration in the present day life, the demoralization of public and private life, the utter disregard for the sublime values, etc., are all traceable to the fact that the moral, religious and spiritual education is being deliberately neglected to the cruel mortification of one-and-all by our educational system. The secular philosophy of education of the nation is being erroneously considered as irreligious or anti-religion. Hence the public educational institutions are remaining aloof without assuming the responsibility for imparting the religious and moral instruction.

The age-old traditional golden values of ethics and spiritualism have received a death-blow from the modern scientific and technological advancement. Restructuring of modern values has not been accomplished to replace them. Hence the value-crisis

has taken place in modern times. One of the chief current trends in Indian education pertains to the mode of reviving value education in schools and colleges. It will help our people to duly conform to the remodeled educational, social, moral and spiritual values. So that our land may regain the spiritual and material supremacy that reigned it once. The effects of value crisis is witnessed at present thus,

The democratic ideology that has been accepted by our State is yet to be actualized in the form of social and economic democracy so as to realize the democratic values guaranteed by the constitution of India. A new impersonal social order, that is developing fast, has been unduly ignoring the ancient ideational values and concepts without attempting to replace them with suitable ones.

The individual is becoming a prey to the contradictory values and ideologies and is being converted, as a consequence, as an extreme radical, a reactionary, a skeptic or a cynic. The present Indian education system is reflecting more or less borrowed ideologies and philosophies; and the national values are really neglected. The teacher-educators and teachers are not being clearly oriented as the national values and ideas and ideologies that they have to inculcate to the students. Hence they are not able to play their due role as value-educators.

Our curriculum is also reflecting the same confusion with regard to values. Human values are not properly prioritized by the present form of curriculum. It should be reflecting the values that are truly Indian. For ages view of life has been spiritualistic and valuation confusion. But today the spiritual values of India are only adored by one and all and are simply adorning the worthy scriptures and books, but the common man not at all practices them. In the minds of many there has also been growing disbelief because in the past we have lost earth in pursuit of heaven and suffered subjugation for over ten centuries. They are only being practiced now by a few. Most of the common men are not aware of those great spiritual values for which our country stood but perform some of the rituals blindly and often without any faith in them.

Value conflict has risen in our country consequent to impingement of western values. People began to think that the old Indian values are outmoded and outdated, as they did not help them in acquiring material benefits. Hence they are slowly unlearned and no new values that are 'worthwhile' are learnt. Consequently value crisis has arisen in all walks of life - moral, social, religious, spiritual, educational, aesthetic and practical ways and devaluation of value took place. For the present day generation, the only well known value of success in the life is, success-at-any-cost-and-by-any-means. Worship of money and loved materialism have aggravated this crisis.



**‘Check your progress’ - 1**

1. What is value Crisis?

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2. What are the EHV and NCERT?

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3. Why is everyone after material benefits?

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4. How is secular philosophy understood at present?

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5. Why are teachers not able to work as value-educators?

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### **23.3.1 Value Crisis in Social Life**

Social malaise, prevalent in the country, is also responsible for value crisis. Social malaise is described in terms of social discomfort, social disorganization, and disorder in the social and cultural system. It involves clashes between mutually conflicting interests, ideals and values.

We can see around us in our country social malaise in these forms:

- the difficulties people experience in the bureaucratic system in our country;
- the wrong things that are taking place in political scene of the country;
- the growing economic disparities;
- the falling standards of morality;
- the deterioration of nationalism;
- the social tension;
- the communal prejudices;
- the religious conflicts; and
- the caste rivalries.

The impact of social malaise on values is very great. Its impact on the educational system is obvious which gives rise to the difficulties given below:

- planning of education;
- reconstruction of uniform curricula;
- text-book preparation;
- equalization of educational opportunities;
- removal of regional disparities in educational development, etc.

### **23.3.2 Economic Life**

Economic life mainly comprises of earning the livelihood. As we all know human wants are innumerable. There is no end for human wants. Therefore it is quite natural that man wants things one after the other. First he wants at least basic necessities when he has nothing. After that he wants other things. Then he turns to acquiring more and more of what he possesses already. At this point he can do so only by exploiting others.

Due to his greed others have to forgo even their basic needs. While doing so the greedy persons do not give any importance for others interests. Thus the value crisis in economic life arises. This crisis has gone to such a level at present, that it has become very difficult even for the governments to control them. Every day in the newspaper you must be seeing scams going on around us in every walks of life. This is due to making of money disregarding the value factors. Thus economic life devoid of morality has become a curse. No one can live in peace and satisfaction in a world of limitless greed and covetousness.

### **23.3.3 Political Life**

The value crisis is predominant in the field of politics. The desire to grab power and retain it for as many days as possible is the greatest desire of everyone in politics. The majority of the freedom fighters, who sacrificed everything for the sake of nation during the, freedom struggle, have been pushed back into background. New persons, who have no spirit of patriotism, are coming to top positions in almost all political parties. Every political party, due to its greed for power, has split into a number of parties, with the result that there are numerous political parties both at the national level and state level. Thus lack of value system has been the reason for all these changes towards degradation.

Corruption, favouritism, nepotism and many other evils in political circles have been a sort of blockade for due justice to the hard and honest workers has resulted in frustration. People are lured by offering money and materials at the time of elections by the political parties and politicians. This is widespread in the areas where there backward, poor and illiterate persons live. Thus the power mongers get the power by one way or the other utilizing the ignorance of the people. The development of moral qualities among the young ones at present may help to put an end to all these practices in the political field at least to a certain extent in the coming days. The young ones at home may prevent the parents and other elders from being trapped by the evil people. Only idealism of the young can build a strong nation of virtuous citizens.

#### **‘Check Your Progress’ - 2**

1. What are the things, which are responsible for value crisis in social life?

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2. Mention the causes for loss of values in economic life of people.

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3. What are the reasons for loss of values in political life of people?

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### **23.4 Let Us Sum Up**

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As you know the value education is increasingly being discussed in many forums these days. It is heartening to see that value education has caught the imagination of people. Erosion of values and the need to stem their further decline, inculcation of values at the school and college levels - these are not being merely discussed, but people concerned appeared to be seriously trying to do something about them.

There is great degeneration with respect to values of people in general. There is also devaluation of values in various aspects of life relating to social, economic, political, etc. Values are only being referred incidentally in courses contained in the textbooks and in the discourses given by the teachers casually during their teaching activities. This is not sufficient enough to inspire the students' population to imbibe in themselves all the desirable moral and social values. Carefully planned and consciously prepared programs should be organized in order to achieve the desired goals.

As education is becoming more materialistic the old value traditions of spiritualism are slowly vanishing. The old and great Indian tradition with full of moral, religious and spiritual values is not to be seen and the education is being given with only bread and butter aim. Therefore everyone is after material benefits.

The secular philosophy of education of the nation is being erroneously considered as irreligious or anti-religion. Hence the public educational institutions are remaining aloof without assuming the responsibility for imparting the religious and moral instruction. The age-old traditional golden values of ethics and spiritualism have received a death-blow from the modern scientific and technological advancement. Restructuring of modern values has not been accomplished to replace them. Hence serious value-crisis has occurred in modern times.

The democratic ideology that has been accepted by our State is yet to be actualized in the form of social and economic democracy so as to realize the democratic values guaranteed by the constitution of India. A new impersonal social order, that is developing fast, has been unduly ignoring the ancient ideational values and concepts without attempting to replace them with suitable ones. The individual is becoming a prey to the contradictory values and ideologies and is being converted, as a consequence, as an extreme radical, a reactionary, a skeptic or a cynic. Radicalism is sometimes creating young people who have been victimized by people who want to spread terrorism.

The present Indian education system is reflecting more or less borrowed ideologies and philosophies; and the national values are really neglected. Most of the common men are not aware of those great spiritual values for which our country stood but perform some of the rituals blindly and often without any faith in them. Value conflict has risen in our country consequent on the impingement of western values. People began to think that the old Indian values are outmoded and outdated, as they did not help them in acquiring material benefits. Hence they are slowly unlearned and no new values that are worthwhile are learnt.

Social malaise, prevalent in the country, is also responsible for value crisis. Social malaise is described in terms of social discomfort, social disorganization, and disorder in the social and cultural system. It involves clashes between mutually conflicting interests, ideals and values.

Economic life mainly comprises earning the livelihood. As we all know human wants are innumerable. There is no end for human wants. Therefore it is quite natural that man wants things one after the other. First he wants at least basic necessities when he has nothing. After that he wants other things. Then he turns for acquiring more and more of what he possesses already. At this point he can do so only by exploiting others. Due to his greed others have to forgo even their basic needs. While doing so the greedy persons do not give any importance for others interests. Thus the value crisis in economic life arises.

The value crisis is predominant in the field of politics. The desire to grab power and retain it for as many days as possible is the greatest desire of everyone in politics.

The majority of the freedom fighters, who sacrificed everything for the sake of nation during the freedom struggle, have been pushed back into background. New persons, who have no spirit of patriotism, are coming to top positions in almost all political parties.

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## **23.5 Answers to Check Your Progress**

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### **‘Check Your Progress’ - 1**

1. Values are necessary to lead a good life. But at present there is erosion of values in every walks of life. This is to be tackled. Value education is to be imparted. This is the crisis we are facing at present.
2. Education for Human Values and National Council for Educational Research and Training.
3. As the education is becoming more materialistic the old value traditions of spiritualism are slowly vanishing. The old and great Indian tradition with full of moral, religious and spiritual values is not to be seen and the education is being given with only bread and butter aim. Therefore everyone is after material benefits.
4. The secular philosophy of education of the nation is being erroneously considered as irreligious or anti-religion. Hence the public educational institutions are remaining aloof without assuming the responsibility for imparting the religious and moral instruction.
5. The teacher-educators and teachers are not being clearly oriented with regard to the national values and ideas and ideologies that they have to inculcate to the students. Hence they are not able to play their due role as value-educators.

### **‘Check Your Progress’ - 2**

1. Social malaise prevalent in the country is also responsible for value crisis. Social malaise is described in terms of social discomfort, social disorganization, and disorder in the social and cultural system. It involves clashes between mutually conflicting interests, ideals and values.
2. Acquiring more and more of what one possesses already is the main reason. At this point one can do so only by exploiting others. Due to one’s greed others have to forgo even their basic needs. While doing so the greedy persons do not

give any importance for others interests. Thus the value crisis in economic life arises. But remember what Gandhiji said “This earth has enough for each man’s need, not greed”

3. Every political party, due to its greed for power, has split into a number of parties, with the result that there are numerous political parties both at the national level and states’ level. Thus lack of value system has been the reason for all these changes towards degradation.

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### **23.6 Unit End Exercises**

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1. What is ‘Value Crisis’? What are the reasons for such a crisis? Explain.
2. Explain the Value Crisis in the following fields with reference to Indian society
  - a) Social Life
  - b) Economic Life
  - c) Political Life

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### **23.7 References**

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1. Rohidekar and others (Ed.): *Education in Human Values Handbook for Teachers -II*, Sri Satya Sai Education Trust, Prashanthi Nilayam (A.P) 1982.
2. Murthy S.K: *Philosophical and Sociological Foundations of Education*, Prakash Brothers, Ludhiana.
3. Swami Jitatmananda: *Value Education*, Sri Ramakrishna Ashrama, Rajkot: 2002.
4. Ratna Kumari B: *Education and Value Orientation*, Swati Publications, Hyderabad, 1998.

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## **UNIT 24 □ INCULCATION OF VALUES**

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### **Structure**

- 24.1 Introduction**
- 24.2 Objectives**
- 24.3 Need and Importance of Inculcating Values**
- 24.4 Approaches to Value Education**
- 24.5 Let Us Sum up**
- 24.6 Answers to ‘Check Your Progress’**
- 24.7 Unit-End Exercises**
- 24.8 References**

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### **24.1 Introduction**

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The development of science and technology requires a dynamic educational policy. It is so, not only because the development of skill is so important, but also, it is necessary to evolve a value system that would be intrinsic and to lay a strong foundation. The source document ‘Challenge of Education’ which sought to generate public opinion on the National Policy of Education (1986) is a forthright version of the total scenario. It clearly reflects the Government’s desire to accept its shortcomings and evolve a meaningful practical policy for the future. It has rightly recognised the need to stress on ‘Value Education’, as the prime base to build a strong fabric, so that the future generation rise above narrow chauvinistic feelings and set up standards of excellence in all walks of life. It is only such a strong foundation, which will help to build an edifice that would stand the tests of time and grow into the 20th century.

At present we find all around us a steady deterioration of values not only in the field of education, but also in all spheres of activity, more particularly in the political and administrative structures. This is not merely a denigration of the youth. The fact is that today our policy makers have begun to realize it. The fact and forthright views projected through mass media clearly point out that presently there is an awareness of the problem, recognition of the need to develop standards of excellence, a devotion to work and National Consciousness, which transcend narrow regional and communal feelings.

Humanist psychologists like Maslow (1969), Fromm (1956) and others emphasis



the need for a general value orientation which is essential for the planning of a good future for mankind. A value system must first of all recognize the intrinsic worth of every individual, the need for his survival and the need for social progress.

In this Unit you are going to study the need and importance and the approaches to value education.

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## 24.2 Objectives

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After the study of this Unit you will be able to:

- Justify the need and importance of Value Education.
- Explain the various approaches to Value Education.

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## 24.3 Need and Importance of Value Education

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You have just now gone through the Introduction. In doing so, you have understood the need and importance of value education to some extent. Anyway here you are going to understand the need and importance of value education in greater detail. First of all let us consider the viewpoints of some thinkers:

Baqer Mehdi states that, “The major purpose of education is to shape the personality of the child in such a way that he becomes a better learner, a better person, a better worker, not only in terms of knowledge, understandings and skills but also in terms of values and motives which give meaning and significance to all his behaviour”.

According to John Dewey, “The aim of education is growth or development, both intellectual and moral. Ethical and Psychological principles can aid the school in the greatest of all constructions - the building of a free and powerful character. Only knowledge of the order and connection of the stages in psychological development can ensure this. Education is the work of supplying the connections which will ensure the psychological functions to mature in the freest and fullest manner”.

According to Huxley, education should be humanized to redeem our society from the evil effects of widespread corruption, selfishness, exploitation, authoritarianism and nepotism. This calls for infusion of human values in their operations. The core of the human value system consists of truth, goodness, beauty, honesty, sincerity, hard work, gratitude, forgiveness and tranquility, besides the ethical system leading to virtues which should be acquired and cannot be taught. Humanization of education lays stress on the all-round development of the personality of students.

In the society where people live together it becomes necessary to one and all to

conform to certain rules and regulations. This will promote for mutual help and co-operation. These are the moral principles and there must be some foundation for the children to understand and go according to it. Therefore the inculcation of moral qualities such as adjustment, co-operation, etc., becomes necessary.

Since a human being is a social animal, the values which promote the basic human interests of healthy, vigorous, joyful life, and which help intellectual and aesthetic pursuits should be given importance. Thus the inculcation of these values finds an important place in the school curriculum. Truth, which means the precise correspondence between what exists as fact and its perception, understanding and expression, is the highest value for a human being as no one can live either on the negation of truth or on distortion of truth.

The above opinions reveal the importance and need of value education to be imparted to students through the value education in schools.

### **‘Check Your Progress’ - 1**

1. Mention any two needs of Value Education in schools at present.

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2. What is the importance of value education in schools?

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## **24.4 Approaches to Value Education**

In schools all the curricular and co-curricular activities for students should be, well planned and appropriately geared to achieve the desired goals. The approaches to

value education involve the formal, informal and non-formal methods of teaching.

The values such as, secular, moral, and social, are implicit in any good educational programme. For moral and religious values, there must be separate curriculum and syllabus. For other minor issues there may not be any separate curriculum to avoid over-loading of school subjects or cognitive load of the curriculum. Hence, they are to be built-in into the curriculum relating to the language and non-language subjects.

### **Direct and Indirect Method of Teaching Values**

- a. Direct Method of teaching is possible when there is a separate subject for teaching values. Then there will be a separate teaching period for values in the timetable of the school for each class. But the direct method of teaching values has its own defects. Sometimes, it may result in reaction formation or contra-suggestions being formed, which will be defeating the purpose of moral instruction.
- b. Indirect Method of imparting moral education is fruitful many a time. Students will learn the related values as concomitant learning. The desired values have to be inferred as a result of stories, story-poems or anecdotes that are taught.

### **Curricular, Co-curricular and Extra-curricular Approaches to Teaching of Values**

These are some of the approaches to teach values.

- a. Curricular Approach is possible if there is a separate syllabus prepared and introduced for value education. There will be a definite number of periods allotted for teaching value education just like the allotment is done in case of other academic subjects. Thus the subject- value education - will have its own identity. This approach may involve incorporating the contents either in the language subjects or non-language subjects. This is an integrated approach, wherein the subject will not have individual identity.
- b. The co-curricular Approach involves activities that can be well exploited for the development of secular, moral and social values. Debates and essay-writing competitions, story-telling and writing story-poems, etc., can be associated with the teaching of values. Dramas, songs, dances, etc., can also be associated with value education.
- c. The Extra-curricular Approach involves activities like organization of Social Service, common celebration of different religious festivals in the schools, mutual greetings on different religious celebrations, organization of visits to temples,

mosques, churches, gurudwaras, etc., will be helpful for developing some of these values.

- d. Formal, Informal and Non-formal methods are also useful methods of inculcating values. As you all know, the formal method is classroom teaching directly with the help of text books or supplementary reading materials. Students learn different values incidentally by their own experience, by living in the school community or through the school programs is informal method. Utilizing leisure hours in the school for reading books on values, or through the organised discourses by experts in the subject, or through radio or TV lessons, or any other mass media is non-formal method of teaching values.

**‘Check Your Progress’ - 2**

- 1. What are Direct and Indirect methods?

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- 2. What is formal method of teaching value education?

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- 3. What is informal method of teaching value education?

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4. What is non-formal method of teaching values?

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## 24.5 Let Us Sum Up

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- The core of the human value system consists of truth, goodness, beauty, honesty, sincerity, hard work, gratitude, forgiveness and tranquility, besides the ethical system leading to virtues which should be acquired and cannot be taught. Humanization of education lays stress on the all-round development of the personality of students.
- In the society where people live together it becomes necessary to one and all to conform to certain rules and regulations of the society. This will help for mutual help and co-operation. These are the moral principles and there must be some foundation for the children to understand and go according to it. Therefore the inculcation of moral qualities such as adjustment, co-operation, etc becomes necessary.
- Since a human being is a social animal, the values which promote the basic human interests healthy, vigorous, joyful life, and which help intellectual and aesthetic pursuits should be given importance. Thus the inculcation of these values finds an important place in the school curriculum.
- The approaches to value education involve the formal, informal and non-formal methods of teaching. Direct Method of teaching is possible when there is a separate subject for teaching values.
- Indirect Method of imparting moral education is fruitful many a time. Students will learn the related values as concomitant learning. It is also possible through the formal, non-formal and informal methods.

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## 24.6 Answers to Check Your Progress

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### ‘Check Your Progress’ -1

1. There must be some foundation for the moral principles and children have to understand and go according to it. Therefore the inculcation of moral qualities such as adjustment, co-operation, etc., becomes necessary.
2. Since a human being is a social animal, the values which promote the basic human interests of healthy, vigorous, joyful life, and which help intellectual and aesthetic pursuits should be given importance. Thus, the inculcation of these values finds an important place in the school curriculum.

### ‘Check Your Progress’ - 2

1. Direct Method of teaching is possible when there is a separate subject for teaching values. Indirect Method of imparting moral education is fruitful many a time. Students will learn the related values as concomitant learning.
2. The formal method is classroom teaching directly with the help of textbooks or supplementary reading materials.
3. Students learn different values incidentally, by their own experience, by living in the school community or through the school programmes is informal method.
4. Utilizing leisure hours in the school for reading books on values, or through the organized discourses by experts in the subject, or through radio, or T.V lessons, or any other mass media is a non-formal method of teaching values.

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## 24.7 Unit End Exercise

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1. Explain the need and importance of inculcation of values in schools.
2. What are the approaches of Value Education in schools?
3. Explain the Direct and Indirect methods of value education.
4. What are the formal, informal and non-formal methods of teaching moral values?

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## 24.8 References

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1. Rohidekar and others (Ed.): *Education in Human Values Handbook for Teachers-II*, Sri Satya Sai Education Trust, Prashanthi Nilayam (A.P)1982.
2. Murthy S. K: *Philosophical and Sociological Foundations of Education*, Prakash Brothers, Ludhiana.
3. Swami Jitatmananda: *Value Education*, Sri Ramakrishna Ashrama, Rajkot: 2002.
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