CHAPTER VI

Conclusion

The purpose of this concluding chapter is to evaluate the outcome of this research. Students of the B.Ed colleges of Mumbai and Aurangabad were the key people to express their attitude towards the existing position of the Values in their present life.

Therefore, the results of data analysis and interpretation in the light of the hypothesis set so far are highly accountable to know the real picture of Values between the students of B.Ed colleges of Mumbai and Aurangabad.

The studied problem thoroughly and drawn the conclusions by the researcher based on the interpretation of the hypothesis that the Value education is only the way by which we can develop and restore, work culture, peace, communal harmony and cultural heritage.

The crisis of values is permanent feature of human life. In every age and every society, like wise it is found that the students of Mumbai have tended to rebel against their values Where as the students of Aurangabad still appreciate and perform these values in their life.
The modern age is an attitude of negation and cynicism rather than rebelliousness. Rebelliousness carries with it not merely the impulse to reject authority and accepted standards but also the urge to establish some thing new in place of old.

It is widely believed that modernization is responsible for the value crisis to a large extent. Same thing has happened with the students of Mumbai as compared to the students of Aurangabad.

Modernization results in better communication that bridge the gap not only between places but also between man and man, the result is that the traditional values coming to an end in the students of Mumbai and on the contrary it is yet restored in the students of Aurangabad. It resulted that the students of Mumbai have become more self reliant, and self-centered, which made them more impersonal in their conduct.

The students of Aurangabad still are far away from the material gain in the form of economic and political values. Indeed, they are more sentimental towards social and religious values. But on the other hand at present the students of Mumbai always give importance to economic, and as well as to the political values in trying to attend material sufficiency.

It resulted in to the down fall of cultural, social, and religious progress that became static, and the material became the final goal, which leads to exploitation and disintegration of society and greediness.
It is concluded that the students of Mumbai has not consciously tried to retain or imbibe the values. Lack of self-discipline has led to ignorance of ones values and duties that has adversely affected the structure of the society in the modern period. Because of this incidences of violence and destruction are increasing as well as corruptions are largely has spread in the society.

These entire crises occur due to undo importance given to material happiness. Because of this Students of B.Ed are loosing their values in present days. In the early development of civilization values were simple and the task of integration values in the behavior pattern of individual was not a very complex phenomenon as today.

As a matter of fact, the people in early civilization were God fearing and naturalistic in their behavior without cosmetic coating their inside and outside were same. Indian education became more or less materialistic and the value traditions are being slowly given up in preset days.

Modern Indians are mainly with the bread and better aim of education as a result most of our modern generation run after money, power, and comforts without caring any values.

Students of B.Ed. college of Mumbai are having Theoretical value where as the students of Aurangabad seems to be richer in Theoretical value than students of Mumbai. As is the Mumbai so are the people. Student of Mumbai observe the economic value in their life on the contrary the near about half of the Mumbai are having this value in their life.
Regarding having a taste of appreciation, interest in, and enjoying fine arts the students of Mumbai again has placed of having the highest values of Aesthetic in them. Students of Aurangabad seem to be having lowest performance of Aesthetic Values in their life.

As the Mumbai is one of the metropolitan city of India where every citizen are having progressive outlook. As they are forming concrete pace very fast in the matter of finance, modernization, and on the creativity at the same time they are loosing their morality, culture, it is none other than impact of westernization.

Meanwhile the people of Mumbai have indulge in gaining personal interest, to impress other by their influence, and misusing their powers, to gain the personal powers, and to have advantageous life in any way has become their primary needs.

So in that way students of Mumbai are having these values in day-to-day life in maximum proportionate as indicated in the Table No. 0.1.5. Where as the students of Aurangabad seems to be far away from politics that is also visualized in the same table.

Sociality in their city gradually, loosing their stand, which also indicates from the table no. 0.1.3 where the students of Aurangabad are richest of having social values in their social life. What was the era of that where the joint family system was in the process? Now it is in the process of disintegration. Contact between various members has become less and less everything is being
disappearing, which was in the past. Life itself has become very costly. The standard of living has risen; prices of every commodity have gone very high.

At present the economic motive has become the guide factor of society of Mumbai. The industrialization has entirely changed the pattern of the society. The economic factor has led to the disintegration of the family. In this situation the population of the Mumbai have very little code of morality, and the Religion in the present industrialized Mumbai's society has become the individual affairs.

Society in full flesh vision loosing control over the type of Religious education. Religious values have no more remain in them, but on the contrary and fortunately the population of Aurangabad city still looks within, mould their life and action in the light of the inner spirit, Religion has the crucial importance in them.

There is no similarity in any values among the students of Mumbai and Aurangabad. All these values have been contradictory with each other.

Our education should not prove to remove the truth of existence. Every life has a purpose, and ideals, and values are the dynamic forces that give direction to life and help it to achieve its goal. There are certain values, which transcend man and society.

The proper ends of life, and therefore of education, being inherent in the very nature of the universe, morally obligate man to discover,
recognize and accept the supremacy of such values and to regulate his behavior accordingly. But these values i.e., Theoretical, Social, and Religious, have placed very less importance in the life of the Mumbai's male students as compare to the students of Aurangabad who are still having these values in them and they do perform these values in their life. But they are not yet involved in having Economic, Political; and Aesthetic values as the students of Mumbai are having involvement.

**There is no significant difference among female students of B.Ed colleges of Mumbai and Aurangabad as far as these values are concerned.**

Regarding Theoretical values, Economic Values, and Aesthetic values, it concluded that there is no significant difference among the female students of Mumbai and Aurangabad. Values are goals set for achievement and they motivate, define and colour all our activities. These goals seem to be achieved by the female students of Mumbai and Aurangabad.

As the environment covers all the outside factors that have acted on the individual since he began life. It means all those physical and mental factors that affects and influence the development of an individual, the society in general, the economic and social status of parents all influences.

As it happened with the students of Mumbai that environment changed them, due to this they are lacked in the social and the
religious values. But they are having political value higher than the students of Aurangabad city.

Researcher concluded from the obtained result that there is difference in values among the Female students of Mumbai and Aurangabad up to some extent. Therefore the above hypothesis partly rejected.

There is no significant difference among the male and female students of B.Ed. College in Mumbai city as far as these values are concerned.

In theoretical values Female students are forward than the Male students of Mumbai. But regarding other values; like Aesthetic, Economic, Social, Political, and Religious values there is no differences among male and female students of Mumbai. Indeed, students of Mumbai whether they are male or female are not least to each other.

The male and female students of Aurangabad have been performing values such as theoretical, social as well as religious at the equal rate. But regarding Economic values female students seems to be smart than male students. They are differing in the Aesthetic values, and in the political value too. Female students of Aurangabad are having the taste of theoretical values as male student’s does not. Therefore the above hypothesis partly rejected.
SUGGESTIONS

If we look at the present trend of erosion of values in public life, it becomes imperative to revolutionaries our educational scheme in the context of social and moral values. There is a desire to lay a greater emphasis in inculcation of value education in our children.

They should learn good manners, develop a deep sense of social service and true patriotism must be a continuous part of education at all stages.

The teacher should daily deliver sermons on morality and good manners in the morning assemblies. Those students who are known to display a sense of social responsibility in various tasks assigned to them or exhibit their voluntary actions, should be honored and encouraged before other children.

Some students give a concrete proof of their honesty. For example, a child finds a missing or lost purse or a bag containing valuable articles and hands over the same to the school head master, must be suitably honored and respected before other children. Such endeavors go along way to maintain healthy traditions in the institutions.

The lives and deeds of social reformers and true patriots should be sermonized in the morning assemblies. A
meditation for few minutes in the general assembly will be useful exercise.

Some new lessons in various subjects having the theme of morality are incorporated for purpose of value education.

Participation of students in co-curricular activities like N.S.S., N.C.C., A.C.C., Girl Guides, Scouting camps, hiking and trekking and other games and sports at all levels should be encouraged.

The example of religious preachers and social reformers who have contributed towards social harmony and social peace among masses should be cited and they should be encouraged for imbibing good things in life. All this is value education.

Some of the important suggestions given by the Mahatma Gandhi which is as follows:-

**Theoretical Values**

1. **literature in Quest for Truth**

   According to the Gandhiji a gifted writer should so perfect his art that the reader would be simply absorbed in his work. He feels sorry and says that our literature has little of this kind of thing. There is nothing the masses can learn from the literature of
today. There is not one idea in this literature in virtue of which it may endure for a week, or a year or a whole age.

He further says that the literature, which we possess in the Holy Books, we have had with us from ancient times. The satisfaction they give we don’t derive from our modern literature. Even a barely passable translation of any of those works is more interesting to read than anything of the latter. There is much indeed, some in contemporary literature. That may be, but it is an exhausting task to search for that “much”.

Gandhiji says, “It is my heart felt prayer that our people may learn to write the truth, speak the truth and live the truth. Gandhiji wanted that art and literature should speak to the millions.

2. Education as training

According to the Gandhi the word literally means ‘training’. If this be the true view and it is to my mind the ‘only true view, you are receiving the best education- training-possible.

3. Education as Service

True education lies in serving others; oblige them without the least feeling of one-uppishness. For him carrying out the fundamentals of ethics is duty.
4. Moral Path

According to M.K. Gandhi, the true occupation of man is to build his character. It is not quite necessary to learn something special for earning (one's livelihood). He who does leave the path of morality never starves, and is not afraid if such a contingency arises.

5. Laying a Strong Foundation

According to Professor Huxley has thus defined education:

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servants of his will and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold, logic engine with all its parts of equal strength and in smooth working order; whose mind is stored with a knowledge of the fundamental truths of nature; whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learnt to hat all vileness and to respect others as himself. Such a one and no other, I conceive, has had a liberal education, for he is in harmony with nature. He will make the best of her and she of him.

According to Gandhi if this is true education, I must emphatically say that the sciences I have enumerated above I have never been able to use for controlling my sense. Therefore, whether you take elementary education or higher education, it is not required
for the main thing. It does not make men of us. It does not enable us to do our duty.

6. Education as Liberation

That is the true education, which leads to freedom. That alone is true education, which enables us to preserve our dharma. This is the motto accepted by our university. The idea has appealed to M.K. Gandhi. "That is true education which leads to freedom." That which liberates is education.

7. Education as Assimilation

According to the M.K. Gandhi truth is revealed not only in our scriptures of other religions as well.

It is the duty of the students to assimilate whatever they have learnt. They should have religious and moral instruction, as much of it as they can usefully apply. They need education in such measures that it would not become too much of a useless burden on them.

Students should ponder over the element of truth in whatever books of religion you read. If students cling to truth, success will be with them. He tried to suggest students from my experience, to profit well from their education. That will be to your advantage and to their countries as well.
8. Learning and Courage

According to M.K. Gandhi let them (students) realize that learning without courage is like a waxen statue beautiful to look at but bound to melt at the least touch of a hot substance.

9. Character vs. Knowledge

According to Gandhi formation of character should have priority over knowledge of the alphabet. If this order is reversed, the attempt would be like putting the cart before the horse and making it push the cart with its nose, and would meet the same success as the latter course.

10. Education as Contemplation

Education, character and religion should be regarded as convertible terms. There is no true education which does not tend to produce character, and there is no true religion which does not determine character.

Education should contemplate the whole life. Mere memorizing and book learning is not education. Gandhiji has no faith in the so-called systems of education, which produce men of learning without the backbone of character.
II Economic Value

Education of the Hand

 Literary education should follow the education of the hand – the one gift that visibly distinguishes man from beast. It is a superstition to think that the fullest development of man is impossible without knowledge of the art of reading and writing. That knowledge undoubtedly adds grace to life, but it is in no way indispensable for man’s moral, physical, or material growth.

Making the Whole Man

 Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man and constitutes the true economics of education.

   It hold that true education of the intellect can only come through a proper exercise and training of the bodily organs, e.g., hands, feet, eyes, nose, etc. In other words an intelligent use of the bodily in a child provide the best and quickest way of developing his intellect.

  But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be poor lo-sided affair. By spiritual training means education of the heart. A proper and all round development of
the mind, therefore, can take place only when it proceeds pari passu with the education of the physical and spiritual faculties of the child.

They constitute an indivisible whole. According to this, therefore, it would be a gross fallacy to suppose that they can be developed piecemeal or independently of one another.

Self Supporting Schools

According to Gandhi by education he means an all round drawing out of the best in child and man- body, mind, and spirit. Literacy is not the end of education or even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. Gandhiji would prefer begin the child’s education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training.

Thus every school can be made self-supporting, the condition being that the State takes over the manufactures of these schools.

Nayee Taleem

It is necessary to understand the newness of Nayee Taleem. The new scheme of basic education will retain whatever was good in the old system. However, it will have new newness in abundance. If there is something genuinely new in it, it should result in hope taking up place of despondency, food of poverty, work of unemployment, unity of dissensions and in our boys and girls
learning alone with regarding and writing some craft, for only through
the later will they gain knowledge of the alphabet.

Cardinal Virtues

If you practice the three virtues, Truth, Ahimsa and
Brahmacharya and if it becomes part have students life so far as
they have completed their education training. Armed with them, you
will earn your bread in any part of the world and you will have paved
the way to acquire a true knowledge of the soul, our self, and God.

This does not mean that you should not receive instruction
in letters. That they should and you are doing. But it is a thing over
which you need not fret yourself. You have plenty of time for it and
after all you are to receive such instruction in order that your training
may be of use to the others.

Dignity of Labour

According to the Gandhi a student who does not know how
to support his wife or children or who marries against his will has
studied to no purpose. If he does not pitch a high because he is a
matriculate and will put himself in level with an ordinary laborer, he
should have no difficulty in earning a livelihood.

His intelligence should help his hands and feet and enable
him to do better than the laborer who has had no opportunity of
developing his intelligence. The inquirer has therefore to realize the
dignity of labour and seek the maintenance of himself and his family in that field.

And there is no reason why his wife should not add to the family income by utilizing her spare hours. Similarly if the children are at all able to do any work, they too should be in spanned for productive work. The utterly false idea that intelligence can be developed only through book reading should give place to the truth that the quickest development of the mind can be achieved by the artisan’s work being learnt in a scientific manner.

True development of the mind commences immediately the apprentice is taught at every step why a particular manipulation of the hand or a tool is required. The problem of the unemployment of students can be solved without difficulty, if they will rank themselves among the common laborers.

III Aesthetic Values

Music

Music exercises a powerful influence over us. There should be realization of this vividly enough, and every thing possible should be done to teach music to boys and girls. Hundred of students should sing a poem full of courage and the spirit of adventure and bravery and be inspired with the spirit of heroism. Music must get place in our efforts at popular awakening.
Mass Music

The effect of music is electrical. It immediately soothes. It should make compulsory with students especially to the scouts and Seva Samiti organizations, and should make compulsory a proper singing in company of national songs. And at the end there should have great musicians attending every congress or conference and teaching mass music.

Music- A Divine Art

Music brings sweetness to the individual and to the social life of the people. Music pacified anger and its judicious use is highly helpful in leading a man to the vision of God. It goes without saying that life cannot be made like that without the practice of virtues such as truth, honesty, etc.

To make life musical means to make it one with God, to merge it in Him. A study of Music, which does not take a account of this deeper aspect of this divine art, has little or no value. So it is suggest to the University to add additional subject for Music which will bring sweetness around.
Music and Harmony

Music truly speaking is an ancient and sacred art. The hymns of Samaveda are a mine of music, and no ayat of the Quran can be recited unmusically. We see Hindu and Musalman musicians sitting check by jowl and partaking in musical concerts. When shall we see the same fraternal union in other affairs of our life? We shall then have the name of Rama and Rahman simultaneously on our lips.

The music we have had today was sweet indeed but it is privilege of the favoured few. The music of the spinning wheel can be a free gift to all and is therefore sweeter.

Music Fills the soul

Music gives peace of mind when any one greatly agitated over something. Music can help to overcome anger. Melodious recitation of the holy books gives impression through the age and all life.

Music in School

Pundit khare of Gandharva Mahilavidyalaya, who has dedicated his life to the spread of pure music among boys and girls, reports the great progress being made in Ahmedabad in particular and Gujarat in general, and he deplores the fact that the education authorities do not seem to countenance the introduction of music in
the curricula of education. In the Pundit's opinion, based upon wide experience, it should form part of the syllabus of primary education. I heartily endorse the proposition.

The modulation of the voice is as necessary as the training of the hand. Physical drill, handicrafts, drawing and music should go hand in hand in order to draw the best out of the boys and girls and create in them a real interest in their tuition.

Painting

The art of painting means expression of the emotions of the artist through line and colour. It is certainly useful and necessary and Gandhiji wanted to be taught to every child before it is taught the alphabet.

IV Social Value

Public Good

The Indian community has a moral to learn. Without the right kind of education, the community will not only remain backward, but become increasingly so. Languages, world history and especially sciences all these are essential in the world of today. Without them one is crippled. It is also necessary to learn to put the knowledge thus acquired to proper use. In itself knowledge is only a means.
It can be employed for the good of the society, for making money, and in the service of public causes. Knowledge is justified only when it is put to good use and employed in the public cause. Otherwise, as we pointed out once earlier and as everyone will readily admit, it is like poison.

Manliness and Self Respect

If education is to be brought at the price of manliness and self-respect, the price is too heavy. "Man does not live by bread alone." Self-respect and character are above means of livelihood or a career. The parents as well as students must revise their ideas about education.

Education is treated merely as a means of earning a livelihood and acquiring a status in society. These are not unworthy ambitions. But they are not everything in life. There are many other honorable means of acquiring wealth and status.

There are many independent activities in life which one may undertake without having to contemplate loss of self-respect. And there is no better or cleaner passport to status in society than honesty and selfless service of fellow-beings. If, therefore, after due effort, the college door remains banged in the students faces, there should not lose heart but seek other means of livelihood.

And if the other students will empty the recalcitrant colleges as a matter of respectful protest, they and India will not be losers, but both will be considerable gainers.
Kindness to All

The essence of all education should be kindness. Kindness to all, friends, foes, men and beasts. The chief of education was the building of character, which could be done by strict observance of brahmacharya. Mr. Gandhi then explained to the students the necessity of learning Hindi and spinning and said that if the whole younger generation was educated in the manner in which they were trained in national schools then there would not have been any difficulty in getting Swaraj.

Service of Humanity

In asking them to study the lives of lawyers like Ghose, Mahatma Gandhi asked them not merely to be satisfied with the heritage those great lawyers had left for them, but wished the present generation to do better. They should become the poor man's friend in every sense and then alone would they be able to justify the legal profession.

Their end was not to get more than a decent livelihood or how to shine in life, but to serve humanity in order to serve the humanity in order to serve the motherland. They ought not to become lawyers in order to increase cases.

The education they received ought not to be prostituted to the base use of earning a livelihood, it ought to be used to
promote moral growth to enable them to realize themselves, to understand that there was the Maker who saw everything and registered all thoughts, pure and the learning they derived should be dedicated to a vigorous self-analysis and not prostituted.

**Wholesome Educational Environment**

That boy will grow into a courageous, healthy and service minded boy, provided he gets a wholesome, environment. His body as well as his mind will develop in right proportion. He will serve the villagers. And will be content to live on the subsistence provided by the villagers.

Through his service and the knowledge acquired by him he will provide proper guidance to the people around him and thus train more young men. So in this way the institution for the benefit of the society must give the education.

**V Political Value**

We live in a state of political tension, economic stresses, fears and frustrations. Exploitation, corruption, disasters, destruction, selfishness and violence are quite common in the society. Because political values being misused in these days. Following are the some suggestion, which help to protect this value:
Code of Conduct

Politicians are above the laws of the land and constitutional directives. They are involved in political corruption. So it is very necessary for them to follow code of conduct.

Eradicate Police atrocities

Police atrocities and brutalities are committed on the order of politicians.

Discipline

In the society lawlessness, scandals, militancy, non-democratic tendencies and indiscipline have increased often politics gets involved. Consequently national progress, integrity, freedom and sovereignty have been at stake. So it is the need of the today, that discipline should be inculcate among the students because when they will possess the political position.

Leadership

There is no true leadership. Political leaders are motivated by their party politics. Many high-ups in the political circles do not deserve the rank but they continue holding it shamelessly. Therefore, educational institutions, teachers, and lecturers should develop the quality of leadership among the students.
Political Values should not be exploited

Most of the political leaders have been exploiting masses to achieve their narrow selfish ends. National interests are sacrificed due personal petty interests. Political rivalries have achieved priority in the national agenda. The masses are being misguided and used against the rival groups.

VI Religious Values

1. Religious Values

If India is not to declare spiritual bankruptcy, religious instruction of its youth must be held to be at least as necessary as secular instruction. It is true that knowledge have religious books is no equivalent of that of religion. But if we cannot have religion, we must be satisfied with providing out boys and girls with what is next best.

And whether there is such instruction given in the schools or not, grown-up students must cultivate the art of self-help about matters religious as about others.

A curriculum of religious instruction should include a study of the tenets of faiths other than one’s own. For this purpose the students should be trained to cultivate the habit of understanding and appreciating the doctrines of various great religions of the world in a spirit of reverence and broad-minded tolerance.
2. Religious Instruction

The country like India, where there are most religions of the world represented and where there are so many about making provision for religious instruction. But if India is not to declare spiritual bankruptcy, religious instruction of its youth must be held to be least as necessary as secular instruction.

It is true that knowledge of religious books is no equivalent of that of religion. But if we cannot have religion we must be satisfied with providing our boys and girls with what is next best.

3. Religion versus Fundamental Virtues

According to the M.K. Gandhi religion means Truth and ahimsa or rather Truth alone, because Truth includes ahimsa being the necessary and indispensable means for its discovery. Therefore anything that promotes the practice of these virtues is a means for imparting religious education and the best way to do this for the teachers rigorously to practice these virtues in their own person.

Their very association with the boys, whether on the playground or in the classroom, will then give the pupils a fine training in these fundamental virtues.

Let no one even for a moment entertain, the fear that a reverent study of other religions is likely to weaken or shake one's faith in one's own. Our present fear's and apprehensions are a result
of the poisonous atmosphere that has been generated in the country, the atmosphere of mutual hatred, ill will and distrust.

We are constantly laboring under a nightmare of fear lest some one should stealthily undermine our faith or the faith of those who are dear and near to us. But this unnatural state will cease when we have learnt to cultivate respect and tolerance towards other religions and their votaries.

4. Practice of Religion

It is true that we lack religious education in the country. Religious instruction can only be imparted through the practice of religion, not by exhibiting mere learning. This does not mean that there is no need to read and understand religious books. But the needs for books, etc., arise only after a man has had purified him to a certain extent.

If one starts studying religious books before this stage then instead of bringing peace this study could hinder the growth. This means that an intelligent man should put his religion into practice straight way instead of worrying himself with all manner of questions.

Then according to maxim "as with the individual so with the world", one is bound to influence the other. If each one of us was to take care of one's self, nobody would need to worry about the others.
Ethical teaching in schools

Mahatma Gandhi Does not believe in State religion even though the whole community has one religion. The state interference would probably always be unwelcome. Religion is purely a personal matter. There are in reality as many religions as minds. Each mind has a different conception of God from that of the other.

He opposed to State aid, partly or wholly, to religious bodies. For I know that an institution or group which does not manage to finance its own religious teaching, is a stranger to true religion. This does not mean that the State Schools would not give ethical teaching. The fundamental ethics are common to all religions.

Inculcation of Values: -

Ways and the means for inculcation of values are as follows

1. Morning assembly

Morning assembly should be held daily in all the educational institution for 15 to 30 minutes duration. Activities of morning assembly should be as follows: -

(i) Prayer, (ii) Singing of devotional or patriotic song, (iii) Brief ethical speech by a student, a teacher or the head, (iv) Sermons and spiritual discourses, (v) Readings from the scriptures or great literature of the world.
2. Redesigning the text books

The most important need of today is to redesign books on Indian history, geography, civics, literature and languages etc. So, that the students should appreciate and imbibe social, cultural, moral, aesthetic, economical, Political and spiritual values. In other words textbooks should be value based.

3. Extension lectures

Every educational institute should arrange extension lectures based on morality value based education. Experts are requested to deliver speeches on value-based education.

4. Compulsory subject

Value education has to be regarded a compulsory subject in all the schools and colleges. The essential teachings of great religions, like Hinduism, Buddhism, Jainism, Judaism, Islam, Christianity etc. should be taught. Students must be taught the fundamental truth (i.e., the brotherhood of man and fatherhood of God) which is common to all religions.

There should be at last two periods a week for imparting value education. House examinations should be arranged in value education, moral education.
5. Redesigning the curriculum

To inculcate values the curriculum must be redesigned. Various subjects like history, geography, civics, languages, literature, art and music etc. should be taught by keeping in view of our social, moral, cultural, spiritual and national values, deeds and achievement.

6. Art and Painting Competitions

On the spot art and painting competitions may be held on themes related to different types of values. Students of different age group from different institutions of the region or state can be invited. Prizes may be given for excellent performances.

7. Celebration of birthday

Educational institutions should celebrate the birthdays of great men and women of various nations like Guru Nanak, Guru Gobind Singh, Buddha, Tagore, Christ, Prophet Mohammed, Lord Krishnan, Mahatma Gandhi, Radhakrishnan, etc. It will be able to inculcate moral, religious, social, cultural, and spiritual values among the students and teachers.
8. Celebration of International days

In all institutions International days like U.N.O. Day, Human Rights Day, World Health Day, World peace Day should be celebrated. Celebration of these days will be helpful in inculcating noble values.

9. Use of Mass Media

Media such as educational films, theaters, newspapers, radio and television should be used to inculcate values. Educational television can produce wonders in this field.

Some distinguished teachers may be asked to bring out materials related to social, cultural, economic, political, aesthetic and spiritual values in the form of T.V. Serials. A regular feature of the schools is to show value-based films to the students.

10. Book exhibition

Every school should make arrangement for book exhibitions on literature related to moral, social, cultural, aesthetic and spiritual values by extending invitations to publishers and booksellers of this area of knowledge.
11. Art and painting exhibitions

In the educational institutions art and painting exhibitions on themes related to moral, social, cultural and aesthetic values etc. should be held. Painting of distinguished artist depicting art, culture and values of life of people should be displayed in the schools and colleges.

12. Value oriented projects

Every possible effort should be made implement the following projects for value education in the school under the guidance of efficient teachers.

13. Value oriented magazine

Every school should publish its own value oriented magazines or journal. Help of the voluntary organizations can be sought. Suitable articles on theme of values in life should be invited for publication. It can be bi-annually or yearly.

14. Value oriented prizes

The deserving persons for showing gallantry, Bravery, honesty, truth etc. in social gathering should be given value-oriented prizes.
16. Skits and Dramas

Skits and dramas may be played in the institutions on themes relating to values of life-social, moral, cultural, aesthetic and spiritual values.

16. Role of the teacher

Teacher can inculcate values among the students in the following ways:

(i) Effective method of teaching

During teaching the teacher should make all efforts to inculcate social, moral, cultural and spiritual values among the students. While teaching different subjects, specially social studies and languages, the teacher should lay stress on ideas pertaining to values of cultural heritage, democratic citizenship, national integration, harmony between different communities and unity of all religions.

(ii) Value-based outlook

Teacher is able to inculcate values among students only when he himself is an embodiment of values. Hence teacher must posses value based outlook. If the teachers practice these values in their own persons and inculcate them among their students, society and the parents will also take care of itself.
Inculcation of basic human values of love, truth, non violence, co-existence, co-operation critical thinking and scientific temper should be emphasized as revealed in the National Policy of Education (1986).

NEP suggested the following objectives of value education:

Developing the appropriate sensibilities moral, esthetic, cultural, spiritual in children applicable to all mankind.
Enabling the student to understand and appreciate the values of democracy secularism, equality and scientific temper.
Enabling the student to develop a concern for, and commitment to them.
Providing opportunities for students to practice and live by these values.

National Educational Policy (1986) suggested the need of moral values but it does not in favor of adding subject. It advocates the indirect training in moral and social values. Our country faces horrible consequences due to lack of moral and spiritual values. The whole country is shattered and there is no unity.

Therefore, it is suggested to the schoolteachers and principles to adopt the above outlook of the values and value based activity to inculcate values among the students. Because it is their responsibility to inculcate and restore the values among the students and only they can make to every student a good citizen of this country. Only through this way they can preserve and restore our cultural heritage.
Educational Values as Determinants of Educational Aims

Educational aims could be determined by educational values. As are the values, so are the aims of education. In alternate words, educational values take form of educational aims. In this process of transformation one has to depend upon some bases, which according to J.S. Brubacher are as follows:


The philosopher’s opinion is the most important base for the determination of educational aims. The reason is that other bases are to be conditioned by time, place, circumstances and situations where as the views of philosophers are relatively permanent for all times and places. But philosophers emphasize different values.

Educational aims are based upon educational values. Educationists are able to divide these aims into two categories:

General and Ultimate aims and;
2. Specific and Related aims.
General and Ultimate aims

The ultimate aims of education form the basis of natural and intrinsic values of life. For an example, when the aim of education has been self-realization, the first step towards its attainment is to understand the nature of the child and to know well his basic tendencies, capacities and abilities.

After his educational activities and programmes are to be so organized that the basic capacities and abilities get developed to the fullest extent and the child would be able to realize his self completely. In short ultimate aims should be determined on the basis of natural and essential basis of intrinsic values.

Specific and Immediate Aims

Specific and immediate aims of education can be determined on the basis of instrumental values. Though the general and ultimate aims of education possess valid importance, yet the teacher should make an attempt to break up a general aim into subsidiary aims into subsidiary aims, which are quite specific, clear and definite. This will make an educational process vary efficient, effective and purposeful.

In the words of Herbart Spencer, 'Complete living' is the ultimate aim of education. In order to realize this aims of 'complete living', the National Education Association of America has been able to divide this aim into seven specific aims of education as follows:

The above discussion leads to the fact that the ultimate aim of education is ‘Self Realization’. All the subsidiary specific aims are contributing towards its realization to the fullest possible extent.

Therefore it is suggested that educational values should be planned keeping into consideration the nature of the child, and the nature of the objects and activities. In brief, an educational value has been created out of a synthesis of both the subjectivity and the objectivity. It refers to the co-operative result of an interaction between personal and impersonal elements.

Sources of Values

Following are the important sources, which would be helpful in inculcating the Values.

1. Religion

Skill in the modern world, most of values, norms or standard are derived from and given by religion. Religion refers to the sum total of all the desirable social, moral and spiritual values, embodied in our conduct, character and life. In other words it means that
religion beauties or life by cultivating social, moral and spiritual values.

Different religions are known to prescribe different value patterns. Hindu religion emphasizes self-realization or Moksha as the ultimate goal of life. Hinduism, Buddhism, Sikhism, Jainism, Islam, Christianity and other religions of the world have recommended the following values of life:


The need of today is to evolve a universal religion, a world religion or a human religion.

2) Philosophy

Philosophy forms another important source of values. Philosophy is concerned with the study of epistemology, metaphysics, logic, ethics, aesthetics and values. Different types of life and education like materialism, Naturalism, Pragmatism, Idealism, Realism, Existentialism, Humanism, Progressivism have given rise to values of life based on their own fundamentals.

A particular philosophy of life has been known to govern the thinking pattern, living pattern and value pattern of the
individual and society. Values of life always change with the change of time, circumstances and philosophy. Idealism recommends higher and fundamental values of life like Truth, Beauty and Goodness.

3 literature

Literature has been regarded as another important and effective source of values. Literature and social life are closely related to each other. Values of social life have been reflected in different forms of literature, such as poems, stories, novels, dramas, etc.

Generally the study of literature reveals right type of attitudes, interests, preferences, feelings, emotions and values. It develops thinking, reasoning, imagination and value system of the people. Literature has been able to determine the following types of values:


4 science

According to Dr. P.N. Arora, Science constitutes a social activity, a social institution and an important source of values science has played a tremendous role in lives and has changed our entire existence in such important aspects of health, education, production,
communication, occupational trends, centralizations, and cultural, moral, attitudinal and aesthetic sensitiveness.

Hence science has been influencing material as well as non-material aspects of culture including religion, philosophy, literature, educational, and recreational institutions, economic and political institutions and other cultural patterns.

In brief, science is considered as an important source of following types of values:

(i) Sources of Cultural Values

Science has been able to solve the mysteries of nature. It has resulted in the development of a logical mind, a critical judgment, a capacity for systematic organization, a breadth of imagination and good habits. It gives rise to co-operation among workers in the same field. Its broad nature prepares us for international understanding.

(ii) Scientific Attitudes

Science has cultivated scientific attitudes, which is inculcated open mindedness, keen observation, critical thinking, suspended judgment, free from false belief etc. It has acted as a powerful dispeller of fear and superstition, fatalism and passive resignation.
A man with scientific attitude would always respect other points of view and has been ready to change his decision on presentation of new and convincing evidence.

(iii) Source of Moral Values

Science provides a unique training morality by teaching truthfulness, honesty, tolerance, and self-reliance in reasoning. True scientists always have a high regard for truth. His judgments are more or less based on facts alone.

(iv) Source of Aesthetic Values

Science has been able to develop appreciation for truth, beauty and goodness. Every scientist has a passion for truth, beauty, and goodness. The scientist has been busy in influenced aesthetic aspect of human mind. It has been in the aesthetic aspect that the whole, charm of science lays.

From the above it is evident that the science forms the source of social, humanistic, moral, aesthetic, intellectual and cultural values. Science and religion must join hands if the world is to survive. Merger of religion with science will prove useful in this direction.

5 Social Customs

The different types of values have been advocated by social customs like social beliefs, social practices, social norms, social mores, manners, social and cultural heritage, modes of
thinking and conduct, modes of worship, place of women in society, institution of marriage, joint or nuclear families, professions, skills, art and various aspects (i.e., music, dance, sculpture, painting), commerce and industries, school, library, cinema halls and spiritual wealth.

(a) Social Customs in Ancient India

The cherished educational values in ancient India included (i) Infusion of piety and religiousness, (ii) Formation of character, (iii) Development of personality, (iv) Inculcation of civic and social duties, (v) Promotion of social efficiency and happiness, (vi) Preservation and propagation of culture.

(b) Social Customs in Medieval India


(c) Social Customs in India Today

The cherished educational values in India today have been (i) Increasing productivity, (ii) Achieving social and national integration, (iii) Accelerating the process of modernization and (v) Cultivating social, moral and spiritual values.
Therefore it is suggested to the Maharashtra Rajya Pathya Pustak Mandal, Board of secondary, Higher secondary education and to the Universalities that while framing the curriculum all the above sources of values should be born in mind and after that they should draw the curriculum. It would be help to preserve our values, restore our values and cultural heritage will remain alive.

**Suggestions for value based education**

These days social, moral, cultural and spiritual values are disintegrating, religion is sousing its hold, power and knowledge are misused for vested interests, nation fail to trust one another, and black marketing, corruption, barbarism, indiscipline, violence are fast spreading, it is needed that education should be value-based. Only value-based education is able to promote individual and social welfare, love, peace, goodwill and understanding.

The political tension at present time is mainly because of the fact that knowledge is being increased but morality is being lagged behind. Morality in the form of truth, righteousness and non-violence can heal the wounds of humanity.

It is of course true that all good education is, essence, a process of developing the human personality in all its dimensions – intellectual, physical, social, moral, and spiritual. But for variety of reasons the effective dimension of personality has in recent times been seriously neglected in our education. Education today has
degenerated into a process of information transformation with, for its sole objective, passing examinations.

Second, we are passing through a phase in our social and political life, which poses a special danger in the erosion of long accepted values. The preoccupation with modern technologies should not be allowed to sever our new generation from their roots in India's history and culture.

The population increase has seriously affected the quality of life of the masses and has, caused, social tensions and unrest, crime, violence and indifference to human suffering have spread to all walks of life.

Narrow casteist, communalist, linguistic and regionalist outlooks are dividing our people and coming in the way of developing a unifying national and international outlook. We are in need of peace, love, brotherhood national and international understanding.

Therefore it is suggested to the Political, social as well as religious leaders to tackle these problems effectively with their efforts. These leaders can bring drastic change in the very outlook of man, in his own life values and his environment.

The world today faces a catastrophe, threatened with global nuclear holocaust. As never before in the history of mankind, we are in need of peace and international understanding.
The value-based education would make man to utilize atomic energy for the welfare of humanity rather than destruction. The task of education is to develop, preach and practice social, moral and spiritual values, as these values are the greatest unifying force in life.

Therefore it is suggested to the teachers and teachers under training colleges to restore and develop values among the new generation keeping in mind following importance of value based education:

1. **Moral development**

   Value education forms the foundation of character and moral development. It is able to inculcate in children humility, truthfulness, tolerance, honesty, sincerity, courtesy, sympathy, fellow feeling, affection, spirit of service and scarifies. These form a noble character of child and develop his personality.

2. **Resolving Conflicts**

   In this present age people have more or less materialistic attitude. This has given to different types of conflicts such as old beliefs and new beliefs, old values of life and new values of life. Thus there are many social and ethical conflicts. Value education makes us in resolving these conflicts.
3. Co-operative living

Value education makes us to live and work co-operatively. Narrow feelings and attitudes are never praised and appreciated by others.

4. Developing Democratic Qualities

In pupils the value education is able to develop democratic qualities like, liberty, equality, fraternity, justice and co-operative living. It lays emphasis on the dignity of the individual and the sacredness of human personality.

5. Sublimation of instincts

Value education sublimates and redirects our sex instinct into desirable and healthy channels. It influences all aspects of human life and society of which he is a part. It develops in pupils the desired social awareness.

6. Basis of Humanitarianism

Value education forms the basis of humanitarianism, which stands for peace, good will and understanding. It is helpful in fostering the brotherhood of man and unity of the world. Absence of value education is responsible for exploitation, corruption, disaster, selfishness, aggression and hatred in the world. People are becoming useless creatures. There is chaos and disorder.
Betterment of the world is more or less dependent upon value education. It will eradicate the present ills of the world.

7. Cultural Development

Value education plays vital role in the cultural development. Value education preserves as well as reinforces culture. Both values and culture go hand in hand and influence each other. Values must have a place in the curriculum.

8. Developing Wider Attitude

Value education will make a pupil dynamic and enlightened. This will be able to develop in him a wider attitude towards life. He starts taking interest in social service by sacrificing his selfish motives.

9. Decoration of Soul

Our soul is assumed to be a part of ultimate truth i.e., God. So our duty is to keep it pure and perfect and this is possible through value education. The individual gets self-disciplined through such education.

10. Maintaining Harmony

Value education is able to create harmony in all aspects of educational philosophy. The value-based education has harmonized psychological, social and ethical traits. It develops
harmony between physical and mental structure. It helps in developing a complete man having a sound mind and a sound body.


The following observations have been stated in the policy document:

(i) Moral Values

"The growing concern over the erosion of essential values an increasing cynicism in society has been able to focus the need for readjustments in the curriculum for the cultivation of social and moral values."

(ii) Eternal Values

"In our culturally plural society, education should be able to foster universal and eternal values, oriented towards the unity and integration of our people. Such value orientation should be able to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism."

(iii) Positive Content

Apart from this combative role, value education is having profound positive content, based on our heritage, national goals, and universal perceptions. It should lay primary emphasis on this aspect."
Following are the few viewpoints regarding the value-based education indicate the importance of the values.

1. Suggestions in the light of Indian Education Commission Regarding Value Education

“The weakening of social and moral values in the younger generation has been creating many serious social and ethical conflicts in western societies and there is already a desire among some great western thinkers to balance the knowledge and skills which science and technology bring with the values and insights associated with ethics and religion at its best.

In the situation that is developing, it is equally important for us to provide a proper value orientation to our educational system.”

2. Challenge of Education: A policy perspective

The main crisis facing education in India is that of value orientation. It is argued that the main focus during the last three decades is on quantitative expansion and consequently adequate attention could not be paid for maintaining standards and quality of education.

The output of the educational system is not only of poor quality but degradation of moral values has also been noticed.”
3. Mahatma Gandhi's View

"Educational should be for the hand, head and heart. Education for the heart means spiritual training. The aim of education is self-realization, the sum mum bonum of life and education."

4. Rabindra Nath Tagore's Views

In order to emphasize the need and importance of value oriented education he writes, "The greatest use of education is not merely to collect facts, but to know man and make one self known to man."

5. Sri Aurobindo's Views

"There is dormant spirituality in every individual. Education for spiritual values has two phases. In the first phase, our education should provide the opportunity for teaching of higher values. At the lower level all should be educated in higher values. In the second phase, only those who can pursue the spiritual values should be given spiritual education at higher levels."

6. Radhakrishnan's Views

"Education does not get limited to the imparting of information or the training in skills. It has to provide the educated a proper sense of values."
7. Swami Dayananda’s Views

“Parents play a great role and responsibility in the scheme of value education. The duty of parents is to give instruction in values to their children, which draw Injection form the tradition of ancient Indian education.”

8. Swami Vivekananda’s Views

“Education refers to the manifestation already existing in man. The idea 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. There should be an institution to train teachers who must go about preaching religion and provide secular education to our people.”

It is suggested to the all-educational institution and to educational organizations of State and Central Government and to the parents to consider the above important views on the value education, which would help them to inculcate values among the younger generation.

As we there are various types of tensions and conflicts occurring on this country and we are loosing values gradually as well as our cultural heritage. To avoid this we can adopt practical approach.

For practical purposes the sources of values for us can be traced in the preamble of our constitution, which ensures social, economic and political justice, liberty of thought, expression, belief, faith and
worship, equality of statues and opportunity, fraternity assuring the dignity of the individual and the unity of the nation.

Those values can be traced out that our ancient India used to observe and serve the mankind, joined the hearts of the human being and treated whole nation as one unit and loved the people all alike without differentiating there cast and creed.

If we inculcated these values in our young people through education and practice in their daily living, would help them experience the unity of the individual self with the universal self, which is the ultimate goal of all value formation.

These values, viz. truth, non-violence, love for mankind, equality of mankind, fearlessness, freedom purity of ends and means, honesty, self discipline, self restraint, and cleanliness of body, mind, and spirit.

Unity of thought and action form a firm ethical, moral and spiritual base these values are not only consistent with our own cultural heritage, but are also of pragmatic importance for solution of our diversified contemporary problems of life in our homes and society.

Ways and Means to Impart Value Education

Under the heading NPE states that values refers to objects that we human beings cherish and desire, and consider desirable. These may be material things (house, food) or abstract qualities and ideals like truth, happiness, and peace.
Education is a process of bringing about desirable changes of behavior in the learner, in the way he thinks, feels and acts in accordance with one concept of good life.

In other words, it is a process of developing in the child knowledge, skills attitudes, values and behavior pattern that we consider desirable for him to have, both as an individual and as a member of the society.

Thus education, its aims, curriculum and methods is separable bound up with values. Even more, it is through education that society seeks to preserve and promotes its values.

**Implementation of Objectives for Value Education**

NEP suggested four objectives of values education:

- Developing the appropriate sensibilities moral, esthetic, cultural, spiritual in children applicable to all mankind.
- Enabling the student to understand and appreciate the values of democracy secularism, equality and scientific temper.
- Enabling the student to develop a concern for, and commitment to them.
- Providing opportunities for students to practice and live by these values.
National Educational Policy (1986) suggested the need of moral values. But it does not in favor of adding an additional subject. It advocates the indirect training in moral and social values. Our country faces horrible consequences due to lack of moral and spiritual values.

Education is a powerful media of social reconstruction. No one can deny that education have a significant role to play in the realization of this objective.

The whole country is shattered and there is no unity. We find dreadful notes on the basis of regionalism, language and among the people of different caste.

There is an urgent need to unite all sorts of groups in one thread. This is possible only when deliberate efforts are made to inculcate the secular, eternal, value among our new generation. If we provide an ample provision in our curriculum by giving an important weightage to these values.

A separate subject at all levels will prove a deliberate and direct attempt towards the hard task of inculcation of social, moral and spiritual values.

The educational system should aim to produce moral and pious persons, who would work for the benefit of the mankind.
Therefore the objectives of education should be-

To develop fear and faith of God;
To develop sense of service to humanity;
To develop sense of universal brotherhood;
To develop sense of non-violence;
To develop a sense for not to indulge in attaining material prosperity, wealth and property.

On the basis of these objectives we can develop desirable personalities leading to equality, fraternity and social justice.

If we set our educational values in order to inculcate and restore for younger generation to achieve national goals, in real sense.

Objectives of our school education should be as follows:

Realization of truth,
Faith and fear of God,
Service to Humanity,
Love pacifism and non violence,
Character formation with inculcating humanistic and secular values,
Minimize the love of material world.

The above stated values are stressed by all Idealist modern thinkers, such as Aurobindo Ghosh, Swami Dayananda, Gandhiji, and Tagore.
Foundation of Value Education

Foundation of education should establish the moral life or character. The term ‘virtues’ expresses the whole purpose of education. Virtue is the idea of inner freedom, which has developed into an abiding actuality in an individual.

Hence as inner freedom has a relation between ‘insights’ and ‘volition’ a double task is at once set before the teacher. It becomes his business to make actual each one factors separately, in order that later a permanent relationship may result.

It means when a pupil is able to perceive what is right and wrong he will be able to attain virtue. Therefore, it is necessary to formulate the moral concepts of ‘efficiency’ of will, good will, ‘justice’ and ‘equality’.

So these fundamental concepts should be installed into the minds of pupils that they become permanently incorporated into the store of his ideas. Moral education may also be combined with religious education wherever it is necessary.

Development of these values among children and inculcation of these highest values is not an easy task. A child, or even a grown up person could not pick up, these values easily, so in our educational scheme there must be provision of direct and indirect methods of implementation.
Sufficient theoretical knowledge must be provided and practical aspect must not be ignored. The change of behavior should be recorded and evaluated time to time. Modern and techniques can be adopted to change the behavioral aspects of interest, attitude and aptitude of the students on desired lines.

Our educationist must accept character formation as the prior aim of education, because, without character no one could utilize his knowledge, which might have been imparted to him.

Character formation is a complex and life long process. It requires deliberate efforts, because man is endowed with two qualities, which are peculiarly given to him:

**Knowledge and Will**

Students and teachers must be trained on these two lines. For strengthening the will systematic practices of self control and control of sense must be provided. Besides, strengthening the will, it is essential to give it a proper direction with the examples of high and noble towers of character, and models and examples of humanity.

In the process of character formation the teacher has to accept more responsibility. They must set an example and model before the students. So teachers must be value based trained. Teachers training institute can change the attitude and aptitude of the teacher on desired lines.
Scope to Install Value Education

When we speak of value education, it is not our intention to suggest that one more subject area by that name should be added to the school curriculum. We mean only that the development of proper values, attitudes, feelings and behavior patterns which cut all curricular, experiences, instructional and otherwise, should be planned systematically and sincerely, implemented.

Our goal is "education for becoming" rather than the mere transmission or the mechanical training of skills. The problem here is to enquire into what is involved in such education and to understand its scope in school education.

The first thing to note about value education or education for becoming is that it involves all three faculties of our personality-knowing, feeling and doing. The child should be made aware of the right values, to feel the proper emotions and internalize values in thought and deed.

Certain values have to be developed as habits in the child e.g. cleanliness, punctuality and truthfulness. The rational understanding of values could be transferred to the state when the child is able to reason adequately. Value education should be related to the child's psychological readiness and experiences.

All the values viz., scientific temper, equality, environmental protection, democracy, secularism are relevant to all stages of education, but the approach that we follow and the activities that we
provide are different for different stages, according to the age and grade level of children.

At the early stages should be provided through concrete activities and life situations. At the later stages, the student should develop a rational understanding of the values and internalize them in thought and action. For this teachers should provide appropriate opportunities for reflection and practice.

Generally speaking, the objectives of value education in schools may be stated as:

Developing the appropriate sensibilities- moral, aesthetic, cultural, spiritual in children.
Enabling the student to understand and appreciate the values of democracy, secularism, equality, and scientific temper.
Enabling the student to develop a concern for, and commitment to them.
Providing opportunities for students to practice and live by these values.

**Suggestions to Foster Values**

The value education of a person should be related to the specific social and cultural context in which he lives, and with reference to some universal and eternal standards applicable to all mankind.
According to the NPE- (Core Programme)

"In our culturally plural society, education should foster universal and eternal values, oriented towards unity and integration of our people. Such value education should eliminate obscurantism, religious fanaticism, violence, superstitions and fatalism.

Apart from this combative role, value education has a profound positive content based on our heritage, national goals and universal perceptions. It should lay primary emphasis on this aspect."

According to the National Curriculum Framework, the universal values which we have referred to above have been best expressed in our constitution to which the Indian people as a whole owe allegiance, viz., liberty, equality, fraternity, democracy, socialism and secularism.

The idea of fostered values through education has been best expressed in the concept of the common core in the NPE. The common core emphasizes instilling a nationally shared perception and creation of an ethos and value system. The common core cut a across subject areas and designed to promote such values as:

Our common cultural heritage,
Egalitarianism, democracy and socialism,
Equality of the sexes,
Protection of the environment,
Removal of social barriers,
Observance of the small family norm, and
Scientific temper.

Apart from these values, we would like our people to
develop the values of secularism, international co-operation and
peaceful co-existence, pursuit of excellence, equality and national
integration.

Suggestions to Teacher

The development of values is by no means a
simpler matter. There is no magic formula, technique or strategy for
the inculcation of values. Value education can be provided directly,
indirectly or incidentally.

Direct value education refers to deliberate, systematic
instruction in values in specially provided periods in the school
timetable. In many states moral education is imparted in this
manner.

In this approach, the values to be inculcated are
explained, discussed and illustrated through stories and fables,
anecdotes, moral dilemmas, real life events.

Indirectly value education can be imparted through the
regular subjects of the school curriculum and co-curricular activities.
Value education is incidental wherever it is resorted to, in relation to
a specific event or situation that actually occurs in the school, for
example, an act of courage and bravery by a student, an act of indiscipline and moral failure e.g. theft, dishonesty. The event may be one to be emulated or disparaged.

Each approach has its strengths and weaknesses. They should be used judiciously always, bearing in mind the maturity level of the learner and the interplay of head, heart and should be involved in the process of value inculcation.

Since education 'in becoming' involves the whole person, a variety of activities and strategies have to be employed by the teacher. These include:

Teaching, instruction, explanation, discussion (to foster the cognitive understanding of the moral, aesthetic and cultural phenomena).
Training of the proper habits.
Exposure to works of art, beauty in nature, actions, of moral worth (to kindle the value sensibilities).
Providing situations and opportunities to practice the values (to enable internalization of values).

The cumulative effect of these different kinds of experiences both in and out of school will lead to the internationalization of the values and their realization in thought and deed.
Value Based Curriculum

It has been realized that without giving value oriented education one cannot expect the improvement in the quality of human behavior. Hence now a great importance is being attached to values in Education. The author is of the view that our education should be towards the development of a whole man.

A man in whom all the traits of goodness are integrated. Such a man will be a good person who will give precedence to the interests of all above his personal interests. He will be efficient in his vocation, affectionate in his relations, considerate in his dealings with others, humanistic and merciful and law abiding.

Education for whole man involves value education. Value education permeates all aspects of a man's life. But before attempting to provide value education one must have clarity about his meaning of human values.

Rokeach defines value as an enduring belief a specific mode of conduct or end state of existence. Allport considers value as a belief upon which a man acts by preference. These can be given many move definitions of value. Here we are more concerned with the operational definition of value, which may give as a direction for planning value oriented curriculum.

In an ERIC project values are "operationally conceived as those guiding principles of life which are conducive to one's
physical and mental health as well as to social welfare and adjustment and which are in tune with one's culture.

In framing a value-oriented curriculum one must take into consideration the values, which are involved, is physical, mental and social development of the individuals. It must emphasize keeping of good mental and physical health, harmonious social relations and law-abiding citizen in curriculum frame.

**Role of the Teachers**

What should be the teacher's role as a value educator? First, she/he should know that value education is not a sphere of activity distinct from their other professional activities as a teacher.

Value acquisition goes on constantly in the school (and out side) through its various activities- instruction, relationship with pupils, co-curricular activities. Values are also transmitted through the general tone of the school and the so-called hidden curriculum. It is important, therefore, that teachers should order their behavior in accordance with the highest standards and ethics of our profession.

This will contribute to the creation of a school climate that is conducive to the development of high values and ideals. Summing up all the varied aspects of value education, Teachers should remember the following general principles (in the form of do's and don'ts) regarding role as teachers:
Teachers should help to create an atmosphere of love, trust and security in the school. (Remember, for example, children lie out of fear. Insecurity causes aggressive behavior).

Teachers should understand the child and its developmental characteristics and may adopt their methods to them. (The young child cannot distinguish between a lie, fantasy and truth and is not in a position to understand the concept of truth. Similarly 'stealing is wrong' does not make sense to a child who has no understanding of the concept of property).

Teachers should relate value education to concrete situations. They should not preach or exhort except under special circumstances.

Teachers should organize value education indirectly through a variety of co-curricular activities. Let children should learn through living.

Teachers should use deliberate direct value education cautiously didactic approaches have their own limitations.

Teachers should not forget that whatever be the subject they teach, should function (whether they are aware of it or not) as a value educator tool, there is no getting away from this fact. Let the students should understand the subject in its totality-information content, logical structure, method and the qualities of mind and disposition it is associated with.
Teacher should influence their children with their personality. They are not judged in part but as a whole person. They should develop their personality.

'Examples are better than precept'. This does not mean that teachers have to be a paragon of virtue. It only means that they have to be honest in their dealings with students. If they love their subject, their students are likely to love it too.

If they are concerned about the environment their students are likely to be concerned too. If they are punctual, kind, responsible, their students are likely to emulate them too.

Teachers should remember that mere emulation is not education. Children should not do eventually things in blind faith, custom or tradition, but after rational deliberation and thought. This is the essence of value education.

The teachers have a very vital role to play in cultivating the values. The pupils closely watch the teacher's actions and if his behavior is permeated with higher values like truth and goodness the pupils are bound, to be influenced by them.