CHAPTER I
INTRODUCTION

Our present system of education lacks value education. Value education is the need of hour. One should grow as respectful citizen of the society and must learn to respect his own members of family or other people in his neighborhood. He should behave in a manner, which provides an impression of him of having a good social background.

Social background of a person should be able to reflect his family culture and social climate in the school. Such families, which make effort to educate their children on social and moral norms and follow those practices among members of the family, give a sufficient opportunity to acquire those social skills and enrich his experience.  

This is constructive approach of the family in preparing the child as healthy and useful citizens of the society having certain social and moral norms.

India is a nation where spirituality has always been given esteem. At present it seems that this country is seeking her soul lost during the black period of slavery. She is arriving at the

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conclusion that there is no golden road towards success except the spiritual enrichment of her people. ²

Corruption, black marketing and other bigger crimes against the society are being committed because the individual self has suppressed the social self, the egoistic outlook has crushed the ideal of sacrifice of one's interests for the social good and acquisition of worldly wealth without caring for the means sounded a death-nail to the life of renunciation.

The grow rich movement has engulfed the minds of her citizen's within its folds so deeply that the wealth of knowledge and richness of spirit have become the acquisitions of the downtrodden and the poor specimens of the society.

Our students indulge in strikes, commit crimes and have no sanctity for any ideas, principle or virtue. They copy in examinations and attack their own teachers. They abuse their elders and make fun of anything, which smells of morality, idealism or virtue. This situation can only be remedied if the education of the spirit is made as one of the most important goals of education.³

The school imparts knowledge and provides numerous opportunities for the child to grow, and enrich his experiences. It has a great impact on the personality of the child. School education is foundation because it paves a way in preparing him for higher

education and later as useful citizen of the society. He carries and maintains the social and moral skills acquired by him during his school days.

Lessons on morality will help in developing certain values. The child learns to be respectful to his elders, seniors and teachers. He should always wish his teachers whenever and wherever he meets him. This reveals a sign of respect and a healthy tradition.

Thus the educational institutions play an effective role in preparing the children as efficient and useful citizens of the society. ⁴

The problem of education among the young are increasing, it has become very essential to inculcate and to restore the values again in the children. Only through education we can achieve this goals, this goals are not only related to the personal or individual life of the citizen but also it is the national goals and its related to the whole society of this country.

At present the crisis of character are passing in all sphere of life. So there is urgent need of value based education. But today our system of education emphasizes on passing the examinations for the purpose of bread and butter. Therefore directly or indirectly the system of education is responsible for the present crisis.

Now days, due to modernization, scientific and technological advancement has resulted in achieving material goal. And due to the inclination of material goal have brought decline in individual the moral, social, spiritual, secular, religious and, ethical values.\(^5\)

In turn these material goal has created tensions, conflicts, competitions, distance, and rivalries. All these are exploiting the values and cultural heritage of our country.

No doubt the present system of education is playing effective role to achieve the material gain and improve the condition and position of the society better than before. But in spite of this man is not happy, because he is to face violence in all forms of his life.

1.0 Amalgamation of Sufism and Materialism is a Need of Education for 21\(^{st}\) Century

No doubt the electronic soft ware and technical advancement in every walk of life in the forthcoming century would lead to have material and physical comforts and happiness. Though it seems true but a result of one of the findings of social survey conducted in New York City in the locality of ultra modern locality of allied society, tells a different story.

The people even after having all modern amenities and comforts are mentally disgusted and unhappy. Not only in U.S.A. but

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also in almost all the developed countries this situation is bound to appear in 21st century.

1.1 The Concept of Sufism

The basic ideals of Sufism which is almost alike the teachings of great saints of other religion also. Sufism in particular is an ancient school of wisdom. This was developed in Arabia under Islam. The word Sufi, from “Suf” meaning pure. It is said in Sufism that all the religious meditations without love is of no use, also without love we can not come out of our vices of character.

The self, the Nafs, that always wants to assert it self that makes us proud, arrogant, impatient, can be overcome only by love. It is only when we love somebody with a complete love that we can forget ourselves and become totally absorbed. It is love alone that can clean, purity, polish the mirror of the heart to such brightness that it reflects only God, the beloved, whatever is put before it.

When that happens there is no longer any separateness, there is complete union. In such a moment there is longer any separateness from anybody. It is no longer important who is Muslim, Who is Hindu, or who is Christian, all are part of the same life of the same love.

“Where”, says Hazrat Nizamuddin Auliya, “is the time for the dervishes to consider what the Hindu confesses or what the Christian believes in”. It is the beloved only who is before the mirror of the heart.
Hazrat Inayat Khan says, “Every form I see, is Thine own form, my Lord, and every voice I hear is thine own voice. In the whole nature I hear Thy Music played, my beloved.”

To see the Beloved everywhere, that is Sufism. Sufism is not a religion, though one can learn, religion from it. Sufis believe in the underlying unity of all religions. It is the same message of God, which was given by the great teachers of humanity in all ages, in the language of the people among whom they lived.

In the present context, with world moving fast can we afford to abstain from materialism? But the question remains materialism at what cost?

We cannot afford to handover our survival to the narrow dungeon of Materialism. Materialism with the base of values i.e. of love, compassion etc. is the need of the day.

Sufism has exactly propounded the same values, love to individual and to the rightful persons along with the ideals of practicalism, it should practice by all and taught in the schools.

The need of the 21st century is the survival of humanity with culture and peace. It is education, which can bring about the change in today’s unhappy conditions in the Globe. Let the education be a beautiful blend of spiritually and practical knowledge base. It is only
Sufism added to materialism that can bring about the goals of education for 21st century.⁶

2.0 Meaning of Values

A value is what is desired or what is sought. A value stands for ideas men live for. Values are part and parcel of the philosophy of a nation and the educational system. Values are the guiding principles of life, which are conducive to one's physical, social, and mental health. They are the guiding principles, which enable us to make suitable adjustment with our own culture.

Values may also be regarded as the foundation of the culture. Our philosophical and religious tenets are significant originators of our values. Culture is one of the significant sources of values. Since culture differs from nation to nation, cultural tenets also differ. Consequently values and morals also differ from nation to nation, age to age and place to place.⁷

Values include all important religious beliefs, moral, attitudes, philosophies of life, political ideologies etc. which help in sustaining the society and its culture. They also help in bringing about correspondent changes in the society and culture.


Values are the guiding principles of life which are conducive to one's physical and mental health as well as to social welfare and adjustment which are in with one's culture.

Values are norms; they are abiding standards and goals. Values are needed for evolution and for progress. Values govern the moral universe of man, but more important of all is that, they operate though his unconscious self to awaken his inherent aspiration to become more and more subtle and spiritual.

Values are masterminds, which provide direction to one's strivings. Values are representing feelings, wants, interests, attitudes, preferences and opinions about what has been right, just fair or desirable. It also may refer to the act of cherishing something. A person who values justice will spend a lot of energy in search for it.

Values are universal and generally concerned intimately with the lives of the people. Thus in this sense we cannot draw a line of demarcation or separation between the values of philosophy and the values of other empirical sciences.

In fact, sciences and philosophy are not isolated areas. They are all one and the same expressions of one reality. Science is the organization of human environment whereas philosophy is its impelling and ennobling medium.

Moreover values are having characteristics like subjectivity, objectivity material or abstract, elasticity etc. and are aimed at
perfection, self-realization, satisfaction, perfection and development, integrity and cohesion etc.

2.1 VALUES

Some of the important Values which has had need to restore in our society to preserve cultural heritage and to inculcate for the betterment of the society-

2.1.1 Social Values

Man is social being who lives in the society, which makes him socialized and cultured. Everything that he learns is almost acquired from the society. Only the capacity of learning is his own. In society his ego develops whereby he is called a human being. Altruism means concern for others, social service and sacrificing one's own interest.

Social values are evolved by the society for making life safer, comfortable, and civilized and worth living. As man started to live in groups, he had to follow some code of conduct so that everybody may be able to live peacefully. Always speak the truth is another social value. Different social values are outlined as follows:
(i) Social Conformity

Social conformity acts according to social norms, sanctions and punishments; a person would learn to behave in conformity with social rules, norms and expectations.

(ii) Discipline

Discipline is an important condition of successful social life, which generates virtues and gives essence to society and strength to nation. Discipline is internal, self-willed, self-imposed, positive and constructive rather than externally imposed, negative and destructive. Indiscipline gives rise to anarchy.

(iii) Tolerance

A person should be able to tolerate the views of others.

(iv) Social Adjustment

A person should be able to make adjustment to member of various social groups.

(v) Social Sensitiveness

Everybody in the society is socially sensitive and makes the person to lead good social life.
(vi) Altruism

This means concern for others and sacrificing one's own interest. A person is interested in the welfare of others. He should look beyond one's own interest. He must be having fellow feeling and concern for others. On the foundation of altruism have been built an individual's social relationship, his interests in others and his sense of responsibility.

(vii) Social Loyalty

A person must be loyal to family members, friends, neighbors and other associates.

(viii) Social Justice

A person should make efforts to ensure social justice in the social group.

(ix) Panchsheel of Values

Social values could also be mentioned by giving the following five values called Panchsheel of values:


(x) Other Social Values

Some other social values have been courtesy, Devotion, Friendship, Good manners, Helpfulness, Kindness,
Respect for others, Sense of social responsibility, Solidarity of mankind and, team work.

The social values are more or less based upon moral and religious values. It means that the social values are having the sanction of moral and religious values. This is because the social organizations can work only when their members are good, well behaved, just and righteous in conduct. These are the values that get cherished by religion and morality.

2.1.2 Theoretical Values

According to Shri Radhakrishnan, the troubles of the whole world including India are because of the fact that education has been becoming a mere intellectual exercise and not the acquisition of theoretical values. At present the theoretical values are disintegrating, religion is loosing its hold, and power and knowledge are being misused for vested interests, nations do not trust one another. Therefore it is essential that education for theoretical values should be imparted.

The significance of morality is a code of ethical principles, which are essential for leading a noble life. Theoretical values an important part of the life of an individual. Theoretical value is the base on which character is formed. Theoretical heals the wounds of humanity. It is education for theoretical (theoretical values), which would make man to utilize atomic energy for the betterment of humanity rather than for its destruction. The following are some of the theoretical values:
(i) Honesty

Honesty forms the basis of character and human interactions. It is to be deliberately inculcated among children from the childhood period.

(ii) Truthfulness

Truthfulness is having a unique importance in life and education. A person should be truthful to his conscience, to his family, to his friends, to his neighbours, to his society, to his state, to his country, and to the humanity at large.

(iii) Moral Stability

A person must be morally stable and consistent because no person can be completely human without moral stability. Morality should be developed from within.

(iv) Good Character

Good character and conduct are regarded as important moral values. Character should include all the noble qualities that a man can ever imagine to cultivate. The significant moral values are self-control, reliability, and persistence in action, industriousness, conscientiousness, sincerity, and sense of responsibility, tolerance, temperance, and justice. These Moral values form part and parcel of
character. There must be harmony between noble thoughts and actions.

(v) **Non violence**

This term is used to include humility, charity, love, patience, purity of heart and freedom from passion of thought, world and action. It means complete freedom from violence i.e., freedom from hate, anger, vanity and ill will. Non-violence inspires to love all creatures.

It purifies the spirit. One should never try to harm others by word or by deed or even by thought. Non-violence is the means for attaining the goal of truth. It is the only means for peaceful settlement of the world issues and peaceful co-existence.

(vi) **Spiritualism**

In India great importance has been attached to spiritualism. Truth, Beauty, and Goodness, form spiritual values, which give real strength to human soul and mind. Spiritualism will be able to end chaos, disorder, destruction, exploitation, selfishness, hatred and aggression in this world.

According to Russell, the choice before present humanity has been either total annihilation or co-existence through ethical and spiritual values. Spiritual perfection will give rise to better social order and human brotherhood.
(vii) Tolerance

Indians have great faith in toleration. Toleration constitutes an important characteristic of our culture. One should be tolerant, broad-minded and peace loving towards the people of other creeds living in our neighbourhoods, state and country. Tolerance in every part of life and activity is needed for peaceful coexistence.

(viii) Faith in God

Belief in the existence of God is the main concept of Indian culture. Great God is a personification of Sat, Chit and Ananda (Existence, knowledge and Bliss). He is creator of the universe pervades the whole living and non-living world. He emancipates us from the bondage of dust and provides us the wealth not of things but of inner light, of power but of love.

(ix) Simplicity

Simple living and high thinking constitutes an important trait of Indian Culture. In the morning mostly and sometimes in the afternoons, people attend Kathas readings from scriptures, commentaries or sermons by saints. This sat Sang is more or less a noble tradition.

(x) Social service

This is reddened on occasions of marriages, deaths, earthquakes, disasters, havocs by fires or storms or cyclones. Social
service propels man towards God. Social service constitutes an important cultural value.

(xii) Dignity of Manual Work

Dignity of manual work is of much importance in Indian culture. It is absolutely necessary for life and forms the basis for socially useful and productive work. It is held in high esteem. Guru Nanak gave importance to 'Kirat Kama'. According to Mahatma Gandhi, "Those who do not work with hands soon lose the music of their life."

(xii) Courtesy

Courtesy is having great importance in Indian culture. Courtesy means to show respect to parents, teachers, neighbours, and other elderly persons to appreciate the smallest help given by others, to speak politely and greet others, and to avoid using harsh or abusive language.

Some other cultural values are as follows: Forgiveness, Brotherhood of man and fatherhood of God, Truthfulness, Broad mindedness, Purity, Secularism, Universal love, Synthesis between material and spiritual values.
2.1.3 Political values

(i) Tolerance

Secularism means tolerance, which is an important Political value. All types of physical, social, economic, cultural, political, religious and others differences in language, thoughts, habits, food and dress should be tolerated. It needs broad-mindedness.

(ii) Appreciation of Universal Truths

A political value is known to appreciate universal truths revealed by different religions. Most of the religions hold the view that service to humanity has been service to God. Dignity of the individual should be developed.

(III) Mutual Understanding

Mutual understanding has been an essential among the people having different customs, faiths and religions. It has been essential for successful and peaceful living.

(IV) Mutual Co-operation

Value of co-operation must be developed in the people, which should be able to promote group living.
(V) Character

Political values lay the foundation for the development of character and morality. It is able to inculcate humanity, truthfulness, honesty, courtesy, sympathy, spirit of service and sacrifice, which tend to form a noble character of man and develops his personality.

(VI) Humanitarianism

The term political stands for peace, good will and understanding. It is helpful in fostering the brotherhood of man and the unity of the world. It encourages the policy of live and let live. It is quite helpful in replacing hatred in love, sacrifice and violence in non-violence.\(^8\)

3.0 OBJECTIVES OF VALUE EDUCATION

The education reform document ‘Challenges of Education’ (1985) has listed the various value orientation objectives which are as follows:

This will do physical, intellectual and, aesthetic development of personality.
It will inculcate a scientific temper, and democratic, moral and spiritual values.
It will develop self-confidence to innovate and face unfamiliar situations.

\(^8\) B.R., Op. Cit., p.405-410
It may create awareness of physical, social, technological, economical and cultural environment.

It is able to foster healthy attitude to dignity of labour and hard work. It develops a commitment to principles of secularism and social justice. It has developed a dedication to uphold the integrity and honor and foster the development of the country. It is able to promote international understanding.

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).³

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.

³ Ibid., p. 417
National Educational Policy (1986) suggested the need of moral values but it is not in favour 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. \(^{10}\)

4.0 DEFINITIONS OF VALUE EDUCATION

According to Dr. Prem Kirpal, values may be defined as:

(i) What we believe – professed values, (ii) what we are able to practice operational values and (iii) what we learned from experience in order to adopt and renew traditions received from the past traditional values. He further says, "Values have to be operational and also relevant and dynamic values should not be crystallized and frozen to the point of rigidity, stopping further growth and renewal."

Clyde Kluckohn's view: "Value is the conception, explicit or implicit distinctive of an individual or characteristic of group, of the desirable which is able to influence the selection from available means and ends of action."

Edgar Brightman's view: "In the most elementary sense, value implies whatever is actually liked, proved, esteemed, desired, approved or enjoyed by anyone at any time. It is the actual experience of enjoying a desired object or activity."

John Dewey's View: "The value implies primarily to prize, to esteem, to appraise, to estimate; it means the act of cherishing something, holding it dear and also act of passing judgment upon the nature and amounts of values as compared with something else."

Allport's view: "The term value implies the relative prominence of the subject's interest or the dominant interest in personality."

R.K. Mukerjee's view: "Values are socially approved drives and goals that get internalized through the process of conditioning, learning or socialization and that becomes subjective preferences, standards and aspirations."

D.H. Parker's view: "Values belong wholly to the inner world of mind. The satisfaction of desire is the real value; the thing that serves is only an instrument. A value is always an experience never a thing or an object."

R. B. perry's view: "Any objective whatever it be, acquires value when any interest, whatever it be, is taken in it, just as anything whatsoever becomes a target when anyone whosoever aims at it."  

Robert Coughlan says, "Values have been variously viewed as preferences, criteria, objects and possessions personality and status characteristics and states of mind that are absolutes, inherent in objects, present in man and or identical with the behavior."

According to Raths, Harmin and Simon: “Out of experiences may come certain general guides to behavior these guides tend to give direction to life and may be called values.”

According to Joshi: “The word value is understood in the context of educational philosophy refers to those desirable ideals and goals which are intrinsic in themselves and which achieved or attempted to be achieved, evoke a deep sense of fulfillment to one or many or all parts of what we consider to be evoke a deep sense or fulfillment to one or all parts of what we consider to the highest element of our nature.”

According to N.L.Gupta: “In philosophical context values are those standards or a code for moral behavioral conditioned by one cultural tenants and guarded by conscience, according to which human being is supposed to conduct himself and shape his life pattern by integrating his beliefs, ideas and, attitude to realize cherished ideals and aims of life.”

R.H. McIver has used the term 'myth' where the term value is used. According to him myths are values impregnated beliefs and notions that men hold, that they live by or life for.” He further says that every society is held together by a myth system and all social relations are myth born and myth sustained.

According to Maclve myths are usually understood as a fictitious story or belief. Maclver has used this term differently far from normal use.
According to A.K.C. Ottaway: "A myth suggest a popular idea which is not in fact true, and one hesitates to apply this term indiscriminately to the philosophies and religions of mankind. Hence here the use of word 'Value' stands for ideas men live for."

5.0 CONCEPTIONS OF VALUES

There are several concepts of value theory.

5.1 Psychological Conception

The psychological conception of value is the most popular particularly in the totalitarian countries. In these countries, when a quality tends to fulfill or satisfy a human need or evoke a feeling of pleasure it is called a value. It differs from situation to situation and even from individual to individual.

5.2 Realistic Conception

The realistic conception of values and its relation to educational process is different. According to this theory value is neither rooted in spirit nor in nature. It is, however, an independent off shoot, which is the result of their combined interaction.

Values have no spiritual basis. They spring from the given environment and are broadly taken into consideration. What is presented needs are the realistic notions. Realistic standpoint is

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unrelated to any norms or standards, which are outside the realm of our immediate experience.

According to realists the existence of all things or objects of world is quite independent of all considerations minds, finite or infinite.

5.3 Pragmatic conception

The pragmatic theory of value is synonymous with the economic conception of value, that which is useful and desirable value. Value is utility to a pragmatist. There is a sharp difference between the subjectivities and the pragmatic conception of value.

That education must be relevant to our needs and it must be remunerative and productive comes under the general category of pragmatic conception.

5.4 Idealistic Conception

The idealists advance their own theory of values. According to them, value is identical with reality. It is its sole determinant. Some times for idealists ideas and concepts are much more valuable than their real. Axiology as a science of values has interpreted values as the highest standards of judgment.

This includes both the epistemological and ontological status of values in its scope. Education as an instrument exerts a powerful influence over the idealistic values and vice versa. Thus, it
brings about a social and educational change in a given environment. Idealistic conception of values is common and widely accepted not only in India but in the west too.

5.5 Integral Conception

There is a recent theory of values called the integral view. According to this, there is no such conception, subjective or objective, idealistic or non-idealistic in the scheme of knowledge. Real knowledge is all-inclusive and integral.

Integral theory of values considers values as total modes of human behavior, i.e. physical, vital, mental, psychical and spiritual. Integral concept includes the evolutionary trends also. Education and values operate in a typical way in this situation.

Education becomes a psychic process where as values assume the status of psychic evolution and progress. Integral education effects a value change in society and the integral values serve as feed back mechanisms to integral education. This is an inseparable process.\(^{12}\)

6.0 THEORIES OF VALUES

Dr. N.L. Gupta writes in his book “Value Education, Theory and practice” discussed about the theories of values. He says that

the western scholars have propounded several ethical theories. Main theories to judge the act of a man are as under;

6.1 **Hedonistic Theory**

In this theory pleasure is the main base. Human words and deeds are termed as good or bad on this very basis.

6.2 **Institutional Theory**

In this theory institution is taken as standard instead of pleasure. Institution judges man’s act only.

6.3 **Rigorist Theory**

In this theory neither pleasure nor institution; but the duty is the sole standard. In this theory there is more and more objectivity and rationalism but there is no place for emotion. According to this theory duty is the supreme concern and no otherworldly matters.

6.4 **Legalistic Theory**

According to this theory the authority of law of the land is supreme. Morality is equated with leading of life according to law only.
6.5 Idealistic Theory

According to this theory perfection is the only standard. Any personality or idea is termed as good if it is perfect. There may be several measures for rating the perfection.

6.6 Religious Theory

According to this theory religion is the standard, which binds a group a community etc. Religion may be revealed or natural. Revealed religion is the one, which is governed by religious personalities such as Rama, Lord Krishnan, Lord Buddha, Lord Mahavira, and prophet Mohammed.

Natural religion is based on several compassions governing the human behavior through very broad spectrum. In the context of “Value Education”, natural religion is to be preferred as it has a secular outlook, a vital requirement of our educational system.\(^{13}\)

7.0 CLASSIFICATION OF VALUES, Values can be classified as,

7.1 Spiritual Values

Man is a spiritual being. He has an light and spirit. And this inner world or spiritual world is more important than the material world. Plato Kapila, Kant Hegel, Froebal, Tagore, Gandhi, Saints and

\(^{13}\) N.I., Gupta, “Value Education Theory and Practice, Krishna Brothers, 1986, p.90
Sadhus have stressed the development of the spiritual rather than the material powers of man as the ultimate goal.

The teaching of Vedas, Upanishads, Geeta, the Bible, Guru Granth Saheb, Saints and Munis all emphasized this. So spiritual values are those, which concern with spirit and with divine matters and soul. These values opposed worldly joys.

Our Indian culture is rooted deeply in her spiritual values and unless these values find their way into the life of students, education will loose its significance and will not fulfill its function of endowing the students with a vision to live by and with ideals to work for.

Unfortunately we have adopted western mode of Education and propagated western values in our nation due to which we have lost spiritual characteristics of our nation. This mode of education is not suited to our culture, due to which now we are facing serious problem in every walk of life.

7.2 Social Values

Social values are related to society. Man is a social being; he cannot live in isolation. Raymont says, “The isolated individual is a figment of the imagination.”

As long as a human being is a social animal, lives in society develop through contracts. There will be some subordination of individuality to public and social needs. The individual has to mold
according to the needs of the society, to become an acceptable member of society.

Social background of a person would be able to reflect his family culture and social climate in the school. Such families that make effort to educate their children on social and moral norms and follow these practices among members of the family give a sufficient opportunity to acquire these skills and enrich his experience.

This is the constructive approach of the family in preparing the child as healthy and useful citizens in the society having certain social and moral norms.

On the other hand some families allow the immoral practices, the children in such families normally tend to follow the same traditions and the parents do not have moral courage to check them. This is unhealthy trend.

A man, who maintains better relationship, and maintains social harmony in the society by observing and practicing values and regulations, then he is considered fit to discharge the duties in society. These social rules and regulations are commonly known as social values.
7.3 Moral Values

Moral values are related to ethics. The word ‘Moral’ is derived from the Latin word ‘Moralist’ which means “Customs”, manners or patterns of behavior that conform to the standards of the group”. At every age the individual is judged by how he confirms to the standards of the group.

These standards of judgments are called moral values. Moral values in its broad sense include not only inculcation of moral and ethical values but also all spiritual, humanistic, scientific, esthetic and sporting values.

Now days there is an urgent need to achieve the cherished goals of democracy socialism, humanism and secularism, it is very essential that our educational system should evolve a new positive morality which could be effectively be built into the school curriculum.

Moral values in its broad sense includes not only inculcation of moral and ethical values but also all spiritual humanist values, which are common and universal in all religion. ¹⁴

7.4 Absolute Value

Absolute values are more abiding values, they are eternal truths. “In Plato’s idealism the highest idea is identical with good and this good is identical with God”. God is the source of all absolute

values. For this reason absolute value and ideas of God run parallel to each other. There are two distinct explanations in this regard.

(i) That God is the source of all values including those of absolute.
(ii) That idea of God and the concept of absolute values are almost identical.  

8.0 Walter G. Everett's classification of Values

Walter G. Everett's in his book 'Moral Values' has classified human values in the following eight groups:

8.1 Economic values

Economic values can be indicated by market price. They include all purchasable things. Economic values are instrumental in the sense that they are used as means to get other values.

8.2 Bodily Values

These values are related to the health efficiency and beauty of the physical life.

8.3 Recreation Values

Recreation values refer to the values of play and leisure enriching the life.

8.4 Values of Association

These are also called the social values because they include numerous forms of association from friendship and family life to worldwide relationship.

8.5 Character Value

These values may include the whole range of desirable personal and social virtues including justice, benevolence, self-control and truthfulness.

8.6 Aesthetic Values

These include beauty of nature and work of art.

8.7 Intellectual Values

These include values of knowledge and quest for an attainment of truth.

8.8 Religious Values

These include worship; devotion and commitment to that which one believes are the highest value.
9.0 Plato's Classification of Values

Plato was able to classify values on the basis of ultimate realities. These are: Truth, Beauty, and Goodness. These are also the basic values of life, which were enunciated by the Indian thinkers as Satyam, Shivam, and Sundaram.

10.0 Parker’s Classification of Values

Parker was able to classify values on the basis of interest into eight groups as follows:


11.0 Spranger’s Classification of Values

Spranger’s classification of Values in six categories which are as follows:


¹⁶ B.R., Opcit., p.399-400
12.0 MODERN CLASSIFICATION OF EDUCATIONAL VALUES

In his book, 'Modern Philosophies of Education' Brubacher has attempted to divide educational values into two categories: 1. Related to likes or immediate values, 2. Related to intelligent likes or remote values.

12.1 Related to likes or immediate values

These are the values, which fulfill the biological and psychological needs of children. Only immediate objects are able to satisfy these values. The remote objects do not possess any relevance.

12.2 Related to intelligent likes or remote values

These are the values, which are closely related to intelligent and rational needs. It is known that each program of school satisfies the diverse needs of teacher and children, but only some of these needs have been important. Further, all these needs are not likely to be satisfied.

Thus, each person will make an intelligent selection out of all these needs and try to get maximum advantage from all the activities of the school. Hence these values are more or less related to intelligently selected likes and needs.

These values are further divided into two categories such as instrumental values and intrinsic values:
12.3 Instrumental or Extrinsic Values

These values have been used because of their consequences in realizing some other values. Thus, they are means to the attainment of other objects, and are good for some higher end. According to Brubacher, “Instrumental values are values that are judged good, because they are good for something”.

Organic values (Bodily, economic and recreational values) are termed as instrumental values. They are temporary and extrinsic. They are subjective and change in accordance to the change in circumstances.

12.4 Intrinsic Values

The instrumental value is of worth due to its consequences while an intrinsic value is of worth on its own account. Intrinsic values are end in them and are permanent and ultimate values. In Brubacher, “Intrinsic values are values, which are judged good, not for something else, but in and of themselves. “These values are complete in themselves and do not depend upon anything external. They are not subjective but objective in nature.

Apart from the instrumental and intrinsic values, there are many objects, which are valuable from the point of view of both the categories. However both values are interrelated, mutually
complimentary, and supplementary and are more or less essential for the growth and development of children.\textsuperscript{17}

\textbf{13.0 VALUES AND EDUCATION}

Education is the most effective media of integration of values. It is most effective means through which we can inculcate values among the students. Value are interrelated to different aspects of life:

\textbf{13.1 Educational and Economical Value}

Educational and economical value are inter related in this age of economic reconstruction and industrial growth. Education is a medium of fulfillment of human wants and needs. It, however, concerns with the immediate environment of man. One of the important tasks of modern education is to organize and enrich the economic values.

\textbf{13.2 Education and Social Values}

Education is also effective medium of integration of social values. Social satisfaction which cause social imbalances are well consolidated and integrated through education, so as to bring about social cohesion and order without which society has no meaning or purpose.

\textsuperscript{17} B.R., Opcit., p.401-402.
13.3 Education and Political Values

Education is also a medium of integration of political values. Politics and political ideas differ from state to state and from place to place. There is no relevance to social or national needs. In such situations, education brings about effective value changes. Social education is a powerful medium for greater and wider awakening and realization of the desired political ideals and values.

Democracy, right citizenship, equality, fraternity and liberty are, however classified under the category of political values. Education serves as a medium of integration of political values and brings about a change in their value patterns.

13.4 Education and Esthetic Values

Education is also a medium of powerful influence over the esthetic of life. Art and beauty have become the most important domains of human life. Esthetic ideas, artistic aptitudes etc. have a definite place in ones life.

Education not only tends to consolidate these values but also tends to faster them towards higher and higher perfection and the refinements. The broader perspectives and the higher awareness which constitute the primary qualities of education tend to influence the esthetic view of life be all means. This however contributes towards effecting changing values in society.
The ethical value is synonymous with God. Right morals, right citizenship, right ways of living etc. are commonly categorized under the general idea of ethical value. Ethical and moral values are predominant in a given society when there is right type of education.

Education has multiple dimensions and has diverse roles to play. Tolerance selfless service, social good etc. are creation of right ethical ideals.

13.5 Education and Intellectual Values

There is an intimate relationship between education and intellectual values. Standards of thinking and perception, the faculty of synthesizing, the scattered truths, connecting the ideas and bits of thought etc. are bound to be harmonized through the faculty of intellect. Education in the real sense is bound to foster intellectual values.

Beauty, truth and goodness are viewed as embodiment of esthetic, intellectual and ethical values. An intellectual person is commonly called the visionary. He has the universal knowledge of the world.

So all values are equally influenced by education in as much as education is directly influenced by values and value changes in society.¹⁸

14.0 CAUSES OF VALUE CRISIS

The crises of values are a permanent feature of human life. In every age and every society, young people have tended to rebel against their elders.

What is the especial characteristic of the modern age is an attitude of negation and cynicism rather than rebelliousness. Rebelliousness carries with it not merely the impulses to reject authority and accept standards but also the urge to establish some thing new in place of old. Young students want to reject existing values and we find unrest among them.

The causes of value crises are as follows:-

14.1 Impact of western ideologies

Educational system and social values of a country have a very complex relationship. Generally educational system reflects the dominant values of the society and play crucial role in bringing social change in the society.

The British designed the educational system in 19th century, which was dominated by the European ideologies. The brief western study reveals that Socrates, Plato and Aristotle tried to explain the principles of idealistic philosophy by 400 BC.

They preached that the invisible energy or spirit, possessed greater power than the visible nature. Aristotle went a step further
and explained "one can infer the existence and omnipotence of all prevailing spirit." Various schools of thought in Europe in course of time and the idealism of the Greek philosophers were accepted.19

Next, Jesus Christ preached his religion to the Europeans and by 600 AD. Christianity became the established religion of Europe in the 11\textsuperscript{th} and 12\textsuperscript{th} centuries crusades wars were fought between the Christians and the Muslims.

In these wars Christian came into contact with the eastern people observed the ways of life and began to interact people started thinking rationally and as a result scholasticism emerged in the fourteenth & fifteenth centuries they turned their attention to their physical surroundings and began to make experiments on natural sciences.

Many new geographic discoveries and scientific inventions were made in courses of time, which changed the life of the people materially and marked the commencement of the modern age.

More scientific invention were made in various branches and a revolution took place in the industrial world. The French philosopher, Rousseau, explained Naturalism, which attacked the existing social structure. Scientist like Herbert Spencer and Thomas Huxley taught the people to study natural sciences and to live a

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civilized life they taught the people not to think of the "unknown and the unknowable". 20

This was the height of the scientific attitude, which almost negotiated the existence of God. The independence of the United States of America marked the beginning of a new age and democratic ideals and values came into existence which they preached all over the world which left its impact on Indian culture also.

Some American thinkers were successful in formulating a new philosophy based on man's capability for work and called it "Pragmatism". Which seems to be a compromising thought between idealism and Naturalism.

Since then a hot race is going on between the European and Americans for supremacy in the political and the industrial world. New inventions, war, weapons made the situation unhealthier day by day. Nobody feels real happiness or enjoys real place. Nobody can trust his neighbour or expect any sincere help from him.

Everybody is suspicious of every other member and stands in danger of being attacked by him every minute. The United Nations Organization is doing its work somehow, but it cannot check the evil intensions or the poisonous propaganda of some nations in the world.

This is the natural result of complete dependence on physical sciences which can supply wealth and weapons but cannot mould the minds of men so as to entertain noble and charitable feelings only idealistic philosophy and universal religion can create noble feelings on the human heart and stimulate it to humanistic attitude and selfless action.

It is religion alone that can teach people to feel contented with what little they posses, to entertain feelings of universal brotherhood and to work for the good and peace can be restored only if the religious values are observed.

14.2 Impact on culture

Modern culture is somewhat different from ancient culture. Many changes have been occurring in modern culture. Customs, traditions, laws, social norms, art, literature, religion, and value system etc. have been undergoing tremendous change.

Changes have taken in behavior and character of human beings. According to Prof. Joad, “The modern culture refers to the totally different from the old culture. It is because of change in human values.”
14.3 Modernization

It is widely believed that modernization is responsible for the value crisis to large extent. Modernization involves industrialization and use of modern and advanced techniques in agriculture and all other sphere of life and work.

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 of small closely knit society which demands co-operation loyally, dependence, on relation, neighbour gets eroded and people tends to ignore these values. They are self-reliant. Self centered which makes men more impersonal in their conducts.

14.4 Impact on Civilization

Modern civilization is somewhat different from ancient civilization. In ancient times people used to live in forest or cave and used to take raw meat and live without clothes. They used to go on foot from one place to another. The science and technology invented trains, motors, cars, aeroplanes, rockets, radio, television, fans, coolers, refrigerators, telephone, wireless apparatus and computer etc.

There are machines, factories and, industries. Science is also able to produce deadlier weapons. Life has become very fast. Thus, modernization has been able to influence our civilization and value system.
14.5 Degradation in Human Values

In the present age social, moral and religious values are declining. Knowledge and power are used for selfish interests. Bribery, corruption, indiscipline and violence are increasing. Eternal values namely truth, beauty, and goodness are disappearing.

14.6 Lust for Money and Power

In the modern age people are becoming more and more greedy and are busy in collecting money. They have lost their character. Many people are becoming thieves, dacoits and, sexually corrupt. Mahatma Gandhi said, “The lust for money and power has been able to corrupt the man.

14.7 Change in Customs and Traditions

Modernization has been able to influence our customs and traditions. In ancient time people used to worship for many hours in a day but in the modern age the tendency of worshipping is on a decrease. Standard of living of people is also changed.\textsuperscript{21}

\textsuperscript{21} Satija., opcit, 410.
14.8 Lack of Self Discipline

The modern society has not consciously tried to retain or imbibe the values of self-discipline in individuals. Lack of self-discipline led to an ignorance of one’s values and duty, which has adversely affected the structure of the society in the modern period. Self-discipline teaches one, not only value, one’s rights, but also to respect to others equally.  

Due to lack of discipline, incidence of violence and destructions are increasing. Strikes and lockouts are becoming more and more common. And all these hamper economic development and advancement of the society. Therefore, it is very necessary to develop self-discipline among the youths.

14.9 Unlimited Material Competition

Mahatma Gandhi has always placed emphasis on the value of ‘Production Work’. In his scheme of basic education productive work is the center of all learning, which ultimately results in the development of personality. For Mahatma Gandhi, if God descends in India again as incarnation of Vishnu, he will have to come in the form of ‘Bread’.

Thus the foundation of happiness to be accepted as a value for modern education system has to be interpreted in terms of fulfillment of basic necessities of life viz. enough to eat, enough to

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cloth and enough to live a comfortable family life. Earthly pleasure is lowest type of value but this is the accepted value of our society.\textsuperscript{23}

Pandit Nehru was the architect of modern India attached great significance to the productive aspect of education. When he said, 'Education has mainly two aspects, the cultural aspect which makes a person grow and productive aspect which makes a person to do things'. Both are essential. Everybody should be a producer as well as good citizen.\textsuperscript{24}

In attaining material sufficiency cultural progress became static and the material happiness became the final goal, and due to this reason deterioration of culture takes place and this lead to exploitation and disintegration of society and greediness.

Modern India means, education mainly with the bread and butter aim of education, as a result, most of our graduates run after money, power, and comforts without caring for any values. Due to the dominating objective of developing productive ability, for attaining self-sufficiency, in India, education is considered a passport to getting 'Jobs' and employment.

\textsuperscript{24} Nehru, Jawaharlal, opcit., 251.
14.10 Impact on Religion

In earlier times people were having blind faith in religion and they used to sacrifice their lives for religion. *Dharma, Artha, Kama and, Moksha* regarded as four noble values of Indian culture. Now people are becoming ego-centered. They find interest in their own welfare. They are not bothered about the welfare of others.

In the early development of human civilization values were simple and the task of integrating values in the behavior pattern of individual was not a very complex phenomenon. As a matter of fact, people in early civilization were God fearing and naturalistic in their behavior without cosmetic coating, they’re inside and outside were same.

In India, Britishers designed their educational system in 19th century with the objective of making a cultured gentleman who has knowledge of manners and active participant in public discussion. The second objective of British education was to develop rational thinking and material love.

So that education was not indigenous, but more materialistic. In this way Indian education became more or less materialistic and the value traditions were being slowly given up. Modern Indians are educated mainly with the need the bread and butter aim of education as a result most of our graduates run after money, power, comforts without caring for any values.
The degenerating in the present day life, the demoralization of public and private life, the utter disregard for values etc. are all traceable to the fact that moral religious and spiritual values lost their impact. Today men have no faith on religion. There are lot of conflict of values, crises of values between religion and material life.

This value crisis needs conscious efforts. This cannot be done by simple physical process. The initiation of the spirit and the awakening of the mind are the mode of efficiently implanting values in people in all walks of life. Whittier writes, "When faith is lost when honor dies, the man is dead."

Thus, any man can be called a man as long as he cherishes values; if he does not do this then he is lowered to the level of animals. So every one must follow values, which are accepted by the society.25

The urgent need of the modern society is to inculcate the spirit of self-discipline and the values from his childhood through proper education and training.

Man is gradually loosing the sense of duty, which played a prominent role in human behavior until recently, for example murder of Indira Gandhi, by their guards, murder of Rajiv Gandhi due to the misadministration of security.

Indian should be proud of being Indian because of its tradition, culture, art, ideals and teachings of great personalities. But due to the materialism gain have corrupted all the values of this country. So it is urgent need to provide value-based education.

15.0 EROSION OF VALUES

The many ills that our society as a whole is suffering today are mainly because of crisis of values. Values, in public life loosing ground. There is erosion of social, moral, cultural, economic and political values at all levels.

The erosion of value is responsible for the spread of callous selfishness, unlimited greed, bribery, corruption, narrowism, rowdyism, hooliganism, violence, destruction, abuse of human rights, gross injustice, frustration and crisis of character.

The men of integrity are thrown behind the scene and unscrupulous people are found everywhere and dominating the scene. Such people are holding the ground in every sphere of life. The society is heading towards a great catastrophic in the times to come. The society cannot stand without firm foundations.

Every right thinking citizen shall have to ponder over such a situation where the destiny of the nation does not appear very shining.

According to S.N. Ghosh in his paper, “Key to value-orientation” “The more we pursue this fragmented science in the
name of development or removal of poverty, the more we would proceed mass impoverishment and elitist parasitism, when more and more people are thrown in the vortex and have to compete for survival.

All values piety compassion, spirit of sacrifice, truthfulness, independence, courage, fellow-feeling, love etc. come under a blight from which only the very exceptional persons could be able to escape.”

According to M.T. Ramji: “Man is the monarch of the external world of emotions and passions to large extent. There is a crisis of character in our age, owing to deterioration of values, in social, economic, political, and religious spheres, of life. In the midst of material prosperity, there is a sense of frustration and gloom. In the midst of abundance we find poverty in a large section of society.”

15.1 Erosion of Political Values

We live in a state of political tension, economic stresses, fears and frustrations. Exploitation, corruption, disaster, destruction, selfishness and violence are quite common in the society. There is chaos, turmoil and disorder. Causes of erosion of political values are given as follows:
1 Lack of Code of Conduct

Politicians do not follow code of conduct. They are above the laws of the land and constitutional directives. They are involved in political corruption.

2 Police Atrocities

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

3 Scandals and Indiscipline

In the society lawlessness, scandals, militancy, non-democratic tendencies and indiscipline have increased often politics involved. Consequently national progress, integrity, freedom and sovereignty have been at stake.

4 Loss of 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.

5 Political Exploitation

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

15.2 Erosion of Social Values

The present position of Indian society and the erosion of social values have been explained in an excellent manner by Dr. Sampuran Singh in his book, “The Holistic Education”. In its foreword Vimla Thakur, writes in a beautiful manner, “Thoughts, ideologies, codes of conduct and sets of values, psychological pattern of behavior have failed in transforming man.

Man with the help of thought organization, has created a marvelous scientific and technological world, but human being, as an individual, is unhappy and frustrated, not at peace with himself, not at harmony with the different layers of his being.”

Man has become so materialistic, bewildered, frustrated and confused that he is unable to know the art of living with others in love peace and harmony. Erosion of social values can be outlined as follows:

(i) Lack of Social Sensitiveness

Love, affection, industriousness, co-operation, fellow feeling, brotherhood of man, welfare of others, equality, fraternity and, social sensitiveness have been more or less disappearing. These are not considered as social values. People do not adhere to these values.
(ii) **Social Exploitation**

Social exploitation is everywhere. People exploit others for their own benefit. The present society loses its faith in social, cultural and moral values. Hence one obtains complete disorganization of values. This is serious impediment to values.

(iii) **Selfishness**

People are becoming the victims of callous selfishness, egoism and unlimited greed. They have their own axe to grind every field of life.

(iv) **Social indiscipline**

Social indiscipline is on the increase. There occurs gross violation of social values, social norms and social conduct. There is lack of social discipline, social courtesy, social sensitiveness and respect for elders.

(v) **Lack of Justice**

We never get justice. Social justice has become a thing of the past. Because of this most of the people are frustrated, dejected and unhappy.

(vi) **Marital Disorganisation**
The number of marriages has failed due to the dowry, and changes in the functions of family.

(vii) Malpractices

All types of corruption, bribery, dishonesty, disloyalty, nepotism and other malpractices from the top to low have been more or less increasing.

(viii) Materialistic Attitude

People are becoming more or less money minded. They want to collect more and more money by one way or the other at the cost of values. They want to become rich over night through corrupt practices.

(ix) Caste System

Caste system is quite common in the society. It is being a serious obstacle to social progress and the establishment of a democratic society. It is opposed to nationalism.

(x) Social Disorganisation

Our society has been fragmented into small parts due to the influence of castism, linguism, provincialism and communalism. As a result one finds social disorganization.
15.3 Erosion of Economic Values

The erosion of economic values, has taken place. Erosion of these values may be ascribed to the following factors or causes:

(i) Development of Science and Technology

We are living in the age of science and technology. Which has given us abundant power. This wrong use of power can destroy the entire all forms of life on earth. Advancement of science and technology is responsible for cutthroat competition, materialism and barbarism.

(ii) Influence of psychological movement

Psychological movement has been able to influence the value system considerably. Psychology gives importance to instincts, drives, urges, impulses, desires and motives etc. As a result man has become a slave of these tendencies and has lost touch with the values.

(iii) Rise of Materialism

With rise of materialism, man has been so busy in amassing wealth that he has discarded values like honesty, social service, service of mankind, perseverance and, patience.
(iv) Growth of Industrialization and Urbanization

With the development of science and technology a tendency towards industrialization and consequently urbanization has been developed. The growth of industrialization and urbanization has given birth to commercial outlook to life in its varied manifestations.

Traditional joint family system has been disappearing and the single-family system has been increasing. These changes are responsible for erosion of values.\(^\text{26}\)

**16.0 VALUES IN INDIAN SCHOOLS**

There are multiple origins of values. But Indian values owe a great deal to culture specially philosophy and religion. So our philosophical and religious tenets are significant originators of our values.

Western value tenets are admixture of religious and secular tenets and based on materialism. Indian tenets are solely based on spiritualism.

If religious teachings are observed then one can find their values are different from each other, but similar in its origin, and at end.

\(^{26}\) Satija, Opcit., 411-414.
In Buddhist thought the liberation and service of the sentient beings of the world is being valued.27

The Vadnais consider liberation as the identity of the self with Brahmases. Liberation is attainment of knowledge and cessation of ignorance. Value is self-discipline, self-perfection and, self-fulfillment.28

According to the Islamic philosophy one has to live according to the laws and regulations as guided by the Quran and one who imitates the life of Prophet Mohammed (PUBH) will attain perfection, means he will be successful in this life and in the life after death. So values of Islamic originate from Quran.

17.0 EDUCATIONAL VALUES IN INDIA

In our ancient Indian educational system, all these values had its reflection. But during British period, the educational system has been completely changed. They neglected the religious and spiritual values of Indian education, and the education became more and more materialistic.29

In this way the crises of values between old and new was started, and today this crises is becoming more and more serious.

28 Ibid
29 Nandawani, Opcit. P.13-14
The report, on religious and moral education committee, which was submitted in December 1959, is still more pertinent and relevant as far as the need of 'Value Education' is concerned in the present system of education. A part of the paragraph is as under:

We are bound to say that our world of education and our society as a whole is suffering today, resulting in widespread disturbance and dislocation of life, are mainly due to the graded disappearance of the hold of the basic principles of religion on the hearts of the people.

The old bonds that kept men together are fast loosening and the various new ideologies that are coming to us, and which outwardly accepted without inwardly digesting their meanings are increasingly worsening the situation?

The only cure it seems to is in the deliberate inculcation of moral and spiritual values from the earlier years of our lives. If it lose the nation will be without soul; and attempt to initiate the outer forms of other lands, without understanding their inner meaning, or psychologically attaining to them would only result in chaos and confusion, the signs of which are already very distinctly visible on the horizon.”

The spiritual values, Moral values and the Social values are generally accepted in Indian society. India being a secular state ‘Secularism’ is one of the significant aspects of our value system.

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Our secularism is of quite unique nature and different from that of western countries specially United States of America. Indian secularism is accommodative comprehensive and sympathetic towards all religions.  

18.0 Salient Features of Indian Constitutions

It provides equal protection, treatment and respect for other religions and faiths.
It incorporates concern for every sector and culture.
It inspires people to have sense of purity in spiritual and material things as well.
It enjoys freedom for adoption of religion or faith of ones own liking and choice.
One can exercise synthesis of more than one faith or religion to shape ones life styles.
It is conditioned by very wider concept of 'Universal brotherhood'.
It lays emphasis on the formulation of moral, social and, spiritual values based on common elements found in all religions.

Indian cultural heritage is so varied and so enriched that it is capable of meeting any challenge. The present value crisis is organized mainly due to wrong conceptualization of modernity and cut throat competition for acquisition of more and more material wealth, which is uniquely intensified due to rapid growth of science and technology.

31 Ibid.,
18.1 Religious Values

India being a secular state, any particular religious values cannot be inculcated among the students. Each religion has something to give to us. Tolerant in religious matters has been one of the most prominent features of our composite culture. The Bible, Quran and the Upanishads appear different but their goal is one and the same.

That is to establish the brotherhood of man and to bring about peace and harmony in the society. It is therefore necessary that some basic facts and common teachings of all religions are made known to the students.

The constitution of India has emphasized the values of secularism, socialism, democracy, equality and justice. But unfortunately, the term “Secularism” is misinterpreted.

Our first educationist Dr. Radhakrishnan spoke on religion and its place in human life on 12th August 1954, and stated clear meaning of secularism,

“When India is said to be a secular state it does not mean we as a people reject the reality of an unseen spirit or the relevance of religion to life or that we exalt irreligion. It does not mean secularism itself become a positive religion or that the state assumes divine prerogatives.
Though faith in the supreme spirit is the basic principle of Indian tradition, our state will not identify itself with or is controlled by any particular religion.

This view of religious impartiality has a prophetic role to play within our national life. No group of citizens shall arrogate to itself rights and privileges, which it denies to others. No person shall suffer any form of disability or discrimination because of his religion. All alike will be free to share to the fullest degree in the common life. This is the meaning of secularism”.

Religion has an extremely important role in the making of man. Education devoid of religion is valueless. Without ethical education man is making weapons to destroy his own race. Our late President Rajendra Prasad said in a convocation address on 5 March 1950:

"Religion or spiritual outlook is important molding the life of a student. By religious outlook I do not mean dogmatism ritualism or fanaticism or even blind faith, but something by which character is continually affected.

It should be the aim of our educational institutions to produce healthy, earnest and principled men and women who will prove themselves worthy in the service of the nation".  

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Today it is commonly accepted that, being moral and being religious are not synonymous expressions. Being moral refers to being able to understand the principles of right and wrong and act in the right way. Being religious refers to having belief in a supernatural power or God.

Today the person believes that one could be moral without committing oneself, to any religious faith. But there will be no stability in his character; his life will be like rudderless ship. Religion will give him reasoning, with which he will control his actions. So morality without religion may be beneficial for one group or one race not beneficial for mankind.

19.0 SELECTION OF THE PROBLEM

Mumabi is one of the big cities of India and has been considered metropolitan city of Maharashtra in India. Aurangabad is a Regional headquarter of Marathwada Region of Maharashtra. There is a lot of difference in these two cities regarding Culture, Education, Attitude and, interest etc.

The researcher belongs to the Aurangabad city and serving as a lecturer in B.Ed college of Mumbai visited several times at Aurangabad city for participating in the various socio-cultural activities of B.Ed colleges.

Therefore, researcher is well versed of values among the students of colleges of education of Mumbai and Aurangabad.
Unfortunately it is found that the students are day-to-day loosing the values on which our society was based. Our Constitution of India also has been designed on these values of society.

Researcher also found that there is a vast difference of values among the students of B.Ed colleges of Mumbai and Aurangabad. Researcher is very much interested to know the causes of erosion of values in our society.

So he wants to undertake this research study and to suggest valuable suggestions and advice to restore again the values among the students. These pupil teachers will be responsible to inculcate values among the forthcoming generation. Therefore study of this research is very much important.

**20.0 LOCATING A PROBLEM THROUGH OWN EXPERIENCE**

Though the researcher is well educated stood first class in the Master of Education in the DR. Babasaheb Ambedkar Marathwada University, Aurangabad. Even then he had to face himself many difficulties in his own lifetime due to different valueless attitude of people of society as well as teachers of different schools.

Researcher being research minded, curious to go deep to know the causes behind the different attitude regarding values among the people. Therefore researcher decided to study the values among the students of colleges of Education of Mumbai and Aurangabad cities.
21.0 STUDY FOR THE DEMAND OF SOCIAL CHANGE

It was very surprising to know that the people in general are loosing the values, which were used to be our cultural heritage. During the last few years the researcher read number of books, magazines, and articles and finally came to know that if values has been develop and restore among the pupil teachers it will bond to generate again values among the forthcoming generation. Also will be helpful to protect, preserve, and restore our cultural heritage. No doubt it will build value-based society.

22.0 FORMULATION OF THE PROBLEM

Taking into consideration the above situation the researcher became desirous to know the existing position of the values among the pupil teachers. It will be very much useful to know the attitudes of Pupil Teachers about the values like, Theoretical, Economic, Aesthetic, Social, Political, and Religious.

As the researcher is very much concerned with B.Ed colleges. He has decided to know the existing position of values among the pupil teachers of B.Ed colleges of Mumbai and Aurangabad.

The intention of the researcher is to compare the values among the students of Mumbai and Aurangabad cities and to give solution of this problem through his research to improve the values among pupil teachers of these cities.
23.0 TITLE AND THE STATEMENT

The researcher therefore has decided to undertake the research work on the following topic:-

"Comparative Study of Values among Students of colleges of Education of Bombay and Aurangabad cities"

It is well known fact that the education is an instrument to bring social change. Due to the different attitude of values among the people. They are deprived off from numerous rights. Values in the form of rights also provided by our constitution. This is not only the case of few people but also with the every citizen of this country.

An attempt will be made in this research to measure the attitude of values among the students of B.Ed colleges of Aurangabad and Mumbai cities.

24.0 SIGNIFICANCE OF THE PROBLEM

This problem is very much important from the point of view of inculcating values among the pupil teachers. Many educators, teachers, professors, school students, families and the whole society will be highly benefited to know the outcome of this research.

The conclusion of this research work will be original contribution in that field. Schools and colleges are important instrument to bring social change. Therefore this research will be
very much useful in the field of education and the conclusion of this research work will be originated contribution in this field.

25.0 STATEMENT OF THE PROBLEM

The statement of the problem is “Comparative study of Values among the Students of Colleges of Education of Bombay and Aurangabad Cities”

Our present system of education lacks value education. Value education is the need of hour. The many ills that our society as a whole is suffering today are mainly of crisis of values. Values, in public life loosing ground.

There is erosion of social, moral, cultural, economical, and political values at all levels. The erosion of values is responsible for the spread of callous selfishness, unlimited greed, bribery, corruption, narrowism, violence, destruction, abuse of human rights, gross injustice, frustration, and, crisis of character.

Therefore, students of B.Ed colleges of Mumbai and Aurangabad have been taken into account to know their attitude towards values.
There are number of values concern with the life of all people but the researcher has limited himself to some of them. They are as follows:

Theoretical Values,
Economic Values
Aesthetic Values,
Social values,
Political Values, and
Religious Values

Attempts have been made to collect data from the pupil teachers about values. They are also asked to note their social experience about the values. This will give over all picture of complete society regarding values.

26.0 DEFINITIONS OF TERMS

Values

Various philosophers and educationist have defined the term values. "Values have been defined as preferences, criteria, objects and possessions.

"Personality and status, characteristics and states of mind that are absolute. Inherent in objects present in man.. and / or identical with his behavior."

Robert Coughlan
“Our of experiences may come certain general guides to behavior. These guides tend to give direction to life may be called Values”.

Raths, Harmin and Simon

“Values are something that we consider good such as –love, kindness, contentment, fun, honesty, decency, relaxation, simplicity.”

Jules Henry

“The ethical values are the products of the spiritual growth and development of man”.

Swami Akhandanand

Colleges of Education

This means such colleges, which prepare students for B.Ed. course. These are aided or non-aided colleges of education.

Students

This means students who are studying for regular course of one year for the award of Bachelor of Education degree.
The working definition

The varieties of human values are innumerable. It is therefore a fond hope to survey the entire spectrum of values. Some eclectic approach is needed to delimit the scope of values to be measured by means of this research.

The working definitions for the purpose of this research, the researcher intends to cover only the following values:

(a) Moral (b) Religious (c) Social (d) Secular (e) Cultural.

27.0 LIMITATION

The study has been limited to the students of ‘Mumbai and Aurangabad” The strength of the students of these cities are 800.

28.0 DELIMITING THE PROBLEM

The problem has been delimited to “Comparison” of values among the students of B.Ed colleges of Mumbai and Aurangabad has been taken into account rather than all B.Ed colleges of Maharashtra State.
29.0 OBJECTIVES OF THE STUDY

a) To inquire to Moral, Social, Secular, Cultural, and Religious B.Ed. students of Bombay city.

b) To investigate in to values regarding in to Moral, Social, Secular, Cultural, and Religious values of B.Ed. students of the Aurangabad city.

c) To find out if there is significant difference in values of B.Ed students of Bombay and Aurangabad cities.

d) To study if there is significant difference in values of male and female of B.Ed. students of Bombay and Aurangabad cities.

e) To examine the extent to which different factors contribute to the development of values among the students.

f) To suggest measure to develop desirable values through teaching, learning process.

30.0 THE HYPOTHESIS

On the basis of the previous studies and experiences the researcher guessed solution to the problem. This tentative solution is called as “Hypothesis” and arrived at by inductive process.

Therefore hypothesis has been defined as a tentative guess drawn from experience, a tentative solution suggested to the original problem. A hypothesis states what one is looking for which may prove to be correct or incorrect.
HYPOTHESIS

The following hypothesis has been set for this research:-

There is no significant difference in the Values among the B.Ed students of Bombay and Aurangabad cities.

There is no significant difference among male students of Bombay and Aurangabad cities as far as these values are concerned.

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

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

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