CHAPTER II

RELATED LITERATURE

Part I

In the field of education, as in other fields also too, it was necessary for the researcher to acquire up to date information about what has been thought and done in the field of Values. For an effective research several related literature available in the form of books, periodical, monographs, yearbooks, bulletins, and encyclopedias of education and other.

The Value is a complicated concept. Even though it was not difficult to get the related literature in print form. The researcher was very well acquainted with the fundamental rule of the research that unless researcher go deep into all known related literature it will not at all be possible to bring out something new in this field.

1.0 Theoretical Values

Quest for Truth

*Micro film of Gujarati: M.MU./ II, 10 JULY 1932, Which was taken from “Collected Works of Mahatma Gandhi” CW50, P.182.*

True education is that which helps us to know the atman, our true self, God and Truth. To acquire this knowledge, some
persons may feel the need for a study of literature, some for a study of physical science and some others for art. But every branch of knowledge should have as well as its goal, knowledge of the self. That is so in the ashram.

We carry on numerous activities with that aim in view. All of them are, in my sense of the term, true education. Those activities can also be carried on without any reference to the goal of knowledge of the self. When they are also so carried on, they may serve as a means of livelihood or of something else, but they are not education.

In any activity carried on as education, a proper understanding of its meaning, devotion to duty and the spirit of service are necessary. The first necessarily brings about development of the intellect. In doing any piece of work, however small, we should be inspired by a holy aim and, while doing it; we should try to understand the purpose, which it will serve, and the scientific method of doing it.

There is a science of every type of work whether it be cooking, sanitation, carpentry or spinning. Everybody who does his work with the attitude of a student knows its science or discovers it.
Education as Service


True education lies in serving others; oblige them without the least feeling of one-upmanship. The more mature you grow, the more you will realize this. A great deal of religious obligations on us is fulfilled when we nurse the sick.

I am not worried about your bookish learning so long as you perform your duties and observe solemn ethical conduct. For me carrying out the fundamentals of ethics is duty.

I shall support if you want to study further out of your love for it or for excellence. But I won’t scold you if you do not do it. Try your best to carry out the decisions you have made. Write to me what you do at the press, at what time do you get and about your work at the farm.
Laying a Strong Foundation

Which is taken from "The collected works of Mahatma Gandhi", Vol1 to 90, Publication Division, government of India. (CW 9, p. 475) Which is as follows:

What is the meaning of education? It simply means Knowledge of letters. It is merely an instrument, and an instrument may be well used or abused. The same instrument that may be used to cure a patient may be used to take his life, and so may have knowledge of letters.

We daily observe that many men abuse it and very few make good use of it; and if this is correct statement, we have proved that more harm has been done by it than good.

The ordinary meaning of education is knowledge of letters.

To teach boys reading, writing and arithmetic is called primary education. A peasant earns his bread honestly. He has ordinary knowledge of the world. He knows fairly well how he should behave towards his parents, his wife, his children and his fellow villagers. He understands and observes the rules of morality. But he cannot write his own name. What do you purpose to do by giving him knowledge of letters? Will you add an inch to his happiness?

Do you wish to make him discontented with his cottage or his lot? And even if you want to do that, he will not need such an
education. Carried away by the flood of Western thought we came to the conclusion, without weighing pros and cons, that we should give this kind of education to the people.

Now let us take higher education. I have learned Geography, Astronomy, Algebra, and Geometry etc. What of what? In what way have I benefited myself or those around me? Why have I learned these things? 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 servant 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 truth of nature; whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learnt to hate 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.

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 senses. Therefore, whether you take elementary
education or higher, it is not required for the main things. It does not make men of us. It does not enable us to do our duty.

Reader: If that is so, I shall have to ask you another question: what enables you to tell all these things to me? If you had not received higher education, how would you have been able to explain to me the things that you have?

Editor: You have spoken well. But my answer is simple: I do not, for one moment, believe that my life would have been wasted, had I not received higher or lower education. Nor do I consider that I necessarily serve because I speak.

But I do desire to serve and endeavoring to fulfill that desire, I make use of the education I have received. And if I am making good use of it, even then it is not for the millions, but I can use it only for such as you, and this supports my contention.

Both you and I have come under the bane of what is mainly false education. I claim to have become free from its ill effect, and I am trying to give you the benefit of my experience and in doing so, I am demonstrating the rottenness of this education.

Moreover, I have not run down knowledge of letters in all circumstances. All have now shown is that we must not make of it a flesh. It is not our kamadhuk. In its place it can be of use and it has its place when we have brought our senses under subjection and put our ethics on a firm foundation.
And then, if we feel inclined to receive that education, we may make good use of it. As an ornament it is likely to sit well on us. It now follows that it is not necessary to make this education compulsory. Our ancient school system is enough. Character building has the first place in it and that is primary education. A building erect on that foundation will last.

Hind Swaraj, Chapter XVIII, November 1909 (CW 10, pp. 54-55)

Education as Liberation

Speech to Students by M.K. Gandhi, Ahmedabad, 18 November 1926, which is taken from “The collected works of Mahatma Gandhi”, 18, p.471. Publication Division, Government of India.

“That is 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 me very much: “That is true education which leads to freedom.”

That which liberates is education. Liberation is of two kinds. One form of liberation consists in securing the freedom of the country from foreign rule. Such freedom may prove short-lived. The other kind of liberation is for all time. In order to attain Moksha, which we describe as our Paramadharma, we should have freedom in the worldly sense as well.

He who is ridden with many fears cannot attain the ultimate Moksha. If one would attain this, would achieve the highest
end of human effort, one has no choice but to attain that Moksha
which is nearest to one.

That education which delays our freedom is to be shunned, it
is Satanic, it is sinful. Whatever the quality of the education given in
Government schools and colleges, it is to be shunned because the
Government, which imparts it, is Satanic and deserves to be
shunned.

Education of the Whole Child

"The selected Works of Mahatma Gandhi" CW 41, p.6, Edited by
Shriman Narayan, 6 vols, Ahmedabad, Navjeevan, 2 June 1929

Education does not mean knowledge of the alphabet. This
type of knowledge is only a means to education. Education implies a
cchild's learning how to put his mind and all his senses to good use.
That is to say, he really learns how to use his hands, feet and other
organs of action and his nose, ear and other organs of sense.

A child who has acquired the knowledge that he should
not use his hands for stealing or for killing flies or for beating up his
companions or younger brothers and sisters has already begun his
education.

He has started it, we can say, when he understands the
necessity of keeping his body, his teeth, tongue, ears head, nails,
etc., clean and keeps them clean.
That child has made good progress in education who does not indulge in mischief while eating and drinking, eats and drinks alone or in society in a proper manner, sits properly and chooses pure foodstuffs knowing the difference between pure and impure foodstuffs, does not eat like a glutton, does not clamour for whatever he sees and remains calm even if he does not get what he wants.

Even that child has advanced on the road to education whose pronunciation is correct, who can recount to us the history and geography of the country surrounding him without knowing those terms and who understands what his country means.

That child can make very good progress in his education that can understand the difference between truth and untruth, worth and worthlessness and chooses the good and the true, while rejecting the bad and untrue.

**Science and Responsibility**

Young India, 30 September 1926

At the time when emphasis in education is put more upon literary knowledge than upon character building, the following from the article of principal jacks in the Sunday School Chronicle will be read with profit:

Our life present itself as an endless movement, in which the march of science never quite overtakes the final problem of its own
application. The point where responsibility rests upon us all is always just ahead of the last point reached by advancing science.

The more the pursuer quickened his pace the more the fugitive quickens his. This inability of science will tell you how to make a gun, but it will not tell you when to shoot or whom to shoot at. You say that moral science will look after that.

I answer that moral science in revealing the right use of my gun, inevitably reveals the wrong use also, and since the wrong will often serve my selfish purpose better than the right, my neighbours run a new risk of being shot or plundered.

A bad man armed with moral science is another name for the devil. If Mephistopheles had been examined in moral science in the University of London, he would have carried off all the prizes. At that point moral science and natural science are both in the same boat.

How shall we name this fugitive thing which science never catches? I have called it life; others call it spirit or soul or sense, or perhaps the will. I do not think it matters greatly what we call it, so long as we recognize that it exists and that it carries in its arms the fortunes of mankind. Let education look to that.

This is the point where all the enterprise of education and all the activities of religion come to their focus—the point of responsibility. If we do it at all other points and leave the point of responsibility uncared for, we shall inevitable come to grief.
Strengthening of Character

Speech of M.K. Gandhi at meeting of students, Marseilles, Young India, 1 October 1931 (Collected Works of M.K. Gandhi 47, p.422)

In my wanderings among the students I made the discovery at an early stage of the movement that in order to conduct a movement of this kind character must be the foundation. We also found that real education consists not in packing the brain with so many facts and figures, not in passing character examinations by reading numerous books but in developing character.

I do not know to what extent you students of France lay stress upon character rather than upon intellectual studies, but I can say this that if you explore the possibilities of non-violence you will find that without character it will prove a profiles study.

Knowledge of the Self


True education is that which helps us to know the Atman, our true self, god and Truth. To acquire this knowledge, some persons may feel the need for a study of literature, some for a study of physical sciences and some others for art.
But every branch of knowledge should have as its goal knowledge of the self. That is so in the Ashram. We carry on numerous activities with that aim in view. All of them are, in my sense of the term, true education.

Those activities can also be carried on without any reference to the goal of knowledge of the self. When they are so carried on, they may serve as a means of livelihood or of something else, but they are not education.

In an activity carried on as education, a proper understanding of its meaning, devotion to duty and the spirit of service are necessary.

**Education of the Hand**

Published in the Harijan, 8 March 1935, p.28

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 the 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

Harijan, 8 May 1937. P.104

According to the M.K.Gandhi, 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 required for the making of the whole man constitutes the true economics of education.

I 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, ears, nose, etc. In other words an intelligent use of the bodily organs 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 lop-sided affair. By spiritual training I mean education of the heart.

A proper and all round development of the mind, therefore, can take place only when proceeds pari passu with the education of the physical and spiritual faculties of the child.

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


The major objectives were to study the attitude of rural and urban students towards national defence and to find out the relationship between national defense and socio-economic status (SES). A sample of 690 students was randomly elected from recognized high schools and intermediate colleges of Kumaon region.

The National Attitude Scale, SES and measurement of study of values tools were administered. The data were analyzed with the help of mean, S.D. and, t-test.

The findings suggested that there was no significant difference between the rural and the urban students in the area of national defence attitude, and students coming from different SES strata were found to be almost similar in their attitudes towards national defence.

dissertation (Education), B.R. Ambedkar University, Agra, U.P., India.

The main purpose of the study was to explore the determinants of job satisfaction in relation to some demographic variables and values. A descriptive survey method was employed for the study. Sample consisted of 600 primary and secondary teachers selected from different schools of Agra city.

The tools used were; job satisfaction scale developed by Gupta and Sri vastava, value test entitled 'study of values' constructed by Allport Vernon and adopted by R.P. Bhatnagar, in Indian situations, and a questionnaire developed by the investigator.

The study shows that economic and political values were negatively related to the teachers’ job satisfaction, whereas theoretical, aesthetic, social, and religious values were positively related to the teacher's job satisfaction. The teachers with high job satisfaction were found to have high theoretical, aesthetic, social, and religious values.

But at the same time they had only low scores for political and economic values. Though the teachers with low job satisfaction possessed high economic and political values; their other values were at lower level.

An effort has been made to examine the rate, pattern, and nature of growth of population in India and explore the major socio-economic factors that have influenced them. Factors such as education, labour force, and participation in family planning as determinants of population growth have been discussed and the role of women in this process has been analyzed.

Household decision-making approach and its implications have been suggested to check population.


The thesis has five chapters. The scholar highlights Gandhiji's views on social, economic, and political matters. The first chapter throws light on the concept of democracy and Gandhiji's perception of the concept. The second chapter examines Gandhiji's views on freedom, rights and equality, and the values.

He thinks one must learn at home. The third chapter discusses Gandhiji's concept of rural economy based on the Panchayat system. Gandhiji believe that democracy would help the country in becoming prosperous has been discussed in the fourth chapter. The last chapter summarizes Gandhiji's view on democracy.

dissertation (psychology), Magadha University, Bodh Gaya, Bihar, India.

The main aim of the study was to find out the impact of socio-economic status (SES) and caste on the development of intelligence. A sample of 400 male Hindu Students of classes X and XI was selected from three high schools of rural areas.

No significant SES group differences were found in verbal ability, numerical ability, and non-verbal ability. Significant caste group difference was found in numerical reasoning ability and non-verbal ability.

The lower caste students gave significantly very high value to education. No significant differences were found between upper and lower caste groups in their aspirations, extra-curricular activities, leisure-time activities and interest pattern.

**Aesthetic Values**

**Behera, U. (1997).** A comparative study of the educational thoughts of Pandit Gopabandhu Das and Rabindranath Tagore, Unpublished doctoral dissertation (philosophy), Berhampur University, Berhampur, Orissa, India.

In this thesis, the investigator presented a comparative feature of the open air and residential school system developed by Rabindranath Tagore and Gopabandhu Das, respectively, with their practical implications for developing values among students in
modern educational system. The value-based education was an important feature of Satyabadi School and Santiniketan.

Pupils in these schools, from beginning were given experiences of co-operation, love, understanding, democratic living, sympathy, and above all faith in god. In Santiniketan emphasis was laid on appreciation of beauty and in satyabadi emphasis was on building of character and love for human beings through personal examples of teachers, precepts, social service, work of art, and other activities.

In case of cultivation of spiritual values, they wanted their pupils to be in communication with spirit of purity, beauty, peace, service and, love.


In this study, the aesthetic interest of pre-adolescent pupils of the secondary schools of greater Guwahati and its bearing on educational planning and organization have been analyzed. For this survey the type of research, and aesthetic interests of pre-adolescent pupils were collected with the help of questionnaire and interview.
It was found that boys of 10 years of age and girls of 11 years of age were more interested in aesthetic values. It was also observed that good cultural environment and training are the main reasons for the development of aesthetic interest.

Music

Collected Works of Mahatma Gandhi 14, P. 30, Publication Division, Government of India.

M.K. Gandhi says, nowhere do I find a place given to music. It exercises a powerful influence over us. We do not realize this vividly enough; otherwise we would have done everything possible to teach music to our boys and girls. The Vedic hymns seem to follow musical tunes in their composition. Harmonious music has power to soothe the anguish of the soul.

At times we find restlessness in a large gathering. That hundreds of boys may sing a poem full of courage and the spirit of adventure and bravery and be inspired with the spirit of heroism is no commonplace fact. We have an example of the power of music in the fact that boatmen and other laborers raise, in unison, the cry of Harahar and Allabeli and this helps them in their work.

I have seen English friends trying to fight cold by singing songs. Our boys learn to sing songs from popular plays in all manner of tunes and without regard to time and place, and try their hands, on noisy harmoniums and other instruments, and this does them harm.
If, instead, they were to be correctly trained in music, they would not waste their time singing, or attempting to sing, music-hall songs.

Just as a trained singer never sings out of tune or at the wrong time, even so one who has learnt classical music will not go in for street music. Music must get a place in our efforts at popular awakening.

*Young India*, 8 September 1920 (*Collected Works of Mahatma Gandhi*) 18, p. 241.

According to Mahatma Gandhi Music means rhythm order. Its effect is electrical. It immediately soothes. Unfortunately like our Shastras, music has been the prerogative of the few. It has never become nationalized in the modern sense. If I had any influence with volunteer boy scouts and Seva Samiti organizations, I would make compulsory a proper singing in company of national songs. And do that end I should have great musicians attending every Congress or Conference and teaching mass music.

*Navjeevan*, 1 July 1928 (*CW 37*, pp. 2-3)

According to the M.K. Gandhi, it is sad that the study of music is generally neglected in our country today. Without it, the entire educational system seems to me to be incomplete. Music brings sweetness to the individual and to the social life of the people.

Even as Pranayama is necessary for the regulation of breath, so is music for disciplining the voice. Dissemination of the knowledge
of music among the people will greatly help in controlling and stopping the music, which is a usual feature of public meetings in this country. Music pacified anger and its judicious use is highly helpful in leading a man to the vision of God. It does not mean shouting and shrinking a tune anyhow like rigmarole, nor does it mean the singing of stage songs.

I have already referred to its ordinary meaning above, but its deeper meaning is that our whole life should be sweet and musical like a song. 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.

He, who has not tasted the joy of service, cannot have any understanding of celestial music. A study of music, which does not take account of this deeper aspect of this divine art, has little or no value for me.

Music and Harmony

Young India, 15 April 1926 (CW 30, pp. 159- 60)

According to the M.K. Gandhi, There is a famous classical saying which has now become a proverb that the man ‘that hath no music himself’ is either an ascetic or a beast. We are far from being ascetics, and to the extent that we are devoid of music we are near allied to beasts. To know music is to transfer it to life. The prevalent discord of today is an indication of our harmony, no music.
Where there is discarded and every one striking his own
tune, there is bad government or anarchy. Work for Swaraj fails to
appeal to us because we have no music in us. When we have
millions of people singing together in harmony or taking God's name
in unison, making one music, we shall have taken the first step to
Swaraj. If we cannot achieve this simple thing, how can we win
Swaraj?

Where there is filth and squalor and misery there can be no
music. It implies an atmosphere quite the contrary. If we put a broad
interpretation on music, i.e., if we mean by it union, concord, mutual
help, it may be said that in no department of life can we dispense
with it.

Music today has been degraded to mean the vocal effort of a
singing girl. We fight shy of sending our sisters and daughters to
music schools. There seems to be a superstition that their voice is
best when it is devoid of sweetness. That explains why Dr.
Hariprasad has had to express satisfaction with an attendance of ten
students.

Music truly speaking is an ancient and sacred art. The
hymns of Samaveda are a mine of music, and no ayat of the Koran
can be recited unmusically. David's Psalms transport you to raptures
and remind you of the hymns from Samaveda. Let us revive this art
and patronize the school of music.

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.

I am glad some of you here are patronizing music. If many more send their children to the music class it will be part of of their contribution to national uplift.

But to go step further. If we would see music in millions of our homes, we should all wear Khadi and spin. The music we have had today was sweet indeed but it is a privilege of the favored few. The music of the spinning wheel can be a free gift to all and is therefore sweeter. It is the hope and solace and mainstay of the millions, and for me therefore truly good music.

**Music Fills the Soul**

Young India, 10 January 1929 'Collected works' 38, p. 90

Music has given me peace. I can occasions when music instantly tranquilized my mind when I was greatly agitated over something. Music has helped me to overcome anger. I can recall occasions when a hymn sank deep into me though the same thing expressed in prose had failed to touch me.

I also found that the meaning of hymns discordantly sung has failed to come home to me and that it burns itself on my mind when they have been properly sung. When I hear Gita verses melodiously recited I never grow weary of hearing and the more I hear the deeper sinks the meaning into my heart. Melodious
recitations of the Ramayana which I heard in my childhood lift on me an impression which years have not obliterated or weakened.

I distinctly remember how when once the hymn. "The path of the Lord is meant for the brave, not the coward" was sung to me in an extraordinarily sweet tune, it moved me as it had never before.

In 1907 while in the Transvaal I was almost fatally assaulted, the pain of the wounds was relived when at my instance Olive Doke gently sang to me 'Lead kindly light'.

Let no one infer from this that I know music. On the contrary it would be more correct to say that my knowledge of music is very elementary. I cannot critically judge music. All I can claim is that I have a natural ear for good homely music.

I do not mean to suggest either that because the influence of music has been uniformly good on me it must act similarly on others. On the contrary I know that many people employ music to feed their carnal passions. To sum up, therefore, we may say that the influence of music will differ according to temperaments. As Tulsidas has sung:

The Lord of creation created everything in this world as an admixture of good and evil. But a good man selects the good and rejects the evil even as the fabled swan is said to help himself to cream leaving the water in the milk.
Music and Painting

Navjeevan, 1 July 1928, (Collected Works of M.K. Gandhi, p.3)

Mahatma Gandhi says, I have never disparaged drawing and painting, though I have certainly deprecated the blots of ink and colour passing under its name. I doubt if painting as defined by the artist could be made universal. There is this difference between music and painting:

While painting can be learnt only by a few who have a natural aptitude for it, music must be and can be learnt by all. In painting too, drawing of straight lines and the figures of animate and inanimate objects can be taught to all. It is certainly useful and necessary and I want it to be taught to every child before it is taught the alphabet.

4.0 Social Value


Social dynamics can be said to operate as interplay of various factors as well as tendencies, which direct the courses of human life in society. To proceed towards the realization of creating a harmonious, progressive, and non-violent society, and adaptation with the environment is of paramount importance.
This work is related to the ideologies of Mahatma Gandhi, whose philosophy is resting on the pillars of morality, humanity, non-violence, and satyagraha.


The study showed that Krishnamurthi regarded education to be an important factor in shaping the minds of pupils for inculcating values and sense of responsibility, and considered self-knowledge to be the most important aim of education. His approach was to question the established norm or notion and reason it out.

His approach was that education is to be imparted through the transformation of the teacher. But a transformed teacher in terms of his approach is not an ideal teacher. He is one who has an extraordinary analytical mind, so that he does not act from the accumulated experiences of the past, but from the immediate perception of the present.


In this dissertation, the values of humanity as depicted in the philosophy of Kabir have been brought out, through his poetry. The philosophy that kabir has presented is the study of the human sufferings, which he had himself viewed and experienced.
His philosophy has focused on guiding and raising the state of humanity, and is reflected in moral values in its every dimension. Kabir has collectively presented, through his verses, moral, social, political, spiritual and ethical values, which have been described in the dissertation.


The main objective of this study was to develop an intervention programmed to facilitate the development of moral judgment of children and to test its efficiency through an experimental study of two groups of children.

The sample consisted of 80 children 40 boys and 40 girls aged 7+and 8+1 enrolled in standard 2, in three schools in Lucknow and were assigned to two treatment groups i.e. experimental and control.

Tools used were two sets of Plaget's stories highlighting particular aspects of moral judgment (pre-and post-test), Draw a man test (pramile pattak), SES scale by Kuppuswamy and school Adjustment Checklist (J.Pant).
Mean, S.D. and t-test were used for analysis of data. Results indicated that the invention programme greatly enhanced children's ability to judge and act as right and wrong, and to understand the intention behind the act. Variables of intelligence, academic achievement, school adjustment, and family structure were significantly related to the concept of moral judgment, whereas no relation was found with SES, sex and birth order.


This study analyzed the Jay Prakasha's concept of revolution as a strategy for social change. It highlighted his sarvoday brand of socialism as the goal of total revolution to bring about fundamental changes in the social, political, and economic dimensions.

It also discussed the cultural, moral, ideological, and educational dimensions of total revolution to prove the comprehensiveness of Jay Prakasha's concept on revolution. Lastly, the investigator found that Jai Praksha's concept of total revolution was integrated with his thought.

Yoga is scientific technique for development of an integrated personality. It has been gainfully applied as a cure for physical and mental ailments. Yoga offers perfect synthesis of body, mind, and spirit. This work was an attempt to summarize those teachings of yogic philosophy that may be readily applied to the moral and social problems of contemporary human society.

The research used the practical side of yoga philosophy as to develop physical health and fitness, mental powers, and self-confidence, which are helpful in facing the problems of life. Yoga is not mere system of physical exercise but can strengthen the morale in all the aspects of modern life.


The objective of this work was to help the students in their vocational development in general with respect to vocational choice and vocational decision-making. In this study the vocational choice and decision-indecision were viewed from three angles: level of vocational choice, type of vocational choice, and vocational indecision.

The researcher highlights the importance of vocational choice, impact of occupations on individuals life, importance of work and occupation in human life; and need for guidance and counseling.

The objective of this study was to identify moral development trends among children from the concrete operational stage to the formal operational stage. The sample of the study consisted of students, parents and teachers.

Some of the tools used in the study were:(i) Sinha and Verma moral judgement Test (1968), (ii) Sherry and Verma Family Relatyionship Inventory (1968), (iii) Srivastava Socio-economic Status Scale (1978), (iv) the Singh School Characteristics Index (1977), (v) Sharma School Organisational Climate Description Questionnaire (1978) for teachers, (vi) Students information form (vii) Teachers information form, (viii) Test of Moral Dilemma, and (ix) Interview Schedule for parents.

The data were analyzed with the help of t-test, product-moment correlation, analysis and multiple regressions. Findings revealed that there was significant development of moral judgment from one age to the next successive age group. Scores on moral-judgment test were higher in the operational stage.

The measures of home variables (parental acceptance, SES, etc.), the measures of school characteristics (teaching method,
co-curricular activities) and measures of school characteristics) and measures of SES correlated significantly with moral judgment at both stages.

Children with both parents literate, children belonging to small families, and children belonging to religious families scored higher on moral judgment. Children belonging to school having assembly excelled in moral judgment over children of schools that did not have morning assembly. Boys and girls scored equally well on moral judgment.


The main aim of the study was to find out the nature of problems that adolescents faced in their daily lives relating to the social, personal and emotional adjustments in home and school, their attitude towards country, views on marriage, dowry system, and their attitude to sex instruction.

The sample consisted of 830 adolescents (340 boys + 490 girls) in the age groups of 15 to 20 years. The employed in the study were questionnaires and interview schedules. Data were analysed by using descriptive and inferential statistics (percentages, chi-square test, phi-coefficient).
Findings suggested that in many families parents were more favorably inclined towards boys. Girls were not permitted to stay late and were given less pocket money than boys. A large majority of adolescents preferred to have friends of opposite sex and were influenced by their friends in terms of dress, outings, attitudes, and ideas.

Most adolescents stated that they were proud of being Indians, mainly because of their rich cultural heritage and strong family ties. A large majority expressed the desire to have marriage by choice. Quite a large number of adolescents had gained sex education through books, magazines, movies, and friends. Adolescents were hesitant to favor sex instruction in schools.


The study presented the Tagore's views on humanism, which is blending of Eastern and Western views. His emphasis on humanism in a number of speeches, articles and novels for the establishment of universal brotherhood, has been considered as a panacea for the survival of mankind in this nuclear age. The study highlights the relevance of Tagore's humanism in the modern age.

An interdisciplinary and comparative approach to the concept of humanistic education, as expressed in the major Upanishads and related literature, have been stated. How actual humanism in the Upanishads refers to an attitude of mind that receives inspiration in Man's personal quest, truth and goodness, has been examined.

It also includes emphasis, nature of school, the teacher taught relationship, the curriculum, academic institution, and method of teaching and woman education in the Upanishad system of education. Meditation as a means to achieve goal, communal harmony, spiritual harmony, and service of fellow men has also been highlighted in this study.


The study was undertaken for social change in relation to academic motivation, socio-economic status, and personal values. The researcher identified ten personal values, viz. religious, social, democratic, aesthetic, economic, knowledge, hedonistic, power, family prestige, and health.
The normative survey method was employed. The sample consisted of 406 male students of graduate level. In the study following types of tools were used: Academic motivation inventory by J.P. Srivasthva, socio-economic status scale by S.P. Kulshrestha, personal value questionnaire by G.P. Sherry and R.P. ma, and Attitude towards social change scale by J.P. Srivastava and Pitam Singh.

The major conclusion of the present study was that personal values and academic motivation were correlated with attitude towards social change. The socio-economic status was not related to the attitude towards social change.

The implications of the study for sociologists, educationists, and counselors have been given.


This study discusses the failure of traditional method of value orientation and inculcation of modern values. In the traditional value-orientation method, emphasis has been given on literature, mass media, respect, and worship of the model, speech and action of great men.

In the modernized society emphasis has been given on family, institution, and society-oriented values, i.e. humanitarian value to solve basic problems. Importance has been given to the
sources of modern values, i.e. convention, legislation, popular movement, and revolution.

Lastly, stress has been given on the inculcation of humanitarian values for peaceful co-existence of modern society through ‘attitudinal modernity’ along with institutional and technological modernity.


This thesis discusses how to maintain and improve individuals way of living, personal hygiene, sanitation, etc.

The main objective of this thesis was to provide clean and healthy living environment to the family, to provide healthy life to all the members of the family, and to provide clean and healthy living environment to the family, to provide healthy life to all the members of the family, and to mould children as disciplined and healthy citizens of the country.

The thesis concentrates on lack of proper sanitation facilities, malnutrition, lack of unpolluted water supply, ignorance and beliefs, poverty, and sanitary practices of the housewives of the cattle farmers.
Appropriate strategies for improving the condition of the housewives of cattle farmers have also been discussed.


The world civilization has become more insecure due to the nuclear threat. National security, peace, stability, preservation, and nation’s core values of the desire to improve the quality of life of its people are amongst the top priorities of a nation.

Peace and stability today rank prominently amongst the primary concerns facing humanity. This gives some suggestions and techniques for maintaining peace and stability in the Indian subcontinent.

Chakrabarti, S. (1992). An enquiry into the educational contribution of the Brahma Samaj movement on the educational development, Unpublished doctoral dissertation (Education), Kalyani University, Calcutta (kolkata), West Bengal, India.

In this study the influence of Brahma Samaj on modern Indian education, social progress, and culture has been described. Its impact on traditional society to free the individual from ignorance and superstition, and for the establishment of modern progressive and enlightened society has been elaborated.
The role of Raja Ram Mohan Roy and other associates and their contribution to Bengal have been described. Their emphasis on vernacular language, women’s education and training, widow marriage, and science education has been depicted briefly.

How the institution established by the Brahma Samaj has upheld the national values, i.e. democracy, secularism and nationalism, has also been highlighted.


The main objectives of the investigation were to study the philosophical thoughts of swami Dayananda, in relation to modern Indian education. The study adopted the historical method of research.

Data were collected from the writings of Swami Dayananda and of other persons, journals, letters etc. The findings revealed that swami Dayananda was a great educationist and was the first to suggest a national system of education.

His concept of education was spiritual, religious, social and knowledge oriented. He advocated the ancient Gurukul system of education, in which Brahmacharya was an essential condition of student life. He advocated love and service, inner discipline, self-realization, and truth as the ultimate goals of life and education.
Moksha would be the terminal aim of education. He considered Shravan, logic, and question and answer methods to be essential for students, and opined that the teacher must follow the question and answer, explanation, story telling, illustration, and advice as his method.

He advocated the need of well-defined curriculum, which should be diversified and include various subjects relating to life and needs of students.


The Indian society is a complex one, a society full of challenges especially for a woman in the field of politics. But during the 10 years of Smt. Indira Gandhi's leadership (1966-76), it became evident that the greatest qualities of leadership can evolve in a great society, depending upon the challenges that would stand forth.

This work presents an extensive study of the evolution of such great leadership in the history of India during the 10-year political reign of Indira Gandhi.

This work was an experimental study pertaining to the impact of moral-education programme upon moral judgment, ability of learners, and moral preference of primary school students. It deals with the influence of treatment, sex, size of the family, working and non-working mothers, parents’ qualification and their interaction on moral judgment ability of learners, and the differences between the types of moral problems faced by the learners.

The study established the relation between education and behavioral pattern of learner: and the inculcation of morality in the learner's behaviors through education imparted to him.


This dissertation presents the values that Amritlal Nagar deals with in his novels. He depicts the man, who is in search of new dimensions of faith, while struggling with his limited resources in order to adapt to the life style. In this context, he raises questions regarding contemporary social problems as well as those mentioned in history and mythology.

This dissertation expresses the concept of values, its various kinds and relationship with society, history, economics and moral philosophy. Along with this, values have been extracted and described from the various novels of Amritlal Nagar.
5.0 Political Values


In this study, the author analyzed the secular and social aspects of religion. Vivekananda emphasized dynamic faith from theory to practice. He wanted people to act as instruments of social and political awakening of the masses. He emphasized assimilation of different religions for universal brotherhood.

The investigator discussed how, according to Swami Vivekananda, the East and the West are complementary rather than contradictory to each other. He also highlighted about Ramakrishna Mission, which carries on educational, social, and charitable activities.


Political awareness and development came to the central Indian provinces after witnessing many social and political movements. During the beginning of the 20th century, the political activities were very limited, due to the rule of the British.
The study revealed how various nationalists worked in those provinces, and through various means tried to instill the feeling of nationalism among the inhabitants of that region. They also motivated the regional people to become aware of the fundamental rights and obtain them through organized, cooperative and united efforts.

**Social, Economical, and Political Values**


The scholar examines the Gandhiji’s view on the socio-economic and political problems the country faced at the time of independence. She compares Gandhiji’s view with the existing socio-economic and political ideas governing Manipur.

She appreciates Gandhiji’s simple living, sincerity, and his love for social justice and equality. The scholar concludes that if implemented sincerely, Gandhiji’s ideas will solve the problems that Manipur faces.

Gupta, S. N. (1982). Indira Gandhi evam lokaratna Prasho. Indira Gandhi’s Ideas, if implemented sincerely, will solve the problems of the village.

Democratic values are the foundation for social welfare and peace. Democratic values and systems are the only source for the natural right of living to any human.
being. The investigator points out that on one hand there is a common understanding on democratic values, whereas on the other there is difference of opinion between the East and the West over some subjects of prime importance.

Besides the widely accepted and established values in democracy, every nation established certain values that exist due to their referential conditions. The faith of Indira Gandhi in democratic values has become a subject of widespread debate for major thinkers and writers.

This study presents the same debate with reference to the biography of Indira Gandhi, highlighting her power of decision-making with the implication of democratic values and the principles that govern them.


The study was conducted to find out the effect of different strategies on the development of values, mainly secularism, democracy, national integration, and non-violence among prospective teachers. A scale to measure value orientation was developed.

A pre-test design was used. A sample of 300 teacher-trainees was taken up. The study revealed that the intervening
strategies can promote the value of democracy and are useful in developing the value of national integration.

It was also found that the value of democracy and national integration developed during experiment is retained over a longer period. It suggested that values like democracy, national integration, secularism, and non-violence are related to promotion of social cohesion and national unity, and for ensuring a reasonable quality of life for all in the context of value crisis.


Leadership style is a very important phenomenon now days. Leadership is responsible for the efficiency level and effectiveness of employees. Effective leadership is vital for the survival, growth, and development of any organization.

This research investigated some of the psychological correlates of leadership effectiveness, and the effectiveness among managers in industrial organizations.

An individual and situation follow effectiveness of leadership. To give it much more strength, it is necessary that the situation-style match should be backed by the use of appropriate power base of leaders.
6.0 Religious Values


The objective of the study was to dispel a prolonged misunderstanding prevailing in academic circle of philosophers in India and elsewhere concerning the conflict of science and religion. The conflict between religion and science has started with the birth of science.

Citing the examples of a number of philosophers and scientists, the investigator has stated holistic nature of philosophy and science, culture, art, etc. as the branches of philosophy.

According to the investigator, religion, which supports superstition instead of empirical outlook, is not at all religion. Likewise the science, which deals with matter only instead of organism, is not a science. Therefore when both religion and science are based on empirical outlook, there will be no conflict.

The study highlighted that the 19th and 20th century renaissance of India was preceded by a dark period, in which nothing creative in religion, literature or art took place.

However, with the advent of 19th century there emerged a plethora of thinkers in Bengal led by Ram Mohan Roy, who were again able to bring to the fore the human and spiritual angles of religion.

From the beginning of the 19th century, great Indian thinkers have been striving to study the roots of Indian culture on one hand, and on the other to find out the norms to change the aspirations and living conditions of the vast masses who have been living and working in utter ignorance and poverty.

These have been the twin aims of great figures like Raja Rammohan Roy, Swami Vivekananda, Gandhiji, etc. They were all humanists in the right sense. They saw education as the process by which both individual transformation and national regeneration could be achieved.

For them education was a means to create a better society, eradicate prevailing ill practices of our society, and to improve the morality of the people in general.


The aim was to study the religious and moral values in Shakespeare’s comedies, tragedies, and historical plays impact of his philosophy on his work, and the kind of values in his work. The study included all the dramas of Shakespeare including comedies, tragedies, and historical plays.

The study indicated that the world of comedy exposes the weaknesses of human beings for assessment. Historical plays highlight the lapses of reason and morality that lead to catastrophe, whereas tragedy provides a serious and profound criticism of life.


Sri Aurobindo’s philosophy of education has been termed “Integral education”, which is true education, leading to integration of all aspects of human personality. Five aspects of integral education, i.e., physical, vital, mental, psychical, and spiritual have been emphasized for the better development of physical, moral, and spiritual values in students.

Free progress system in teaching learning process and remedial teaching for improving achievement of weaker students has been recommended in this system. Other factors, which have been recommended for consideration in this system, are: the role of the
teacher, parental co-operation environment, financial condition, discipline, institutional management and physical facilities.


The study attempted to present an exposition of the religious philosophy of Sri Thakur Ankul Chandra. Here Thakur's concepts of the world, man and the God have been highlighted. The relation between science and religion to make religion need based and practical has also been described.

Thakur's emphasis on assimilation of different religions to avoid sectarianism and religious factionalism in the present society has been highlighted for social and religious harmony.


This work is an extensive study of the views of Pt. Sharma on spiritual beliefs. Pt. Sharma was a great philosopher and thinker as well as a spiritual leader of the modern age. He associated the Vedic and pauranik teachings with the modern scientific concepts and gave a rational and logical reasoning to the various spiritual philosophies depicted in the Vedas.
This work presents a detailed study of the views of pt. Sharma on scientific reason and principles underlying all the Vedic philosophies. His major teachings related to the rational thinking and knowledge seeking-values.


The study aimed at examining the development of and relationship among religious preference and prejudice, religious, recognition and religious information, along with the relationship of prejudice with attitude and personality.

It was found that sex and sect, religious recognition increased with age, did not influence prejudice. Religious information was significantly influenced by age and sect but not by sex, religious age and sect-influenced identity but not by sex.

Religious identity was influenced more by age. Age influenced significantly the religious preference prejudice against Muslims, sex and sect did not significantly influence the development of religious identity and prejudice.

The religious thoughts of Tagore and Radhakrishnan have been illustrated and compared. The investigator has discussed Tagore's and Radhakrishnan's concept of god and man, and religion and goal as well as the relative importance of intellect and intuition for knowing the reality.


Religion is a complex phenomenon and it has influenced mankind in varying degrees throughout its history. It gives a meaning to existence of man. A man is guided throughout his life by a value system. The researcher tried to establish a relationship between the two, and analyzed the different religions like Hinduism, that is laid over the values in all these religions like love, compassion, truth, etc.

The author has concluded that boys and girls of these religions have a positive outlook towards religion. Moral reasoning of the boys and girls of the three religions were considerably high. There was some relationship between the religious understanding and moral reasoning of the pupils.

There was a very slight or negligible relationship between the religious attitudes and moral reasoning of the pupils.\textsuperscript{55}

The Gandhiji’s perspective of life was full of spirituality and morality. He always felt that ends and means should be in consonance with one another. While giving too much importance to material rather than spiritual values, our system is creating confusion between means and ends or, in other words, between aims and purpose of education.

The investigator tried to bring out the spiritual foundation of the activities of Mahatma who, through various experiments conducted in South Africa and India, gave to the entire human race a philosophy of life and education, which is likely to lead the world society towards progress, prosperity and peace.

The researcher emphasized that it would be beneficial if the world of education accepts the unique, relevant and important Gandhian formula, which would relieve the society of its evils.

The formula is 3R+3H=3P, where 3R stands for reading, writing, and arithmetic; 3H for head, heart, and hand; whereas 3P for progress, prosperity, and peace.56
1.0 HUMAN RIGHTS AND INDIAN VALUES

According to the J.S. Rajput (1997): While human rights had gained international attention after the second world war which eventually led to the Universal Declaration of Human Rights in 1948 and such other covenants and instruments in international for which have also taken place since then, it has given impression among general public that the concept of human rights originated in the west.

This is not true since all the scriptures of India have given the message of Human Dignity and Equality for thousands of years. Our own Constitution, being drafted after the universal declaration, contains many of the Articles of the Universal Declaration under its ambit. India as a country has a commitment to the implementation of protection of human rights in letter and spirit.¹

¹J.S.RAJPUT, Chairman, NCTE, “Human Rights and Indian Values” Nagari Printers, New Delhi 1997, P-18
1.1 THE PERENNIAL SOURCE OF HUMAN RIGHTS AND INDIAN VALUES

According to the Acharya Ram Sharma and Bhagwati Devi sharma, that Bhartiya values regarding human rights perhaps have the earliest pedigree. The Rigdeva, which is regarded as the oldest document, declares that all human beings are equal and they are all brothers. According to the Atharvanaveda, all human beings have equal right over food and water (natural resources).

The Vedas including Upanishads were the primordial source of ‘Dharma’, a compendious term for all human rights and duties, the observance of which was regarded as essential for securing peace and happiness of individuals as well as society.

The ‘Smritis’ and the ‘Puranas’ were collection of the rules of the Dharma including civil rights and criminal liabilities (Vyavahara Dharma) as also Raja Dharma (Constitutional Law) which were developed on the basis of fundamental ideals incorporated in Vedas. There were also several other authoritative works on Raja Dharma, the most important of them were the Kamandaka, Sukraniti and Kautily’s Arthasastra. All of them were intended for securing happiness to all.2

The role of Dharma has been expounded by the supreme court of India in its recent judgment of Suprim Court in the case of A.S. Narayana Dixitulu vs. State of Andhra Pardesh {1996(9)

2 Acharya Ram Sharma and Bhagwati Devi Sharma (Editor): Rigveda Samhita, Brahma Varchas Shanti Kunj, Hardwar, U.P. P-21-23
S.S.C. 548}. Justice Shri K.Ramaswamy after referring to a plethora of literature on the meaning of ‘Dharma’ stated:

“The word Dharma denotes upholding, supporting, nourishing that which upholds, nourishes or supports the stability of the society, maintaining social order and general well-being and progress of mankind; whatever conduces to the fulfillment of these objects is Dharma.

Dharma is that which approves to oneself or good consciousness or springs from due deliberation for one’s own happiness and also for welfare of all beings free from fear, desire, disease, cherishing good feelings and sense of brotherhood”.

Thus all rules, which are consistent with the fundamental principle propounded in the Vedas, which are intended to secure happiness to all, constitute ‘Dharma’. These include all the basic human rights. Any rules, customs and usage including those incorporated in the Smritis and Puranas which were contrary to the Fundamental Rules of Dharma laid down in the Vedas had to be rejected as invalid.

This principle was laid down by Vyasa, the author of Mahbhart who edited the four Vedas, in emphatic terms:

श्रुतिमृत्तिपुराणां विरोधः यत्र दृष्टे ।
तत्र श्रीत्र प्रमाणान्तः तत्येक्षेचे स्मृतिवर्गः॥
“Whenever there is conflict between what is declared in the Vedas and provisions in any of the Smritis, Puranas etc., what is declared in the Vedas shall prevail”.

This provision enables to decide as to what is ‘Dharma and what is ‘adharma’ and to accept ‘Dharma’ and reject ‘adhrma’. This is similar to Article 13 of our constitution, which provides that laws enacted by the legislature, or rules made by the State are liable to be struck down as void if they violate all or any of the Fundamental Rights.³

Therefore, just as we extract highly valuable ‘gold’ from the ore, it is necessary to extract the rules of ‘Dharma’, comprising all human rights and duties which are of eternal value, the observance of which alone can secure happiness to all.

An analysis of all the rules of ‘Dharma’ would show that, valuable human rights had been identified and recognized in Bharat from times of immemorial and duty was cast on the State as also on specified individuals to protect such human rights. It also shows that these values included several human rights now incorporated in the Universal Declaration of Human Rights, and also the various Fundamental Rights incorporated in part III of the Constitution of India.

This aspect is pointed out by the Supreme Court of India in the case of Maneka Gandhi vs. Union of India {1978 (1) S.S.C. 248} Thus:

“These fundamental rights represent the basic values cherished by the people of this country since the Vedic times and they are calculated to protect the dignity of the individual and create conditions in which every human being can develop his personality to the fullest extent”

The highest ideal of human life, evolved in India, is incorporated in a short but meaningful manner in the most popular prayer:

सर्वेष जनाः सुखिनो भवनु ति

“LET ALL PEOPLE BE HAPPY”

1.1.1 RIGHT TO HAPPINESS

According to the Acharya Jagdishlal Sastry:
The natural desires of human being is to be at every stage and in every aspect of life. It is a natural human right, for without happiness life becomes meaningless.

Therefore, the right of every individual to happiness has been recognized in the Bhartiya culture since Ancient times. This being the most important and comprehensive human right, it includes every kind of right, the fulfillment of which leads to happiness.
An Individual has the capacity to fulfill his desires by his efforts and thereby secure happiness for himself, for members of his family and for fellow human beings.

However, non-fulfillment of desires causes unhappiness to an individual. He can also cause unhappiness to himself and to his fellow beings by his mistakes and misdeeds. The hard fact is that life is inevitable a mixture both of happiness and sorrow or misery.

There are two types of miseries. One beyond the control of human beings arising out of natural calamities or acts of God, which in law is called Vis-major, such as untimely death of parents, children, relatives and friends owing to diseases, accidents, and havoc or damage to life and property caused by floods, earthquakes etc. Being unavoidable, man has to suffer them.

Such miseries could only be mitigated by the sharing of sorrow by relatives, friends and other fellow beings and by rendering the required help and support by the State or society.

The second type also includes various miseries, which are inflicted by human beings, by their inhuman behavior with others, such as murder, robbery, rape, hijacking of aeroplanes, terrorist activities etc., which destroys happiness of the latter.

How to secure the right to happiness and avoid man made miseries has been an important question for all right thinking persons since ages. After an in depth study of human nature, an attempt was made in this land to find solution to the eternal problem confronting
human race. It was found that every human act, good or bad, is motivated by desire. This basic aspect of human life or human instinct is explained in the following verse:

अकामस्य क्रिया काचिदःसर्यः नेह काहिति ।
यदद्विष कुरुते किंचित् तत्त्वाकामस्य चेष्टितम् ॥

"There is no act of man which is free from desire. Whatever a man does is the result of impulse of desire". 4

Analyzing the human instinct, the force behind man's every action is his desire (Kama). Then the next question was what are the natural desires of man? These were found to be the desire to have good living conditions, good food, clothing and dwelling wealth and all other articles or things (Artha) which secure comfort and pleasure as also sexual and emotional enjoyment.

According to Vatsayana , ‘Artha’ connotes material wealth such as gold, cattle, corn, including education or knowledge necessary to earn wealth. The cause of unhappiness of human beings was found to be evil actions of their own or those of other human beings, particularly in view of their desires to earn more and more wealth and material pleasure which, in turn, gives rise to conflict of interests among individuals.

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4 Acharya Jagdishlal Sastry, “Manusmriti” (Manu II-4) (Sanskrit), Motilal Banarsidas, Jawahar Nagar, New Delhi.
It was further found that man's desire (Kama) is also influenced by other impulses inherent in human nature such as anger (Krodha), passion (Mohaka), greed (Lobha), infatuation (Mada) and enmity (Matsarya).

These six natural impulses are considered to be man's six enemies (Arishadvarga), which, if allowed to act uncontrolled, could instigate him to entertain evil thoughts in the mind for fulfilling his own selfish desires and for that purpose cause injury to others. It is a matter of common knowledge and experience that for such wrongful acts as the instigator.

Dharma or rules of righteous conduct were evolved as a solution to this eternal problem arising out of natural instinct of man and to secure happiness.

After explaining that an ideal state of affairs did exist when people protected each other acting according to Dharma (Shanti Parva 59-14), Bhishma proceeded to state that people deflected from the path of Dharma being overpowered by sensual desires, passion and greed, and stronger persons began to harass the weaker ones and as a remedy to this situation, the three fold ideals called 'Dharma' Artha and Kama (Trivarga) were laid down for the welfare and happiness of the people.

After deep study of human nature and instinct, the great seers declared that unless Kama (the desires) to have all earthly i.e., material pleasure (Artha) and those proceeding from anger, greed, passion, infatuation and enmity of every individual is controlled by
rules and not by the strength or weakness of the individual human beings, incessant conflict, fight and consequential loss of happiness and peace would be inevitable.\(^5\)

It is for this purpose that the rules of *Dharma* were expanded to cover all aspects of life. It is, thus the whole body or rules which declared as to what the desires which one should entertain or eschew as also what were the proper ways and means to acquire the material pleasure properly desired, which came to be known collectively as *Dharma*.

On this basis, the Doctrine of *Trivarga* comprising "*DHARMA, ARTHA AND KAMA*" was evolved as the sum and substance of Bhartiya philosophy of life. The doctrine was invented to strike a reasonable balance between interests of the individual and the public interest, which means, the interests of all individuals who constitute society or the Nation and even the entire humanity.

The object was to secure and protect the right to happiness through the supremacy of *Dharma*-over *Artha* (*wealth*), desires for securing material pleasure and *kama* (*every type of desire including the desire for securing wealth and every type of pleasure*). It offers an invaluable and everlasting solution for all the problems of human beings for all times to come, irrespective of their belonging or not belonging to any religion, society or nation.

Therefore, the profounder of Dharma were unanimous that for the existence of an orderly society, peace and happiness of all, the desires (Kama) for material enjoyment and pleasure (Artha) should always to confirm to Dharma (Code of Right Conduct) and be never inconsistent with it. This is further explained with the help of following verse:

धर्मायमावृष्टेः कश्चित्ते धर्मं एवं च ।

अर्थं एवं हि श्रेयस्त्रिवर्गः इति तु स्थितिः ।

परिस्थित्यर्थकामो यो स्वातः धर्मावर्जितो ।

“For achieving welfare and happiness, some say that Dharma and Artha are good while some others hold that Artha and Kama are better. Still others declare that Dharma is the best. There are also persons who believe that Artha alone secure happiness”.

“But the correct view is that the aggregate of Dharma, Artha and Kama (Trivarga) secure welfare and happiness”.

“However, the desire (Kam) and material wealth (Arth) must be rejected if these are contrary to Dharma”.

In this single verse, the merits of pure materialism (Arth and Kama) and of mere spiritualism (Dharma without Artha) have been evaluated.
There can be no better rule or philosophy than *Trivarga* to secure the welfare both for individuals as well as society and to secure happiness for all. It strikes harmonious balance between interests of the individual and the society.

This doctrine means that proper and legitimate means of acquisition of *Artha*, i.e., material wealth and must regulate the desire (*Kama*) as well as the means of acquiring material pleasure (*Artha*). This fundamental principle manifests itself through various provisions meant to sustain the life of the individual and the society.

This was incorporated in the prayer to be said everyday be every individual, which reads:

सर्वेऽपि सुखिनः सन्तु सर्वेऽ सन्तु निरामयः।
सर्वेऽ भद्राणि परशतु मा कश्च रुद्रः खः ग्रंथि।

“Let all be happy Let all be free from diseases Let all see auspicious things Let nobody suffer from grief.”

According to the Swami Sarvananda: The advice and directive given to an out going student in the *Taittirya Upanishad* was also intended to fulfill the same purpose. The relevant excerpts are:
“speak the truth; follow the prescribed conduct Do not fail to pay attention to truth Never fail to perform duty Do not disregard what is proper and good Treat your mother, father and teacher as equal to God So also, treat your guest as God Those acts that are irreproachable alone are to be performed, and not those that are forbidden. This is the directive. This is the advice. This is the discipline (to be observed throughout life)”

These prayers and directives were intended to ingrain in the heart of every individual that he should always remember and recognize that every other individual has the right to happiness and, therefore, he should not conduct himself in a manner or try to fulfill his desires in such a manner as destroy the happiness of other individuals.⁶

This clearly shows that the right to happiness has been given utmost importance in the context of classical Indian education system and polity since times immemorial.

The “right to happiness” is a compendious expression covering all specific human rights intended to secure happiness. That is why the

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ideal and slogan "Let all people be happy" became an article of faith
on our social and constitutional system comprising various specific
human rights, the protection of which leads happiness.

1.1.2 RIGHT TO EQUALITY

Right to equality (Samanata) is perhaps the most valuable right,
without which happiness is impossible. Unjust discrimination always
results in misery and unhappiness to those discriminated against. It
is also necessary to ensure the dignity of every individual. Therefore,
equality and equal opportunity in every sphere of human activity
have been recognized as essential since ancient times.

The Vedas constitute the primordial of Dharma. Charter of equality
(Samanata) is found incorporated in the Rigveda, the most ancient of
the Vedas, and also in the Atharvanaveda. They are worth quoting.

अन्जेष्टासे अक्निष्टासे
सं प्रातरो वावृशः सोभगाय ॥

“No one is superior (ajyestasa) or inferior (akanishtasa). All are
brothers (etc Bharatbha). All should strive for the interests of all and
should progress collectively. (Sobhagyan sam va vridhuhu). .
Oh human beings, all of you should converse with each other in a friendly manner. Acquire knowledge having common ideals of life.

All your prayer and desires be similar and for common go All your get-togethers be without separatist feeling. All of you be united in thought, word and deed.

"Let there be oneness in your relations, hearts and minds. Let the strength to live with mutual co-operation be firm in you all."
"All have equal rights in articles of food and water. The yoke of the chariot of life is placed equally on the shoulders of all. All should live together with harmony supporting one another like the spokes of a wheel of the chariot connecting its rim and the hub.\textsuperscript{7}

Thus, the right to equality of all human beings has been declared in the Vedas, which are regarded as inviolable. In order to emphasize the dignity of the individual, it was said that all are brothers as all are the children of God. No one is inferior or superior. Similarly, the Atharvanaveda stressed that all have equal right over natural resources and all were equally important like spokes in a wheel.

Both the Rigveda and Atharvanaveda declared that co-operation between individuals is necessary for happiness and progress. It is also of utmost importance to note that right to equality was made a part of "Dharma" long before the state came to be established.

It is equally interesting to refer to the contents of Article 1 and 7 of the Universal Declaration of Human Rights (1948), which read:

\textsuperscript{7} Acharya Ram Sharma and Bhagvati Devi Sharma (Editor): “Atharvanaveda Samhita”, Brahma Varchas Shanti Kunj, Hardwar, U.P. P-16-18.
“All human beings are born free and equal in dignity and rights. They are endowed with reason with and conscience and should act towards one another in a spirit of brotherhood”.

“All are equal before law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination”.

This declaration is similar to the declaration of equality made in the *Rigveda.*

After the establishment of the State the obligation to protect the right to equality was cast on the Rulers. It was made a part of the Rules of *Raja Dharma*, the constitutional law.

यथा सर्वाणि भूतानि धरा धारयते समप, ।
तथा सर्वाणि भूतानि विध्रोहेन पारिवृत कतसप, ॥

“Just as the mother earth gives equal support to all the living beings, a king should give support to all without any discrimination.”

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8 Prof. Harry Dhand, “Teaching Human Rights”, Published by Asian Institute of Human Rights Education, Bhopal. P-70
This is also meant that the kings were required to afford equal treatment to all citizens in the same manner in which a mother treats all her children.  

It can be seen that the right to equality of all individuals was sought to be guaranteed through duties required to be discharged by the rulers towards citizens. The creation of rights in individuals by declaring a duty of the state towards citizens is also similar to the method adopted in modern constitutions. Article 14 of the constitution of India, which confers the right to equality of individual, reads:

“The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India”.

It may be seen in the Article 14 does not say that every individual has fundamental right to equality. But still Article 14 regarded as the fundamental right to equality of all persons. This is for the reason that the right so created in individual is by way of creation of duty on the part of the State to secure equality before law and equal protection to all persons and the right so conferred cannot be lost either by consent or acquiescence.

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On this aspect, the Supreme Court of India in the case of Bhashesharnath vs. Commissioner (A.I.R 1959 S.C. 149 AT 158) held as follows:

"The command of the Article is directed to the State and the reality of the obligation thus imposed on the State is the measure of the fundamental right which every person within the territory of India is to enjoy".

The method adopted by Raja Dharma is similar to this. It created right to equality in every individual by declaring that the duty of the State towards the citizens is to prove equal protection to all.

1.1.3 RIGHT TO EDUCATION

The concept obligations is a unique method by which several valuable human rights of individuals had been sought to be created and protected by creating human obligations. The Vedas lay down that every individual should discharge three pious obligations.

This concept of pious obligations emanated from one of the basic values of life evolved as part Dharma, namely, "Gratitude", in that every individual has an obligation to the source from which every type of benefit is received by him including his own coming into existence. The three pious as in the Vedas were (1) Towards Gods (Devaruna), (ii) Towards parents (pitruruna) and (iii) Towards Rishis/teachers/educationists (Rishiruna).
In fact, the entire ancient law, evolved in this country, was based upon the principle of three debts or pious obligations. Maharishi Vyasa who classified the four Vedas and authored the Great Epic Mahabhrthha, which includes the Bhagvadgeeta, considered that the three pious were not complete. He added the fourth pious obligation namely, towards Human Society (Manavaruan). The inclusion of the fourth pious is the most remarkable contribution of Vyasa.\textsuperscript{10}

The relevant verses in mahabhartha Adiparva, ch.120-1720, in which these four pious obligations have been indicated, state:

\begin{verbatim}
ऋणाश्रुतिः संयुक्ता जायन्ते मानवा भुवि ।
पितृदेवार्थिः मुनियों तेन्यथा यथार्थिः ॥
चक्ष्यस्तु मेवार ग्रोणाय खाय्यत्परस्म चुनिन्दु ।
पुत्रे: श्राद्धः पितृदेवापि आनुसंस्थेन मानवान् ॥
\end{verbatim}

“Every should individual should discharge four pious obligations. They are Devaruna (towards God), pituruna (towards parents), Rishiruna (towards teachers) and Manavaruna (towards huminity)”.  

“A man should discharge pituruna by maintaining continuity of family, Devaruna by worship of God, Rishiruna by by the acquisition and dissemination of knowledge and Manavaruna by every type of social service”.

\textsuperscript{10} Justice M. Rama Jois : “Legal and Constitutional History of India- vol-1, N.M. Tripathi (p) Ltd; No.164, Shamaldas Gandhi Marg, Mumbai. P-25-27
All the four obligations were founded on the sense of gratitude, the most fundamental among values of life. ‘Devaruna’ was required to be discharged by worshipping God in any manner one pleased.\textsuperscript{11}

‘Pitruruna’ was required to be discharged by begetting sons and daughters, education and leaving them as asset to the society. Among these four pious obligations, the third one namely, ‘Rishiruan’ is relevant to the present topic. According to this pious obligation, every individual is duty bound to acquire knowledge, to give it back to the society by making useful addition to it and to use it for securing happiness to fellow human beings.

How far the greater burden lay on teachers from primary to the highest levels. They were required not only to impart knowledge but also to mould the character of an individual so that the knowledge acquired is utilized according to ethics and for the benefit of the society.

According to the poet Bhartruhari, king of Ujjain turned to philosopher, apart from highlighting the importance of education to life, equated man without education to an animal. By saying so, he wanted to impress upon every one about his pious obligation to acquire and disseminate knowledge to the next generation.

\textsuperscript{11} Vyasa: “Mahabhrththa”, (Mahabharths Adiparva Ch-120-1720), Govind Bhavan Karyalaya Gita Press, Gorakhpur, U.P.
This aspect of our civilization is alluded to by the Supreme Court of India in Mohini Jains's case (A.I.R. 1992 S.C. 1858 AT) in which, while holding that right to education must be regarded as a fundamental right, it is said:

"Indian civilization recognizes education as one of the pious obligations of the human society. To establish and administer educational institutions is considered a religious and charitable object. Education in India has never been a commodity for sale".

Again in the case of unnikrishnan (A.I.R.1993 S.C. 2178), in order to make out that the right to education constitutes part of the fundamental rights guaranteed under Article 21 of the constitution, the Supreme Court said that the importance of education was emphasized by Bharatruhari (First Century B.C) and quoted the above said to eulogies education in full.

"The fact that right to education occurs in as three Articles in part IV, viz, Articles 41,45 and 46, shows the importance attached to it by the founding fathers. Even some of the Articles in part II viz., Articles 29 and 30 speak of education".

Dr. S. Radhakrishnan in his work, "The principal Upanishads", in the course of his treatise on 'Taittiriyopanishad, quotes what patanjali said about education:

"Patanjali in his Mahabhasya {Kielhorn's ed. P-6} says, there are four or stapes or stages through which knowledge becomes fruitful."
The first is when we acquire it from the teacher, the second when we study it, the third when we teach it to others and The fourth is when we apply it”.

In this short but meaningful passage, Patanjali highlighted four aspects of education to be accomplished with the directives to every individual being.

In Hitopadesha of Sarvajna Narayana eulogizes education:

"विद्या ददाति विनयं विनयाचारं पात्रताम्।
पात्रवाचनमान्यतेः धनाद्वारं ततं सुखम्॥"

“Education imparts intellectual culture; Intellectual culture secures capacity and stability; Capacity and stability enable to secure wealth; Wealth so secured enables to conform to Dharma which in turn secures happiness”.

The everlasting value of education is also highlighted in a Subhashita, thus:

"अतदनात्यं दानं विद्यादनमंतः परम्।
अप्रेन क्षणिका तृत्यायंवजीवं च विद्या॥ २१७॥"

Providing education is of greater value than providing food, for satisfaction secured from education remains throughout life.
Following famous Sanskrit verse, which the students were to recite while commencing study, eulogized the importance of teacher (Guru)


guru vandha guruvijayya: guru-deva maheswar: ।
guru sakshat parvajya tasmadh gurav' nam: ॥

"My obeisance to Guru who is Brahma (the creator). Guru is Vishnu (the protector), Guru is lord Parmeshwars (the sustainer himself)."

The high respect and regard accorded to the teacher shows the great importance given to education/knowledge.

It is appropriate at this stage to indicate the difference between education and literacy, for it has become the practice to determine the percentage of educated on the basis of percentage of literacy.

Therefore, a clear distinction has to be made between mere literacy and real education. The Nation's objective should not simply be "Saksharata" (mere literacy) but it should be 'Sushikshita' (being well educated).

The measure of prosperity and happiness of any nation or society is directly proportionate to the percentage of the educated in the real sense of the term. In this regard, the views of Swamy Vivekananda and Mahatma Gandhi Are most valuable.
Swami Vivekananda in “India and Her Problems” explains:

“What is education? Is it book learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful, is called education. True education may be described as a development of faculty, not an accumulation of words, or, as a training of individuals to will rightly and efficiently.” 12

Mahatma Gandhi had foretold what would be the fate of our Nation if value based education is not provided after securing freedom:

“We should remember that immediately after independence on the attainment of freedom our people are going to secure happiness. As we become independent, all the defects in the system of elections, injustice, the tyranny of the richer classes as also the burden of running administration are bound to come upon us.

People would begin to feel that during those days, there was more justice, there was better administration, there was peace, there was honesty to a great extent among the administrators compared to the days after independence. The only benefit of independence, however, would be that we would get rid of slavery and the blot of insult resulting there from.

But there is hope, if education spreads throughout the country. From that, people would develop from their childhood qualities of our conduct God fearing, love. Swaraj would give us happiness only when attain success in that task. Otherwise, India would become the abode of grave injustice and tyranny of the rulers.”\textsuperscript{13} (Letter dated 24-1-1992 re published in Hindustan Dainik dated 15-8-1965).

As indicated above, the right to education was the most fundamental human right recognized in this land. This was adopted as one of the human rights vide article 26 of Declaration of Human Rights.

The Supreme Court in the case of Unnikrishnan declared that the fundamental right to life and liberty incorporated in Article 21 includes the right to education, in particular, right to primary education free from fee up to 14 years.

Another important aspect regarding primary education is that it should be provided in the mother tongue. Article 350-A of the constitution is very significant and it facilities for instruction in mother tongue at primary stage.

Mahatma Gandhi had pleaded for imparting primary education in the mother tongue saying that it was as important as the mother's breast milk is to her baby. Further, creation of good individuals through moral education is also equally essential for honest and efficient implementation of all our economic plans.

\textsuperscript{13} M.K. Gandhi : “My Picture of Free India”, Navjeevan Publishing House, Ahmedabad, Gujrat. P-56
Therefore, it is clear in order to secure happiness to all, individually and collectively for the Nation, it is not sufficient to have economic planning alone but it is also necessary to have a fundamental educational plan to produce sufficient number of youths who are good character, are learned, resolute and morally and physically fit.

The happiness of the Nation would be directly proportional to the number of such youths we are able to create through proper education. This is the sacred and onerous task of all educationists and teachers at all levels.

1.1.4 RIGHT TO PROTECTION

The origin of the state and its purpose has been to secure protection to individuals from the State, so that individuals may live happily, and that peace and tranquility may prevail in the society.

As stated earlier, the Mahabhartha discourses on the topic of Raja Dharma discloses that in the very early period of civilization in this country great importance was attached to Dharma and its observance was a self imposed discipline by individuals. Consequently, everyone was acting according to Dharma and there was no necessity of any authority to compel obedience to the law. Thus, there existed an ideal society.

How kings were anxious to know, before assuming kingship, the limitations on their power, as also their duty, is brought
about by what king Vena ascertained from the sages, when he assumed the office of kingship. This is alluded to in M.B. Shatipriva 59, 106-107. The sages told the king in reply to his query;

प्रतिज्जा चातिरोहस्य मनसा कर्मणा गिरा ।
पालित्यायांह भौमं ब्रह्म इत्येव चासकृत् ॥
यशव्यात्र धर्मोऽतिशयोक्तो दण्डसनीतिपालयः ।
तपत्तशकः करिष्यामि खवशो न कदाचन ॥

You must act according to Dharma systematically and rule fearlessly;
You shall treat all living beings equally without yielding to evil desires; anger or greed or promoted by personal ego or acting according to your own pleasure or displeasure;
You should punish in accordance with law those who transgress the law;
You should take a pledge that by thought, word and deed you will rule the world believing that creation is the very incarnation of the creator;
You shall never allow yourself to become a despot.

The above answer by the sages to king Vena’s query brings forth the following ideals placed before the kings:

Rule of law should prevail and not the rule according to the whims and fancies of kings;
Kings should treat everyone equality, i.e., without any favor or discrimination;
They should ensure absolute impartiality in the administration of justice;
Punishment of offenders only in accordance with law and not on the basis of personal prejudices or favouritism on the part of the kings; and Kings should not become tyrannical.

Explaining the position which prevailed in ancient times in this land, R.C. Majumdar states:

"The duty of the king was clearly defined in the Sastras. In those days, a man's status in society was looked at not so much from the point of view of his rights, as from behind it; and it would have created as much sensation in those days, if the king had failed in his duties, as would follow the violation of peoples right in modern days".  

The history of this country for thousands of years establishes that by and large Rulers were Dharma abiding and were afraid of violating Dharma and had always have great concern for the welfare (Yogakshema) of the people.

The Historical records show innumerable measures taken by different kings to comply with the duties imposed on them and to ensure the Right to protection. 

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14 R.C. Majumdar, "Ancient India", p-154-155.
Article 21 of the Constitution of Bharat reads:

"21 Protection of Life and Personal Liberty:
No person shall be deprived of his life or personal liberty except according to procedure established by law".

The Supreme Court in large number of cases to protect basic human rights has given this article.

The court held that the expression personal liberty under Article 21 is of widest amplitude and it covers variety of rights, which constitute personal liberty of man.

The result is that every right, which is necessary to lead a comfortable life and live with dignity, and happily stands included in the fundamental rights guaranteed under Article 21 read with right to equality under Article 14 of the constitution of India.

1.1.5 RIGHT TO PRACTICE ANY RELIGION AND TO FORM ASSOCIATION

Whether to believe in the existence of God or not is another matter in respect of which there was absolute freedom for every individual. Further, for those who believed in God, they had the liberty to believe in any God by any name and to follow any religion of their choice and to adopt any method of worship.
Though basically every one believed that the God is one, on account of this liberal approach, several names were given to God, according to the desire and choice of individuals and their need, such as God for protection, Goddess of knowledge, Goddess of shakti, Goddess of wealth, Goddess of remover of obstacles, God of nature in the form of elements, God in the form of air, water, earth, tree etc.

As a result, the number of Gods swelled, but without disturbing the belief that God is one.

This probably is the remark of distinction of our culture and civilization in the whole world. This broad outlook is found expressed in the following popular verse:

आकाशात्वत्तिम तोर्यं यथा गच्छति सागरम् ।
सर्वदेवनमस्कार: केशवं प्रति गच्छति ॥

"Just as the rain of water coming down to the earth from the sky reaches the same ocean, obeisance to God may be in any name, but the destination is same".

There is a prayer, which has been in existence since the most ancient times, which firmly establishes the right to practice any religion. It reads:
"The God, whom the Shivas worship as Shiva, the Vedantis worship as Brahma, the Boudhas worship as Buddha, the Logicians worship as Kartha, the Jainas worship as Arhat, and the Mimamsakars worship as ‘Karma’ may fulfill the desires of all”

Obviously this verse referring to different modes of worship of God by different names, persons composed belonging to different religions founded in this land before the advent of other religions to this land. But it covers the worship of God as Allah by Muslims, as Lord or Father by Christian and by any other name by persons belonging to any other religion.

It however declares that the truth is that despite the fact that God is worshipped by giving Him innumerable names and despite the concept that there are any Gods, the God is one. That is the firm belief of all in this land. This become evident if any layman or woman of this country is asked as to how many Gods are there? One will get only one answer from all, that is, “God is one”.

The fact that people worship God giving innumerable names to Him only establishes that there is perfect and absolute religious freedom
in this country and no one is compelled to worship God in any particular manner.

Religious indoctrination or dictatorship is tabooed in this land in view of the fact that our society is a ‘Dharma’ based society, which respects every religion.\textsuperscript{15} This basic human right was sought to be protected by incorporating a specific rule in Raja Dharma to the effect that the State was under duty to protect every one without discrimination. It reads:

\begin{quote}
पापण्डृतैंगमश्रेणीपूणमातनगणादिव।
संरक्षेत्तसंध्वं राजा दुर्गार्जपदे तथा ||
\end{quote}

“The king should afford protection to compacts of associations of believers of Veda (Naigamas) as also of disbelievers in Veda (Pakhandis) and of others”.

The above rule of Dharma is unique. It required the State to give equal protection not only to believers of God or Vedas but also to disbelieveers. That is the width of freedom of thought, belief and faith recognized as the basic human right in Bharat. Similarly, the right of section of society belonging to any religious group or carrying on any

trade, business or occupation or to form associations was recognized.

According to the Yajnavalkya-II-189): Associations or guides of people of any township, of artisans and other professionals, and even of heretics appear to have been enjoying a respectable status in ancient India. The king was required to give audience to every such association on top priority basis and honour its views in administrative matters too.

समूहकार्यं आयातान्यकार्यानु विस्तारस्त ।
स दानमानसात्कारं: पूजनीयत्वम् महतपति: ॥

"The king should first attend to the business of the members of an association in connection with the objectives of the association and thereafter, before allowing them to disperse, should honour them with gifts besides expressions of civility".

The above made it obligatory for the king to give priority in the matter of audience when representatives of an association sought an interview. He was required to listen to their representations or submissions patiently and with courtesy. Further, he was expected to honour them, before they departed, with presents and extend other forms of civilities.
This rule at once shows that the religious groups and associations representing a section of the people occupied a prominent place and the king could not treat their views lightly.

The above rights are declared as human rights in Article 18 and 20 of the Universal Declaration. They read:

“18- Every one has the right to freedom of thought, eon science and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice worship and observance”.

“20- (i) Every one has the right to freedom of peaceful assembly and association.
(ii) No one may be compelled to belong to an association”.

These principles of Raja Dharma guided all the Hindu kings and, therefore, throughout the history of this land, spreading over thousands of years, there has been no persecution of any section of the people on grounds of religion or faith. Such was the force of Dharma.

As a result, there has never been a theocratic state in Bhartiya polity. It is for this reason that our Constitution confers the Fundamental Right to all to practice any religion of their choice.

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Article 25 reads:

"25- Freedom of conscience and free profession, practice and propagation of religion.

Subject to public order, morality and health and to the other provisions of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion".

Thus, Secularism is given the pride of place in our constitution, framed and adopted by the people.

1.1.6 SPECIAL RIGHTS OF WOMEN

Undoubtedly, the right to equality and all other human rights are all applicable to men and women equally. This right became the most cherished value of life in Bharat from times of immemorial.

Apart from creating the value of respect for womanhood, there have been special provisions for protecting several human rights of women, in view of the disabilities and vulnerability of women from attack by men.

Rules of Dharma created an obligation on the part of the male members of a family to afford protection to every woman at every age stage of life. Further, under Raja Dharma it was the duty of the State to provide protection to women.
Kerry Brown, a British author has stated in his Book, “The essential Teachings of Hinduism” (Arrow Books London, 1990) ascertaining the real meaning of the controversial verse in Manu thus:

“In Hinduism a woman is looked after not because she is inferior or incapable but, on the contrary, because she is treasured. She is the pride and power of the society. Just as the crown jewels should not be left unguarded, neither should a woman be left unprotected. No extra burden of earning a living should be placed on women who already bear huge responsibilities in society; childbirth, childcare, domestic well-being and spiritual growth. She is the transmitter of culture to her children”. 17

The important role assigned to the women has been correctly identified. It is no doubt true that the times have changed. We have women who are competent in various professions, avocations, business, competent political rulers, bureaucrats, technocrats, advocates, judges and what not!

In many cases, they have surpassed men. But the fact remains the that their responsibility as mothers to look after the interests of children and to transmit cultural values to them and to make them good citizens has not decreased but has increased in view of the greater chances of moral and material abandonment among youths in the prevailing materialistic environment.

Further, we are seeing that atrocities on women are increasing day by day. Obscenity is spreading like wild fire through cinematograph films, magazines and through commercial advertisements. These and similar such activities are a clear violation of human rights of women, specially recognized in our culture.

Article 15 (3) of the constitution of India expressly empowers the State to make special provisions for the advancement of women and children.

Thus special human right to women should be conserved in order to check the trend of increasing onslaught on women.

1.1.7 RIGHT TO SOCIAL SECURITY

All individual do not posses the capacity or resources to lead a happy life. Many individuals suffer from abject poverty, want of education, earning capacity, physical deformity, disease, old age, loss of earning member of the family, etc.

But all such individuals have the basic human right to happiness, even in misery. This right is sought to protect by creating duty in individuals on whom they depend, as also on the State. Mahabhartha verse, which declared rules of “Dharma” included the duty of an individual to maintain his dependents:

अक्रोधः सत्यवचनं सत्यभागः: क्षणं तथा ।
प्रजनं स्वेषु दारिद्रु शौचमद्योह एव च ॥
आर्जेन भूतपूरणं नवैं सार्थवर्णिकः ॥
“Truthfulness, to be free from anger, sharing wealth with others (Samvibhaga), forgiveness, procreation of children from one’s wife alone (sexual morality), purity, absence of enmity, straightforwardness, maintaining persons dependent on oneself are the nine rules of Dharma of persons belonging to all the Varnas.”

It may be noticed that the duty to share the wealth with others (Samvibhaga) as also the duty to maintain ones’ dependent (Bhartiyabharanam) are declared as the rules of Dharma. This perhaps is the best form of social security provided in our civilization and culture, without throwing any burden on the state. This duty was rooted in the two basic values of life namely, selflessness and sacrifice.

Swamy Vivekananda declared these to be our national values in the following words:

“The national ideals of India are renunciation and service. Intensify her in those channels, and the rest will take care of itself”.

Family forms the foundation and strength of a Nation. This is also realized by the United Nations, which is reflected in the following provision:

“The family is the natural and fundamental group unit of society and is entitled to protection by society and the state”

18 M.H. Wilson and nag Sharma Singh: “Vishnu Purana” (Vol-I and II), M.B. Shantiparva 60-78), Nag publishers, 8A/UA3, Jawahar Nagar, New Delhi.

18 Swami Vivekanand : “India and Her Problem”, p-10
Article 10 (1) of International Convent on Economic, social and cultural rights reads:

"10 (1) The widest possible protection and assistance should be accorded to the family, which is the natural and fundamental group unit of society, particularly for its establishment and while it is responsible for the care and education of dependent children".

While the duty to maintain dependents was cast upon earning member of a family, in respect of those helpless citizens who had none to maintain them, the duty was cast upon the state:

"The king should look after the welfare (Yogakshema) of the helpless, the aged, the blind, the cripple, lunatics, widows, orphans, those suffering from diseases and calamities, pregnant women, by giving them food, lodging, clothing and medicines according to their needs".

(M.B.Shantiparva 86-24-26).

The corresponding provision in the Universal Declaration of Human Rights is Article 22, which reads:

"Every one, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each state, of the economic, social and cultural rights
indispensable for his dignity and free development of his personality”.  19

Thus, right to social security as a human right recognized in Bhartiya culture holds good for all times and to the entire humanity.

1.1.8 EMPLOYEES’ RIGHT TO FAIR AND HUMANE TREATMENT

Law relating to employer and employees incorporated in the Smritis required that employers should afford fair and humane treatment to their employees, apart from paying fair wages both of which are basic human rights of employees.

Sukraniti, which is a compilation of Raja Dharma and Vyavahara Dharma (Constitutional Law and Civil and criminal Law) indicates an advanced stage of development of labor laws, with the object of ensuring the dignity of the individual employees and to secure a decent living.

It is also pertinent to point out that one of the rules of Dharma specified in Mahabhartha Shantiparva was “Samvibhaga”, which meant that an individual must share his wealth with others.

This rule of Dharma applies with greater force to employers, in that as they earn profit or wealth only with the labor of employees, they should not appropriate lion’s share for themselves but provide a reasonable share to the employees as well.

Apart from paying fair wages, the duty was cast on employers to treat the employees with courtesy and to console them in grief and to ensure cordial relationship between employer, which is essential for the success of any trade, business, industry or administration. Another humane provision was that any punishment imposed should not be harsh disproportionate to the gravity of the charges.

This valuable right corresponds to Article 23 (3) of Human Rights. It reads:

“23 (3). Everyone who works has the right to just and favorable remuneration ensuring for himself and his family and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection”.

A comparison of this Article with the provision of Sukraniti supra shows that, in substance, they are similar.  

1.1.9 RIGHT TO IMPARTIAL AND SPEEDY JUSTICE

The human right of every individual to secure at the hands of the state was firmly laid down as a Rule under Raja Darma. “Vyavahara” (Administration of civil and criminal justice), through which right to impartial justice was to be secured, has been explained in Narada Smriti:

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20 Constitution of India in “Teaching Human Rights” Article 23(3) “Prohibition of Traffic in Human Beings and forced Labour”. Published in Teaching Human Rights, Bhopal P-138
“When people were Dharma abiding and truthful, there existed neither hatred nor envy nor any legal disputes. Practice of Dharma having declined in mankind, lawsuits as he had the sanction of Dharma to enforce obedience to, and to order punishment for disobedience of Dharma.

In the above verses of Narada Smriti, the causes for the coming into existence of the courts to protect the rights has been explained. They indicate that as the tendency to obey rules of Dharma voluntarily, which is said to have been in existence at an earlier point of time, no longer continued to prevail among individuals and violations became frequent, the society invented the machinery and procedure for enforcement of law.

The Administration of justice was made one of the five Fundamental Duties of the State. These were:

“To punish the wicked, to honour (protect) the good, to enrich the treasury (exchequer) by just methods to be impartial in rendering justice to the litigants and to protect the kingdom- these are the five yajnas (selfless duties) to be performed by a king”. (Atrisamhita)
The king / court was required to decide all cases impartially and in accordance with law. For this, guidelines were also laid down. These were:

"The king should try cases with great care caution and should give decision according to law and adhering to the opinion of the chief justice".

2.0 Duty to render speedy justice

(i) The king should not delay in examining the witnesses. A serious defect, namely, miscarriage of justice would result owing to delay in examining of witnesses.
(ii) The king should himself examine the witnesses that are present (in court) and should consider along with the members of the court the statement made by him". (Katyayana, 339-340).

3.0 Duty to desist greed and anger

“In deciding cases, the king should not allow himself to be influenced by anger or greed”.

The aforementioned rules are the very salutary ones, worthy of emulation, there should be no delay in recording their evidence. As witness are likely to forget important links of facts as the time passes, these valuable rights are found incorporated in Article 10 of the Universal Declaration of Human Rights. It reads:

“Every one entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him”.

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Thus, speedy and satisfactory disposal of cases has been recognized as one of the basic human rights.  

4.0 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.

Whereas, American values tenets are admixture of religious and secular tenets and based on materialism. Indian value tenets are solely based on spiritualism.

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

In Jaina philosophy value is celibacy asceticism and control of the senses. In Buddhist thought the liberation and service of the sentient beings of the world is being valued.  

The vedanist consider liberation as the identity of the self with Brahma. Liberation is attainment of knowledge and cessation of ignorance. Value is self-discipline self-perfection and self-fulfillment.

22 Universal Declaration of Human Rights, Article 10, Published in "Teaching Human Rights", Asian Institute of Human Education, Bhopal. P-70
According to Islamic philosophy one has to live according to the laws and regulations as by Quran and one who imitates the life of Prophet Mohammed (PBUH) will attain perfection means he will successful in this life after death. So values of Islamic philosophy originate from Quran.

4.1 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 was becoming more and more materialistic.\(^{25}\)

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

Today, when the scientific progress has unified the world and opened out unlimited progress at the same time indicated the risk of destruction and death; they have become indispensable conditions for human survival.

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. Apart 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 loosing and the various new ideologies that are coming to us, and which are outwardly accepting without inwardly digesting their meaning are increasingly worsening the situation. The only cure it seems to us in the deliberate inculcation of moral and spiritual values from the earlier years of our lives.

If we lose these, we shall be a nation without soul; and our attempts to initiate the outer forms of other lands, without understanding their inner meaning, or psychologically attaining ourselves to them would only result in chaos and confusion, the signs of which are already very distinctly visible on the horizon."26

The above discussion leads us to the conclusion that values are different types, and these can be named according to their characteristics as follows:-

Theoretical values,
Economic values,
Aesthetic values,
Social values,
Political values.

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Religious Values

These values are generally accepted in Indian society. India being a secular state 'Secularism' is one of the significant aspects of our value system. Our secularism is of quite unique nature and different from that of western countries. Indian secularism accommodative comprehensive and sympathetic towards all religions.27

The modern moral degradation and value crises. It is an established fact that the scientific wonder and borrowed ideologies of western countries shaken the faith of the man lost faith of ideals.

If the modern world is to survive, one must work for a faith in values, in fact it is almost walks of human life. Values therefore not only related with an individuals prosperity and progress, it is also related for the advancement of the country.

Poet Goeth says, "Life cannot be completely divided by reason, it leaves some remainder." This means that the exercise of reason alone cannot make mans life perfect and happy, it stands in need of higher qualities like love, faith, devotion, service and sacrifice.28

27 Mohanty J., “Indian Education in the Emerging Society”, Sterling publishers. P.152

4.2 SALIENT FEATURES OF VALUE

The following salient features are attributed to Indian Secularism.\(^2^9\) Our value system is also based on the secular tenets of our constitution.

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 freedoms for adoption of religion of faith of ones own liking and choice.

One can exercise synthesis of more than faith or religion to shape ones life style.

It is conditioned by very wider concept of 'Universal brotherhood'.

It lays emphasis on the formulation of moral, social and spiritual value based on common elements found in all religions.

Indian culture heritage is so varied and so enriched that it is capable of meeting any challenge. The present value crisis is originated 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.

\(^2^9\) Morris Charles W., Varities of Human Value, University of Chicago press 1956. p-122
India being a secular state, any particular religious values cannot be inculcated among the students. Each religion has something to give us. Tolerant attitudes in religious matters have been one of the most prominent features of our composite culture.

The Bible, The Quran and the Upanishads appear different but their goal is one and the same. That is to establish the brotherhood of man and brings 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 educationist, politicians, due to the impact of western education.

But even 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 becomes a positive religion or that 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 be 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 face. Our late president Rajendra Prasad said in a convocation address on 5th March 1950:

"Religion or spiritual outlook is important in moulding 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 educational institutions to produce healthy, earnest and principled men and women who will prove themselves worthy in the service of the nation."

Thus we should not distort secularism so as to confuse it with irreligion.

Today it is commonly accepted that, being moral and being religious are not synonymous expressions. Being moral refers to being able to

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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 persons argue “It is not logically necessary for a moral person to have faith in religion.

One could be moral without committing oneself to any religious faith”. It is true but we can say, that there will be no stability in his character, in his words, in his action; his life will be like rudderless ship.

Religion will give him reasoning, with which will control his actions. Education bereft of religion produces barbarity and bestiality in man. Hitler, Mussolini, Yahya khan, who has their own philosophies, mown morality but has given the communalism a destructive weapon in the hands of their followers.

These examples prove that morality without the religion guided them towards barbarity and bestiality. So morality without religion may be like rudderless ship, may be beneficial for one group or one race not beneficial for mankind.

4.3 INDIAN 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.

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 been 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 problems in every walk of life.

Now today, 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 education 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.

5.0 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.
5.1 INTERRELATIONS OF VALUES

Values are in various way inter related to different aspects of life as follows:-

5.1.1 Economical Values

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.

5.1.2 SOCIAL VALUE

Education is also an 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.

5.1.3 POLITICAL VALUE

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.

5.1.4 Aesthetic Value

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

5.1.5 Theoretical Values

Education not only tends to consolidate these values but also tends to faster them towards higher perfection and the refinements the broader perspectives and the higher awareness, which constitutes the primary qualities of education; tend to influence the esthetic view of life by all means. This however contributes towards effecting changing values in society.

There is an intimate relationship between education and intellectual values. Standard 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 faster intellectual values. Beauty, truth and goodness are viewed as embodiments of esthetic, intellectual and ethical values. An intellectual person is commonly called the visionary. He has the universal knowledge of the world.

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 creations of right ethical ideal.

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

5.1.6 ROLE OF EDUCATION

Education and values are interrelated with each other. The main function of education is thus the development of an all round and well-balanced personality of the students. But now days more emphasis is unduly laid a knowledge based and information oriented education, which takes care of only the intellectual development of the child.
Consequently, the other aspects of his personality like physical, emotional, social and spiritual are not properly developed. There is no scope for the growth of attitudes, habits, values, skill and interests among the pupil.

Education is the way and mean to develop desired personalities. But the system of education neglecting the effective factors, which is very helpful in developing the personalities. Education today has degenerated into a process of just passing the examination. This bread and butter aim of education adversely playing the role in the character formation.

Character, knowledge and vision have been necessary in all periods of human history. Education trains the men and women to challenge the present situations. Education is always helpful to develop healthy character to face the situation of moral degradation.

Therefore attention must be given to the objectives of value-based education for the development of moral, social, cultural, secular and on the religious values.

Education as an organized social system has an important in the development of social, moral, cultural, secular, and religious values. And the teachers have significant role to play in the realization of this objective.
According to Dr. J.E. Adamson "We have the educand treated in relation to three worlds that make up this complete environment.

The three worlds that make up his complete environment are the natural world, the social world, and the moral world".

If we observe the subject scheme provided in our curriculum then we can note that all the natural and physical science belong to the natural world, all the humanist studies to social world, and all the ethical and religious to the moral world. 32

Our educationist have utilized lot of ink, in formulation the curriculum regarding the natural and social, world, but very little has been included about the third world, the most difficult and complex world i.e. moral world.

Ours is a secular country. In order to make our system of education more and more secular in nature, the spiritual upliftment, of the child is necessary but it has been neglected.

Our country is undergoing radical social changes. So the students who are the future citizens have to be trained to respond to, and adjust with these social changes by equipping them with desirable skills and values.

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32 Nandawani S.C., Education & Social Values in Developing Countries, journal on Indian Education, NCERT, Sep. 1982. P-3-5
The modern India is committed to the guiding principles of socialism, secularism, democracy, national integration and so on. These guiding principles should be emphasized in the educational system and suitable values are to be inculcated in the pupils.\footnote{More G.F., Philosophical Studies, Allied publisher 1964. P-119-120.}

Promoting equality, social justice, national cohesion and democratic citizenship need radical reforms in the present lop sided education. Attempts are needed for developing the integrated personalities of individuals. Hence the need for inculcating desirable values are felt more important than teaching many subjects or more knowledge at present.

Modern age of science and technology has created certain evils like industrialization mechanization, leading to materialism. In spite of spectacular achievements in science. Man is not happy and contented, violence, frustration, immorality, self-centeredness, egoism are rampant everywhere.

Powerful tools of destruction like bombs are in the possession of man. The world has already experienced the horrors of modern wars during the World War I and II\footnote{Adamson J.E., The Individual & the Environment, Oxford publisher. P.108}

It has been the victim of passions and evils like violence, jealousy, national superiority and arrogance. That is why, in spite of wonderful and scientific achievements, the world is a place of violence, gloom an unease. In the midst of material prosperity, a
large section of the humanity is under the grip of poverty, immorality and corruption.

Thus man has been the monarch of the entire world and aspirant of controlling the whole universe, but he is still the slave of many undesirable passions and tied to his own place, region or country. Such unsatisfactory situations have arisen due to crisis of values and character. There is no harmony between the inner and outer self, of the man, and between one place and another.

Everywhere there is a feeling of emptiness, dreariness and meaninglessness. Hence, the modern poet T.S. Elliot called this world as “Waste Land”.35 Where men are spiritually dead in the midst of unparallel material progress and miraculous scientific achievements.

Therefore, inculcation of desirable values in the pupils is felt essential for finding out answers to the above-mentioned problems. Mankind has ample choices, but the future of the human society depends on the selection of choices or sense of values.

6.0 ATTEMPTS FOR VALUE ORIENTED EDUCATION

In the terminology of Indian history of education the term ‘value’ has not been well set yet; because the theme of value. ‘Value education’ was initially acknowledged in the form of ‘Religious Education’ or ‘Moral Education’. Value education is more

35 Mohanty, op. cit, P.153.
widely practicable and adoptable than the former two; as no specific faith or religion is reflected through ethical, moral, social, cultural or spiritual values.

In the U.S.A. value tenets are influenced by Christianity and the Indian value tenets their seed in Hinduism, Buddhism, Jainism, Islam etc. In this regard Indian phenomena is uniquely different as compared to the socio cultural phenomena of the advanced countries like the U.K. OR U.S.A. we have to search out our own values from our religious based society.

Inspite of this our constitution stands for secularism. Our values of education also covered by the spirit of secularism. The beauty of our secularism lies not in negation of other faiths but respecting equally other faiths, religious, and culture.

Butler Act of 1944 in the U.K. had a nice line written on top "What our schools are, the race shall be".36

It is but natural to have great expectation from our classrooms. Our teachers and students very often fall short of our expectations because their personalities are developed mostly intellectually by assimilating and vomiting of the information (knowledge) and not by acquisition of moral and spiritual values.

International commission on education has rightly pointed out that our education basically suffers from the gap between its

content and the living experience of its pupils, between the system of values that it preaches and the goals set up by society between its ancient curricula and the modernity of science.\textsuperscript{37}

The erosion of values is now a national phenomenon, so complex and gigantic that a more balanced school curriculum new learning materials and competent teachers alone can do very little.

The task of national development is massive and urgent and no worthwhile achievement is possible without an upsurge of ethical values, of cleanliness of public life instead of the prevailing cynicism and corruption and genuine practice of moral and spiritual values by all sections of our people.\textsuperscript{38}

The urgent need and anxiety can be observe in the concluding paragraph of the report on religious and moral education committee which was submitted in December 1959 which is still more pertinent and relevant.

The need of 'value education' is concerned on the present system of education.\textsuperscript{39}

The education commission, 1964-66 headed by Prof. D.S. Kothari has very rightly observed.\textsuperscript{40} "A serious defect in the school curriculum is the absence of provision for education in social, moral,

\textsuperscript{37} Harmin M.H. Kilrachenbown and S.B. Simon, “Clarifying Values through Subject Matter” Minneapolis, Wiston press, 1973. p-10


and spiritual values. In the life of majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and inculcation of ethical values. A national system of education that is related to the life, needs and aspirations of the people cannot afford to ignore this purposeful force.

Therefore attempts should be made for imparting education in social, moral, and spiritual values with the help wherever possible of the ethical teachings of great religions".

Before Kothari commission in 1959, the Central Advisory Board of Education appointed a special committee on religious and moral instruction. This committee is known by the name of Shri Prakasa Committee, which suggested a large number of measures for inculcating moral and spiritual values in the pupils. But satisfactory progress could not be made.41

In the attempt to inculcate values through education, the Kothari Education Commission suggested for drawing freely upon our own heritages as well as others of the world.

This can lead to the new outlook suitable to a modern society and can prepare the pupils willing acceptance of life with all its joys and sorrows, its challenges and triumphs. The ideology and activities of Mahatma Gandhi and others in our endeavors for social service and justice should be inspired.

41 Report of the Shri parakasha Committee (1959)
We should also draw strength and inspiration from the World Revolutions and various eastern and western cultures.

The national conference on minimum curriculum standards for primary stage designed by the NCERT in July, 1970 emphasized the importance of inculcating in pupils moral and spiritual values which form a part of our culture viz., honesty, kindness, charity, tolerance, courtesy, compassion and sympathy.

The National Seminar on primary and work-oriented education organized by the NCERT in November 1970 in the context of International Education Year, recognized the relevance and importance of the Gandhian values in reforming education. The seminar, therefore, recommended the following Gandhian values for incultation at the primary stage.

**Dignity of manual labour;**
A sense of social awareness and responsibility;
Respect for other religion;
Fearlessness;
Truthfulness;
Non-violence;
Purity;
Service;
Peacefulness.  

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Dr. M.T. Ramji in his book “Value oriented school education” has mentioned that in the context of modern India, which is moving towards industrialization, technology and democracy based social justice, secularism and national integration. We therefore need education, which is based on spiritual, moral and social values.

According to him the important moral and social values which form part of the Indian cultural heritage are courage, truth, universal love, respect for all religions, dignity of manual work, service, purity, courtesy, peace and joy.

These values are to be taught in the primary and secondary schools and in its imperative on the part of the teachers and teacher educators to understand the schools situations and potentialities of school activities in promoting the values in schools.⁴³

In a paper entitled “Education in the fifth five year plan, 1974-79” brought out by the Ministry of Education and social welfare, Government of India (1972) it is pointed out “Perhaps the most significant need of the hour is to transform the educational system with a view to cultivating the basic values of humanism, democracy, socialism and secularism.

There was a high level seminar on ‘Moral Education’ held at Simla on 27-28th May 1981. The seminar put forth many revolutionary recommendations. One of them is that “There is a need for producing literature especially designed for the value

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oriented education". The seminar further recommended "special teachers orientation programmes to train teachers in effective methods of development of values among students and teachers".\textsuperscript{44}

Perhaps in persuasion of this recommendation many workshops on ‘Value Education’ were organized by Kendriya Vidyalaya Sangathana, New Delhi, an autonomous body under the Ministry of Education.

Recently union government has published mimeographed two volume documents entitled as "challenge of education".

\textbf{6.1 NATIONAL EDUCATION POLICY AND VALUE ORIENTED EDUCATION}

The new educational policy should be instrumental in rejuvenating and updating the existing national system and design of education so as to make it respond more fully to the needs and aspirations of the people and to enable the country to meet the difficult and demanding challenges of 21\textsuperscript{st} century.\textsuperscript{45}

In the New Education Policy following national goals are set.

A United Secular India

A Modern Nation

\textsuperscript{44} Seminar on 'Moral Education', held at Simla, Kendrya Vidyalaya 1981.
\textsuperscript{45} Report on New Educational Policy (1964-66)
A Productive People and
A Human and Caring Society.

To achieve goal no.1 and 4 particularly, value education will be necessary and effective. Therefore, the commission has rightly recommended that value education should find important place in the curriculum.

In the policy statement, it has been suggested that the basic and essential values underlying our constitution (Preamble) as well as those contained in the four national goals referred to above should form the basic syllabus for value education, which should find an important place in the school curriculum and be given the necessary attention and time.  

The National policy and education (NPE) 1986 signify a new landmark in the educational development in India. In the context of NPE 1986 and the program of action developed for policy implementation the Ministry of Human Resource Development, Government of India, have formulated the program of Mass Orientation for schoolteachers to reach five lakh teachers each year during the Five Year Plan (1986-91).

For this purpose NCERT prepared Inservice Teacher Education package. In this package the NCERT included several topics in the form of modules.

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46 Kaul N.K., Values & Education in Independent India, Associated Publishers.P.24
Module No. 8 c on page 64 named 'Value Oriented Education' deals with details programming of value oriented education.

NPE 1986 observed and states the importance of value education as "the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values".

Further NPE states that "this is not the first time that concern has been expressed about the decline in the standards of moral and social life of our people and attention drawn to the role of education in fostering sense of values, several committees and commissions on education that have deliberated on the different aspects of our education ever since we became free nation have pointed to the need for value education". 47

Further NEP states, "There can be no two options that education as an organized social system has an important function in the development of moral, spiritual and esthetic values. Nor can anyone deny that we, teachers, have a significant role to play in the realization of this objective. But if we are to be effective in the sphere of value education, we should first be clear in our minds about the what, why and how of it".

7.0 EDUCATIONAL VALUES

According to the Islam "Acquisition of knowledge is an obligatory on both men and women". The best form of devotion of God is to seek knowledge; it enables the man to differentiate right from wrong, allowed and restrictions. It shows the way of heaven. It is our weapons against enemies. A piece of knowledge from wherever gained is like lost wealth recovered.

The educational system is meant to produce good moral and pious persons, who would work for the benefit of the mankind.

7.1 WHAT VALUES HAVE TO DO WITH EDUCATION

Under this heading NPE states that "let us begin by asking what values have to do with education. Values refer to objects that we human being cherished 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. The various goals and aims of education.
Development of human resources;
Creativity;
Commitment to human values and social justice;
National cohesion;
Scientific temper and independence of mind and spirit;
Socialism, Secularism, Democracy;

are no more than educational expressions of our concept of the good life. To realize these aims we design a curriculum, and curriculum is nothing but a planned and organized collection of desirable experiences – knowledge, skill and attitudes from out of our accumulated cultural heritage.

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

According to NEP good education is, in essence, a process of developing the human personality in all its dimensions – intellectual, physical, social, moral and spiritual. But for a variety of reasons, the effective dimension of personality has in recent times been seriously neglected in our education.

Education today has degenerated into process of information-transmission with, for the sole objective of passing examination.

When we, therefore, talk of value education, we wish to draw attention to the effective objectives of education the
development of the social, moral, esthetic and spiritual sides of man's personality which have been undermined.\textsuperscript{48}

Second, reason as NEP observes that, “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 goals of secularism, socialism, democracy and professional ethics are coming under strain.

There exists a schism, as NEP observes between the formal system of education, and our rich and varied cultural traditions. The preoccupation with modern technologies should not be allowed to serve our generation from their roots in Indian history and culture.

Decentralization, dehumanization and alienation must at all costs be avoided. Forces social and national disintegration have become active, putting our democratic society to its test.

The population increase has seriously affected the quality of life of the masses and has caused tensions and unrest. Crime, violence and indifference to human suffering have spread to all walks of life, prejudices and complexes transmitted through the social environment and the accident of birth are hindering the promotion of equality.

Our physical environment — rivers, mountains, forests, plants and animals life is growing increasingly polluted and are depleted of its

\textsuperscript{48} B.R. Satija, op. cit, p-400.
resources. This poses a serious threat to our quality of life. Narrow casteist, communalist, linguistic, and regionalist are dividing our people and coming in the way of developing a unifying national and international outlook.

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.

All these problems cannot be effectively tackled through narrow piecemeal efforts, educational or social. What we, need is a drastic change in the very outlook of man, in his own life values on his environment. This calls for a deliberate thrust on values in our education.49

7.2 SCOPE OF VALUE EDUCATION

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

Our goal is education for becoming rather that the mere transmission of facts and information 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 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, value education should be provided through concrete activities and situations. At the later stages, the students should develop a rational understanding of the values and action. For this again we provide appropriate opportunities for reflection and practice.
7.3 OBJECTIVES OF VALUE EDUCATION

NEP suggested four objectives of value education.\textsuperscript{50}

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.

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.

\textsuperscript{50} Ibid, P. 55
There is 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 values among our new generation. If we provide an ample provision in our curriculum by giving an important weight age 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.

8.0 VERSES OF HOLY QURAN ABOUT VALUES

In giving importance of kindness and gentility Quran says, "God is compassionate and likes compassion in his creatures", "He who is bereft of kindness in verily bereft of every goodness". Means the heartless man will be farthest away from God" "Our lord! Thou embracest all things in mercy and knowledge". (Holy Quran 40:7)\(^{51}\)

To give rights of parents to them is one of the most important obligations of people.

"Thy lord hath ordained that ye worship, none but him, and to show kindness to your parents, whether one both of them attains to old age with these: and say not to them, 'Fie!' neither reproach them; but speak to them both with respectful speech; and defer humbly to them out of tenderness, 'Lord, have compassion on them both; even as they reared you when you were small. "God will reward with high

\(^{51}\) Holy Quran: 40-7.
place in heaven to him who serves his parents devotedly” and uttered the words of Hadith said by Prophet Mohammed (PBUH) “Heaven lies under the feet of mother”.

Swami Vivekanand has expressed similar view. According to him “man can become a great scholar who has had the advantage of three good tutors, viz. father, mother, and teacher”. He also mentioned that “Blessed is the mother who never ceases to impart a religious tone to the mind of her child from the time of conception till his knowledge is perfected”.

Other ideologist, thinkers have also expressed identical views. Such as Shri Aurobindo, he says, “mother is the first teacher of the child, her teaching begins even before birth, the part of education which the mother has to go through is to see that her thought are always beautiful and pure, her feelings always noble and fine, her material surroundings as harmonious as possible and full of a great simplicity”.

It is the duty of every individual to fulfill the obligations. In inculcating the importance of fulfilling the obligations Quran says, “O, you who believe fulfill obligations”. (Holy Quran 5:1).

To be Truthfulness is the moral duty of every individual. It has moral as well as social importance. In inculcating the teaching about truth, to quote the verse of the Quran “Truly God guideth not him who is a transgressor, a lier”. (Holy Quran 40:29).\textsuperscript{52}

\textsuperscript{52} Ibid, 40-29.
The Hadith uttered by Prophet Mohammed (PBUH) “Whenever you speak, speak what is true”. And “Telling of truth is the key to all kinds of virtues and telling of a lie is the root cause of all sorts of evils”.

One should trust in God and faith in his mercy. If Allah is your helper, none can over come you, and if He withdraws his help from you, who is there who can help you after him? And for Him who putted his trust in God will God be all-sufficient.

All these verses of the Quran leads the people towards values of social, moral, spiritual, cultural, religious and cultural.

One who posses good manners, is the best person on the earth, and in inculcating the importance of good manners the verse of the Quran says, “And distort not thy face at men, nor walk thou loftily on earth, for God loveth no arrogant vainglorious one”.
(Holy Quran 25:63)\(^53\)

It is the moral value that every one posses good manner and mentioned the words of the Prophet:-
“The best of you, are those, who posses the best of manners”.
“The best of believers in God are those who display in their daily life the best manners”.

\(^{53}\) Ibid, 25-63.
It is the moral and the social duty of every individual that he must be affectionate to the young and to respect the older. Hadith said by the prophet Mohammed (PBUH) “He is not of us who is not affectionate to those younger than himself and respectful to those who are older, and does not give to his relations and friend what is due to them.

Repentance is the highest quality, which a person has to develop. “Feeling unhappy over a wrong thing done is clear sign of repentance”. “Should one sin and repent and continue to sin and repent, his repentance will have no value”. The verse of the Quran says, "But whoever shall turn to God after wickedness and amend, God truly will be turned to him, for God is of forgiving, merciful”. (Holy Quran 25:70)  

“Those who shall repent and believe and do good deeds, for them God will change their evil deeds into good deeds for God is gracious merciful”. (Holy Quran 25:71)  

“O, my servants, who have transgress to your own heart, despair not of Gods mercy, for all sins God forgive, Gracious, merciful is he”. (Holy Quran)  

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54 Ibid, 25-70
55 Ibid, 25-71
56 Ibid, 25-72
In the words of Hadith, “Verily God is pure, and loves the pure, is clean and loves the cleanliness, is beneficent, is generous and loves the generous”.

Modesty is an ingredient of faith”, modest and faith are so closely inter-dependent that one ceases to exist without the other; and uttered the word of Hadith, “They have no religion who have given the go-by to modesty”.

The basic assumption for good relationship is that “service to humanity is service to God”. Sufi educators have belief, “All creatures of God are his family, and he is the most beloved of God who loveth best his creatures”.

Service to humanity is the main object of social teaching and all human beings are equal irrespective of caste, creed, and religion. They are the children of God. Every individual must follow rules of morality such as truthfulness, non-violence, self control, self sacrifice, honesty, kindness, contentedness and cleanliness for good and healthy relations with the society.

All the human beings should follow the universal brotherhood by declaring that “you belong to one family, you are born from one male and female”.

The aim of inculcation of these values that young should cultivate and practice with advantage in society to develop social conscience and love of service.\textsuperscript{57}

Modern thinkers and educators are talking about universal brotherhood.\textsuperscript{58}

An individual is not the separate entity of the society. He must have to live in society, and must have the good relation in the society. For this every individual should have relation and contact with elders; one should serve them and should not make any criticism on them; relation and contacts with youngsters; relations and contact with the person who has same status “one should sacrifice for them and beget them and should not disclose their defects and make efforts for them.

One should show kindness to the poor and not to rebuke them, nor try to rule over them or show off your superiority over them. If you have nothing to give excuse yourself with politeness and kindness. So he may silently move blessings upon you even without receiving anything from you”.

The same type of teaching we also finds in Buddhism, Jainism, and Hinduism as well as in Christians. And idealist thinkers are also of same opinion.

\textsuperscript{57} Dr. Toulmin, “The Place of Reasoning Ethics”, P.76.
\textsuperscript{58} Kant, “Categorial Imperative”, p. 49.
Being thankful is one of the greatest social and moral values. Thankfulness and patience are the greatest spiritual values, which will be helpful in maintaining the harmonious relationship in the society. The Hadith quoted by Prophet Mohammed (PBUH) that "He who is not thankful to man is not thankful to God".

The verse of the Quran says, "of old we bestowed upon Luqman and taught him thus be thankful to God, forever is thankful, thankful for the good of his own soul; and if any shall be ungrateful, God truly is self sufficient, worthy of all praise." (Holy Quran 31:11)\(^{60}\)

As thankfulness to God amenders His love, it is the foundation of faith, the core of religion and the basis of worship. If a man believes in God and is sincerely thankful to him, He has indeed attained success and attracts evermore the mercy and grace of God" and quoted the verse of the Quran "What will Allah do to punish you, if ye are thankful and believe in Him, Allah was ever responsive aware". (Holy Quran 4:147)\(^{61}\)

Spends money is the one of the important moral as well as social values. In inculcating the importance of charity the verse of the Quran says,"those who spend in the way of Allah are the friend of Allah." (Holy Quran 14:3)\(^{62}\)

Verse of the Quran,"Those who spend their wealth in the way of Allah by night and day secretly or openly they shall have reward from

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\(^{60}\) Holy Quran 31:11.

\(^{61}\) Ibid, 4-147.

\(^{62}\) Ibid, 14:3.
their lord and they shall have no fear nor they shall grieve” (Holy Quran 38:2)\textsuperscript{63}

The money which is spend in the way of Allah is a loan that you lend to God, and God in turn will give double, and also He will forgive you. As mentioned in this verse of the Quran: “If you lend God A generous loan, He will double it to you and will forgive you, for God is all thankful all element”. (Holy Quran 64:16)\textsuperscript{64}

In inculcating these value of helping to the poor and orphans the verse of the Quran says, “Who though longing for it themselves, bestow their food on the poor and the orphan and the capative, “We feed you for the sake of God : We seek from you neither recompense nor thanks.” (Holy Quran 76:8-9)\textsuperscript{65}

Patience is one of the highest values. It means steadfastness of purpose, constancy of efforts, control of passion, patience and fortitude in the bent of failure or disaster. Patience requires that one should not get too impatient, that one should wait patiently for the decree of God.

If the person who bears injustice for the sake of God then God honors him in this life and in the life to come”. The verse of the Quran also says,”O, ye who believe! Seek help with patience and with prayer, for God is with the patient”. (Holy Quran 2:148)\textsuperscript{66}

\textsuperscript{63} Ibid, 38:2
\textsuperscript{64} Ibid,64:16
\textsuperscript{65} Ibid, 76:8-9
\textsuperscript{66} Ibid, 2:148.
Self restraint and forgiveness is the best social morality. Verse of the Quran says, "Who master their anger and forgive others! God loveth the doers of good". (Holy Quran 3:133)\textsuperscript{67}

"And who so beareth wrongs with patience and forgiveth, this verily is high mindedness". (Holy Quran 42:40)\textsuperscript{68}

According to Islam neighbours are having rights on us. Therefore, one must have good relations with his neighbors, regarding this the Prophet Mohammed (PBUH) has said that, "He is not a true believer whose neighbors are afraid of this mischief".

Further He adds the words of Hadith "He is not a true believer who eats to his fill and his neighbors is suffering he pangs of hunger.

It is more important that the man should use lawful things and must eat allowed food, because all prayer will be blessed. In this matter the verse of the Quran says, "Forbidden to you is that only which diets of itself and blood, wines, flesh and that which hath been slain in the name of any other than God, but if any be forced and neither lust for it nor willfully transgress, then verily God is forgiving gracious". (Holy Quran 16:16)\textsuperscript{69}

It is the moral and social duty of every individual to beware of the sins, which is harmful for the societies. Which are as follows:-

\textsuperscript{67} Ibid, 3:133.
\textsuperscript{68} Ibid, 42:40.
\textsuperscript{69} Ibid, 16:16.
Falsehood, reviling, slander, back biting and crushing are the harshness of the tongue. The Hadith said by the Prophet Mohammed (PBUH): "if one stands surety for his tongue and his private parts, I shall guarantee his entry into heaven".

"A back biter will not be able to enter heaven" “A believer in God never employs his tongue against another. He neither curse, scolds nor abuses.”

Regarding this the verse of the Quran says, “O, you believe! let not any people laugh at another people, perchance they many be better than they, nor let any woman laugh at other woman, perchance better than they, and do not find fault with your people, nor call one another by nicknames. Evil is a bad name after faith, and whoever does not turn, these it is that are the unjust”. (Holy Quran 49:11)\(^{70}\)

Another verse from Quran “Truly God guideth not him who is a transgressor a liar” (Holy Quran 40:29)\(^{71}\)

“Anger” is the activity of Satan. And he is not powerful who throws people down, but he is strong who master his anger”. The verse of the Quran says,"Those who restrain their anger and pardon men. And Allah loves the doors of good, (to others). (Holy Quran 3:133)\(^{72}\)

\(^{70}\) Ibid, 49:11.  
\(^{71}\) Ibid, 40:29.  
\(^{72}\) Ibid, 3:133.
One should not be so vain as to think that what ever success he attains is the result of his own efforts but that were brought to fruition by the grace of God and gift of God.

"God does not change the condition of a people unless they first change that which is their hearts."

Regarding this the verse of the Quran says," Man shall have nothing but what he strives for". (Holy Quran 53-46)73

Being pleased is the activity of Satan and he who steps along proudly shall not enter paradise, nor shall a boaster". being pleased or pride is rejecting the truth and despising men". "And walk not proudly on the earth, for thou can not cloves the earth, neither shall thou reach to the mountain in height. All this is evil, odious to thy lord".

Jealousness is one of the evils activity which burns the individual as fire burns the wood. And also abstain from suspecting the others activity. Because it is a very mean thing. The verse of the Quran says:

"O belivers ! avoid frequent suspicions, for some suspicions are a crime, and try not, neither let the one of you another in his absence. Would any one of you like to eat the flesh of his brother? Surely ye would loathe it. And fear ye God, for God is ready to turn, merciful." (Holy Quran 49-12)74

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73 Ibid, 53:46.
74 Ibid, 49:12.
Theoretical Values

One should trust in God and faith in his mercy. If Allah is your helper, none can over come you, and if He withdraws his help from you, who is there who can help you after him? And for Him who putted his trust in God will God be all sufficient.

All these verses of the Quran leads the people towards values of social, moral, spiritual, cultural, religious and cultural.

According to the education commission 1966 “If Science and Ahimsa join together in creative synthesis of belief and action, mankind will attain a new level of purposefulness, prosperity and spiritual insight”.75

But we have utterly failed to bring about science and technology in harmony. In non violence lies the spirit of India, but it can not possible without the love and unity of mankind. The non-violence can be developed through education, and inculcating the values.

Swami Vivekanand says,“Love opens the impossible gate”. If that is done, there will be non-violence. If education fails to help in the process of such cultivation, what education is that? Education devoid of such values is no education. The task of education is to generate love for mankind.76

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One of the powers that education gives is the capacity for decision-making. Every individual has to make decision in his personal and social life. Correct decision-making needs development of abilities to think and to reason, mingled with value judgment.

According to Tagore, a man of religion ‘must exist for man the great and must express him in disinterested works, in science and philosophy in literature and art, in science and worship’

To him religion consists in the endeavor of men to cultivate and express those qualities, which are inherent in the nature of men.

According to Frobel, “Human nature, like the spirit of God, is ever unfolding its inner essence” the qualities which express this inner essence have been regarded through history as trinity truth, beauty, knowledge, love, service, values may be conceived and defined by different thinkers, different nations in different ways.

To avoid a conflict we can adopt a 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 states and opportunity, fraternity assuring the dignity of the individual and the unity of the nation and we can trace out those values which our people of ancient India observed the mankind, joined the hearts of the human being and treated the whole
nation as one unit and loved the people all alike without differentiating there cast and creed.

In ancient India people were having a set of values which they used to practiced in their life and were of the firm conviction that these values, if inculcated 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 home and society.

The emergence of science and technology as dominant force in human affairs in general, and the degradation of education era as many people prefer to call the present situation of education. The study of the science and technology became the way of destruction instead of become welfare for them. Modern education is the self-centered education.
According to the professor Royd Bode who is an American philosopher said, "Education is a process of world building".

The thinkers and educator used to think that every human activity should be in terms of world welfare, progress of the whole human race. They looked upon the whole world as one compact family and cared for its maximum benefit, which is clear from phrases like, "The world as one family," "All belongs to one father and mother".

These philosophers engaged in the well being of all creatures because they never aimed at selfish ends always cared and worked for the good of others.