CHAPTER - IV

ETHICS AND VALUE EDUCATION
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IV.1 Meaning and Nature of Ethics and Values

Values are like the oil that helps to keep the machine of human society running smoothly. It is the key to a meaningful life. Meaningful life means good life. It can be possible through the practice of certain disciplinary rules which are normally called values. Let us analyse it.

Values are like a diamond which produces different colourful rays from different angles. So the meaning of values is stated differently by different groups.

The philosophers of western trends define ethics in different manner. G.E. Moore's Principia Ethics (1903) introduced for the first time the study of moral languages. He concentrated on the moral term 'good' but it eventually led to the meta-ethical studies of the entire moral language used by philosophers in explaining different moral theories. Wittgenstein also accepts "ethical good life to be intrinsically happy, perfect ethical goodness to be the ultimate meaning of life, and religious life to be essentially the same as ethical good life, [See Wittgensteins' Note books (1914-1916 translated by G.E.M. Anscambe (Oxford : Basil Black Well, 1961), pages 73e-75e, 78e; Culture and Value translated by Piter Winch (Oxford: Basil Blackwell, 1980), Pages, 3e, 35e]. The term 'ethics' is derived from the Unani word ethica coming
from another Unani word *ethes*, meaning custom or tradition. The term ‘Ethhics’ maybe understood from its Sanskrit word ‘Niti’ whose etymological meaning is *nayati unnata-sopānam yā śṛṅkhalā, paddhati vidhi veti niti*. This means that the steps of discipline or moral principles which can help any individual to attain a highest stage of prosperity is ethics. Hence ethics and morality are close to each other.

**IV.1.i Meaning of Values**

There are various types of explanations given by various authors regarding the meaning of values. But the ancient thinkers have given many descriptions. For the purpose it is normally observed that value means four types in the following manner:

![Diagram](image)

**Fig. No.6**

a. **Psychological meaning**

“Anything that satisfies our desire is value”.

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1 *Education in Emerging Indian society*, J.S. Walia p.550.
b. **Biological Meaning**

"Value is the characteristic of a thing or activity which helps in conservation and furtherance of our life."\(^2\)

c. **Ethical meaning.**

"Those things or activities are valuable which help in making our soul perfect."\(^3\)

d. **Philosophical Meaning**

"Value signifies neither a thing nor an individual, but a thought or a point of view. As such everything which is useful to an individual becomes valuable to him."\(^4\)

**IV.1.ii Some expert views about meaning of values**

a. **Allport’s view**

"The term value means the relative prominence of the subject’s interest or the dominant interest in personality."\(^5\)

b. **R. K. Mukherjee**

"Values are socially approved drives and goals that are internalised through the process of conditioning, learning or socialisation and that becomes subjective preferences, standards and aspirations."\(^6\)

\(^2\) Ibid.  
\(^3\) Ibid.  
\(^4\) Ibid.  
\(^5\) Ibid.  
\(^6\) Ibid.  

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c. **Edgar Brightman's view**

“In the most elementary sense, value means whatever is actually liked, esteemed desired, approved or enjoyed by anyone at any time. It is the actual experience of enjoying a desired object or activity.”

7 Ibid.

8 *Education in Emerging Indian Society*, B.K. Nayak, p.75.

9 *Education in Emerging Indian Society*, J.S. Walla, p.551.

f. **Kane**

“Values are the ideals, beliefs or norms which a society or a large majority of society’s members hold”

10 Ibid.
NEED FOR PHYSICAL EXISTENCE

Fig.No.7
IV.l.iii Nature of Values

In the light of various definitions and principles of determination of values the following conclusions can be drawn regarding the meaning and nature of values.

1. Values related to the aims of human life. For the achievement of aims men frame certain notions and these notions are called values.

2. Our conduct is motivated by our values.

3. Values are masterminds which give direction to one's strivings. Values represent feelings, wants, interests, attitudes, preference and opinions about what is right, just, fair or desirable.

4. Value is the act of characterizing something. A person who values justice will spend a lot of energy in search of it.

5. Value is the co-operative result of an interaction between personal and impersonal elements.

6. Value has its importance and worth. Only a good person is able to see and recognize good things.

7. Creation and preservation of value is an important purpose of man.

8. The greater the consideration and importance of values the better is the social group.

9. Values have characteristics like subjectivity, objectivity, material or abstract elasticity etc.
10. Values aim at protection self realization, satisfaction, perfection and development, integrity and cohesion etc.,

11. Anything which has utility is valuable.

12. Value is helpful in existence.

13. Anything which is helpful in organizing society is called value.

14. Values are experiments in present and past as well.

15. By virtue of his emotion man determines his values.

16. Values are felt sometimes partially and sometimes wholly.

17. Values are determined by the notions of individuals and also by the circumstances in which he lives.

18. Anything has value if it relates to the perfection of life for which a man endeavors in his life.

19. The values are inner imperatives which urge us to seek higher goals. Hence, values are those which satisfy our needs. According to Abraham Maslow, man has a hierarchy of needs which provide the motivation for his behavior. These needs are in the ascending order.

IV.2 Types of Values

The values can be expressed in different types which may be broadly classified in to two categories namely.

a. i Positive and

ii Negative
Let us analyse -

Upwards
(+v) Positive

Towards freedom, peace, joy and fulfillment. They are warm, shining and uplifting. Hence directed upwards

Values

Downwards
(- ve) Negative

Negative values are those that lead us towards bondage, conflicts, sorrow and frustration. They are cold, dark and debasing hence directed downwards

Fig. No.8

There are other classifications which may be discussed here.

Social values, aesthetic values, cognitive values, spiritual values, economic values, religious values, moral values, health and physical values which are necessary for the all-round development of our personality.
b. Values are both means and end

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| Instrumental Values | means |
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Fig. No. 9

Some of the values are regarded as an end; they are called absolute values and the values which are regarded as means, are called instrumental values.

c. In ancient times, Indian culture had adopted a two-tier system of values, which are known as puruṣārthas. The lower tier consists of three values – Kāma (sensual pleasure) Artha (Wealth) and Dharma (Morality)

And the upper tier is the highest values (Parama puruṣārtha) namely mukti or mokṣa which is everlasting freedom.

These values include:

- Practice of moral values,
- Practice of individual norms and duties,
- Practice of social norms and duties,
- Practice of cultural norms and duties,
- Practice of literary norms and duties and so on. All the human values can be inculcated through this “catuhpuruṣārthas”
VALUES

HEALTH AND PHYSICAL VALUE

SOCIAL VALUE

AESTHETIC VALUE

SPIRITUAL VALUE

ENVIRONMENTAL VALUE

MORAL VALUE

RELIGIOUS VALUE

ALL ROUND DEVELOPMENT OF PERSONALITY

Fig.No.10
d. Classification of values Given by NCERT

1. Abstinence
2. Appreciation of cultural values of others
3. Anti-untouchability
4. Citizenship
5. Concern for others
6. Co-operation
7. Cleanliness
8. Compassion
9. Common Cause
10. Common good
11. Courage
12. Courtesy
13. Curiosity
14. Citizenship
15. Considerateness
16. Devotion
17. Democratic decision making
18. Dignity of the Individual
19. Dignity of manual work
20. Duty
21. Discipline
22. Endurance
23. Equality
24. Friendship
25. Fellow-feeling
26. Faithfulness
27. Freedom
28. Forward-look
29. Good Manners
30. Gentlemanliness
31. Gratitude
32. Honesty
33. Helpfulness
34. Humanism
35. Hygienic living
36. Initiative
37. Integrity
38. Justice
39. Kindness
40. Leadership
41. Loyalty to duty
42. Non-violence
43. National consciousness
44. National Unity
45. National integration
46. Obedience
47. Patriotism
48. Punctuality
49. Peace
50. Purity
51. Proper utilization of leisure/ time
52. Quest for knowledge
53. Regularity
54. Resourcefulness
55. Respect for others
56. Reverence for old age
57. Sincerity
58. Simple living
59. Social justice
60. Self - discipline
61. Self- help
62. Self- respect
63. Self- confidence
64. Self- support
65. Self - study
66. self - reliance
67. Self - control
68. Self - restraint
69. Social service
70. Solidarity of mankind
71. Sense of social responsibility
72. Sense of discrimination between good and bad
73. Socialism
74. Sympathy
75. Secularism and respect for religions
76. Spirit of enquiry
77. Team work
78. Tolerance
79. Truthfulness
80. Team spirit
81. Universal truth
82. Universal love
83. Value for national and civic prosperity.

Plato's classification of values – Truth, Beauty and Goodness.
IV.3 Value Education

Values are closely related to the aims of education. Education formulates its aims in accordance with the prevailing philosophies of life. So if education has aims, it must show concern for certain values which it should make arrangements to impart to the young scholars. Thus in a way all education is directly or indirectly value-oriented.

A value is a desirable concept heavily weighted with emotions. A “value” is a desirable concept in the sense that it is essential to promote individual and societal development and wellbeing. N.T. Ramji has pointed out, “A value is what is desired or what is sought. Values may be operationally conceived as those guiding principles of life which are conductive to one’s physical and mental health as well as to social welfare and adjustment and which are in tune with one’s culture.”

Value oriented education implies a system of education which:

- attempts to balance knowledge with essential social skills;
- attempts to balance quantitative expansion with qualitative improvement;
- attempts balance science and technology with ethics and religion;
- forms character besides training in skills;

11 Teacher and Education in the Emerging Indian Society, P – 126.
- cultivates true citizenship;
- gives due recognition to India's cultural heritage;
- works for the fulfillment of national goals;
- attempts to eliminate religious fanaticism;
- attempts to transcend linguistic and regionalist barriers.

**IV.3.i Importance of value-oriented education.**

Our country of tomorrow is going to be what the young pupils at school, college and university today will make it. Value orientation of modern educational practice is the need of the moment. “One of the major crises facing education in India is that of value orientation. It has been usually argued that the main focus during the last three decades has been on qualitative expansion and consequently adequate attention could not be paid to maintaining standards and quality of education. The output of educational system is not only of poor quality but degradation of the moral values has been noticed.” (National policy on Education 1986, Modified 1992).\(^{12}\)

The importance of value education has been pointed out time and again by great educational thinkers. Some of the views are given below:

a) **Mahatma Gandhi's view**

Value-oriented education is essentially education for selfrealisation. Mahatma Gandhi wanted that education should be for the hand, head and

heart. Education for the heart is the spiritual training for him. According to him the aim of education is selfrealisation the summum bonum of life and education.  

b) Tagore's view

Rabindranath Tagore said, "The greatest use of education is not merely to collect facts, but to know man and to make oneself known to man".  

c) Dayanand's view

"Swami Dayanand laid emphasis on the role and responsibility of parents in the scheme of value education. According to him it is the duty of parents to give instructions in value to their children which draws injunctions from the tradition of ancient Indian education."  

d) Sri Aurobindo's view

According to Sri Aurobindo, "value oriented education is education for spiritual values. Such an education has two levels. At the lower level, all should be educated in higher values. At the higher level, only those who can pursue the spiritual values should be given spiritual education."  

e. Vivekananda's view

Swamin Vivekananda gave a broader view of value-oriented education. He said, "We want the education by which character is formed, strength of

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13 Ibid.
14 Ibid.
15 Ibid.
16 Ibid.

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mind is increased, the intellect expanded and by which one can stand on one’s feet.“17

**f. Radhakrishnan’s view**

Dr. Radhakrishna says, “Education is not limited to the imparting of information or training in skills. It has to give the educated a proper sense of value.” 18

Thus value-oriented education is a tool with the help of which an individual can chisel his own statue

**IV.3.ii Need for value oriented education.**

1. Moral Development
2. Cultural Development.
3. Development of wider attitude
5. sublimation of instincts
6. Resolving conflicts
7. Co-operative living
8. Basis of humanitarianism
9. Decoration of soul
10. Maintaining harmony

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17 Ibid.
18 Ibid.
IV. 3.iii Inculcation of Values

The inculcation of values can be done through the following:

1. **Morning assembly**
   
   Daily morning assembly for 15 to 30 minutes.
   
   i) Prayer
   
   ii) Singing of devotional or patriotic song.
   
   iii) Brief ethical speech by students, a teacher of the head.
   
   iv) Sermons and spiritual discourses.
   
   v) Reading from scriptures or great literature of the world.

2. **Compulsory subject** -

   The essential teachings of great religions like Hinduism, Sikhism, Buddhism, Jainism, Judaism, Islam, Christianity etc,

3. **Redesigning the curriculum.**

   Curriculum should be redesigned. Various subjects like history geography, civics, language, literature art and music should be taught from the point of view of our social, cultural, moral, aesthetic, economic, Political and spiritual values.

4. **Extension Lectures**

   Extension lectures based on morality value-oriented education should be arranged in the educational institutions. Experts should be invited to deliver speeches, on value-oriented education.
5. **Declamation contests**

Declamation contests should be organised in the institution on themes related to social, moral, cultural, aesthetic and spiritual values of life.

6. **Skits and dramas**

Skits and dramas may be organised in the institution on themes related to value of life - social, moral, cultural, aesthetic and spiritual values.

8. **Book exhibition** – Book exhibition on literature related to moral social, cultural aesthetic and spiritual values.

9. **Art and painting exhibition.**

10. **Art and painting competition.**

11. **Celebration of Birth days of great persons.**

12. **Celebration of international days.**

13. **Use of mass media**

   Media like educational films, theaters, radio, newspapers, television should be used for inculcation of values.

14. **Value – oriented magazine**

15. **Value oriented prize.**

16. **Girl’s guiding scouting and National Service Scheme (N.S.S)**

   Should be popularised in order to inculcate social and moral values.

17. **Teacher’s role for this purpose.**
Now –a-days all these above steps are taken into consideration in order to inculcate the values in the children. Values can not be taught through words or books. So the students have to practise them under proper guidance of a teacher, parents and the society.

IV.4.i Value of Education

Education is based mainly on one question, that is, what is the need of man? He hopes that the need of man can be fulfilled through education. That is why he has not confined his idea on education to the acquisition of degree or gathering knowledge only. He rather extends it to the making of a complete man. His philosophy of education is entirely value-oriented.

In order to inculcate the values he has prescribed various norms for the system of education and re-defined various terms which are a part and parcel of his philosophy. The first step to inculcate values in the character of a student in initiation; investiture to the principle of a spiritual guide through “Diksha Sanskar”. Meditation, prayer, bowing at the feet of parents and elders, taking purely vegetarian food are also a part and parcel of a student’s daily life.

IV.4.ii Principle of Education

Prayer is to draw act the holy talent that lies within, by a pursuit of praise in a conscious plan that inigrates the heart and accelerates ability with an illuminating hope. On the contrary if a prayer does not excite the “inner
thrill” and make one solemn, soothing and able it is nothing but mere talkativeness.

The ancient gurukulas emphasize love as the “linking sensation which exalts and makes interested with the eager ceaseless hankering to nourish with an enlivening willful service and sufferance and vitalizing self-contentment. Love for the great creates vigour in action and live in life. In order to inculcate the values of self-control, self-realisation, disciplined behaviour, honesty.

Self-control refers to a control over anger, gluttony, avarice, lust and other complexes and self-realisation comes through self-criticism and discarding the fault-finding nature.

In order to inculcate the religious values or spiritual values he says that the object of education is the architecture of man and religion is the basic factor makes education meaningful to this end. Religion can not be many; it is one it is what upholds the existence of the being. It is the culture of existential go of life, the laws that sustain life and growth irrespective of castes and sects. So religion preaches the equality of all religious; tolerance to all sects, avoidance of sectarian differences which are treated the most important among the values.

One has to come out of the tradition confinement and has broadened the idea of God. Then only one says : God resides in good performance, is
existential welling up and in active self-contentment and goodness is the sequel of goodliness and God resides there with apt cordial resistance to evil.

The system of education is replete with values- social, religious, psychological, aesthetic etc. He has shown the path of taming and exercising these values since the childhood, the rather wants to get the values ingrained in the child through his heredity and parental instinct, liberated and exhibited at every step of his life. His education is idealistic as well as pragmatic, traditional as well as moofam, values are the back bone of our educational system.

The ideal notion is that man has to depend largely on values to live a happy life and it is more in degree than what his dependence on literation and degree can bring to him. One has no principles especially on the name of value education but his education is full of only values.

Values are many in number and most of them have no particular definition, rather all of them have relative meanings and institutional importance. Neither social nor individual progress is possible without values. Teaching of values in a way “education for becoming”.

N.P.E. 1986 has stated that various emerging situations have “brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. Education should foster universal and eternal values oriented towards the
unity and integration of our people” (N.P.E, p.21). The need of the society is an elimination of observation, religious fanaticism, violence, superstition and fatalism. It is also stated that value education has a “profound positive content based on our heritage, National goals and universal perceptions”.

The National Policy on education Review Committee (NPERC) was of the view that “value education should not be confined to the curriculum translated in the class room. The other activities suggested for promoting values are establishment of linkages between the school and the community and extra curricular activities like community singing of folk songs.

Education is a process through which the learner is initiated to the good life. Something that is considered as good and desirable for society’s good is transmitted through this process. Dr. Seshadri observes that “education ceases to be education if the goals it seeks are not worthy or desirable or if it adopts means that violate human freedom and autonomy. We thus see that values are integrally linked to educational aims, content and process”.

Literature is an appropriate medium for inculcation of values among students. The stories, poems and plays which are taught to the students act as powerful tools for it. The problem remains with how far the student receives them as values for life. As it is observed, students are greatly involved in memorizing things for fetching good marks. How far they receive it for life is doubtful as because the meaning of the moral is not linked with the objective
of learning. When a moral is accepted at heart and utilized in life situation it turns out to be a value in true sense. The yoga philosophy aims at such inculcation of human attributes.

Values are large in number. Their classification is also of a wide range. The yogic way of inculcation of the values is quite a natural one. It started educating the people with values.

Values can not develop in the character of a man who is weak minded or weak hearted. At the first attempt the yogic way wants a man to give up his weakness. A man has to adjust himself in his environment. The yogis have observed that anti-divine forces like ingratitude, selfishness and mean-mindedness spoil human character and while in the midst of grief, sorrows and suffering, man is not able to save himself from frailty and in the mean time apathy, hatred and jealously come creeping. The values must be inculcated so strongly among individuals that in the mids of adverse situation they would not go astray.

The ancient thinkers and yogis are the opinion that some values are instrumental to good education and in some other cases good education is instrumental to inculcation of values. They explained that a gripping graced for education does not teach, rather, adherence to the teacher dictates the father of education, by which one become concentric to the master love every meaningful exaltion and love dictates that tension, hence, chaste love imports
chaste education”. Love is the commanding force for many human values. In the field of education love between the teacher and the taught is the basic accomplishment the first step, an introduction to the recen of learning.

The ancient thinker found that there are a number of cardinal values like love, gratitude etc. which bring forth other ones automatically some other values are there which make a chain in human character. When one is acquired others are bound to follow.


Devotion brings wisdom. In wisdom there is the sensing of self incetration. When there is this realization of self in creation, non-violence emerges, and from non-violence comes love. To the extent you passes any, you passes all”.

Inculcation of values largely depends upon the environment we live in. A child gets his parents first in his immediate environment. Long before he goes to his second state - i.e. his school, inculcation of values starts in him through imitation. The Rṣis do not want the values to be inculcated through direct instruction or forced practice as because in that way they will have no permanent effect on the character of the person. The teacher has to stand like a citadel of values or virtues and the students have to love him naturally, see
him and do accordingly. Though this bond of love values will automatically
and low into the student.

Now the modern system wants the values to be idealized. The student
learns at school “a stitch in time saves nine” and does accordingly at school.
Outside the framework of school he may not do so because there is no
pressure or punishment for non-dcing. However, if it is idealized i.e. if it
enters the childs character in a natural process though his deep love for the
ideal (ideal teacher) the child will not feel that he is forced to do something.
He will feel that it is a need for his life and when time and situation arrive the
value will spontaneously recur anc appeal to his action. So, inculcation of
values through formal practice is not as effective as it is in informal and
natural way.

Though literature it is effective to each values. But teaching values and
inculcation of values like apart. The modern thinkers have the notion that the
school is meant for raising the value consciousness of a child and not to
impart it though instructions in theory classes. “Where teachers can not create
an energetic till of learning imparting their active, loving conduct,
characteristics and behaviour, it is not a school rather you may call it club. It
is a clear that there is a ancient which method is to energise the students in
such a way that they will run for learning with utmost enthusiasm. That is the
might point where values will flow into their hearts naturally, spontaneously.
The ancient seers realized the wholistic development of the pupil and instructed in that manner. It was a yogic method of disciplining oneself which is needed now and is felt by modern educationists and should be implanted in the daily routine of our curriculum.
अष्टाङ्ग योग