"We must remember that the educational values are not different from the general values of life, and so both the general philosopher and the educational philosopher—if at all such a distinction can be maintained—meet each other when they come to the final values of life and of education. Whatever the way in which different theories of education speak of the relation between education and life, all of them accept that education is for life and so the values of education that a philosopher emphasises are values of life too."


6.1 INTRODUCTION, CONTEXT AND NEED OF THE STUDY

Education, which was created by man, has become indispensable for him for bettering his inward and outward life. In fact, it is at the root of man's progress in every field. Man is ever engaged in reshaping education or conceiving it anew through his distinguishing characteristics of self-consciousness, reflective consciousness, rationality, conscious desire and creativity etc. Although history witnesses some variations
in the concept of education, the efforts for evolving a universal concept of education are quite evident now.

Thinkers, East and West, have begun to recognise the inseparable relationship between education and values. Yet the irony is that many of them, looking from different angles—the concept of education as it is now, the products of education, and what is going on in educational institutions—do not consider the present day education of much (or even any) worth or value. Many of them see the present day education as 'useless', 'puerile', 'bad', and some even term the system of education as a 'factory of miseducation'.

There is utter dissatisfaction with education in India and elsewhere, because it lacks the provision for education in values in general and in moral and spiritual values in particular. Although this dissatisfaction is a part of the general dissatisfaction in education, it is a matter of great concern, for it indicates one of the gravest and root defects of education. That is why many thinkers, educationists, committees and commissions have recommended for giving education in values, particularly in moral and spiritual values. In short, the need for some sort of value education has been widely felt. But in spite of the recommendations, value education has remained almost a non-starter in India, and in the West it has so far been "an ad hoc business." Lack of proper conviction in value education, opposition to moral and spiritual education by some are the major causes of this state of affairs. Some hold that morality lacks the criteria of truth, cogency and correctness; hence they hold moral education as indoctrination—a negation of education. As for religious and/or spiritual education, secularism has stood against it. The meanings of value, morality and spirituality are not also clear to many.
The root of all difficulties in any concept of value education lies in the fact that the relation of education with values, particularly with moral and spiritual values has not been known clearly and convincingly at conceptual level. The ideas that education is an 'initiation' into 'what is worthwhile' (Peters, 1967) or it is a "process by which people are brought to an understanding and appreciation of what is valuable in life" (Dearden, 1970) have not helped much, for they opened the questions of greater difficulty: 'what is worthwhile?' 'What is valuable in life?'

Without a clear concept of value, anything said to be 'worthwhile' or valuable becomes difficult to be accepted. This is also a reason why some are not ready to accept morality and spirituality as values. But the concept of value involves many difficult questions like: How to know whether something is a value? What is the relation between knowledge and value, and between fact and value? Is value subjective or objective? Does man enjoy freedom in the field of value? etc.

In fact answers to many of the questions concerning value cannot be had unless one enters into deep philosophy and takes into consideration the questions of epistemology and ontology. That is why values have discouraged many people, even some philosophers who either have not touched them regarding it as a "terrible business", or have not analysed them the way they needed to be analysed. Further for quite a long time there has been alienation between educators and philosophers, the former being concerned with values practically and the latter, theoretically. This alienation has proved disastrous to 'education in values', for any programme of value education needs justified and sound practice which can only be based on sound theory.
Since knowledge - without proper sense of values, and power without morality and compassion - is considered dangerous, not only for an individual or for a society, but also for the whole of mankind, the need for value education has been felt as quite urgent. Further, the consideration for value education as a supplement to education for its wholesomeness or even for its fulfilment, is basically there. These considerations naturally led to the realisation of the need and importance of a study in value education. Since the initial problems of value education were considered as conceptual, and hence of philosophical nature, there being no comprehensive study on value education which combines knowledge of the concepts of value and education, the researcher decided to have a philosophical probe, and thus named the problem - Value Education: A Philosophical Study.

By the term 'Philosophical Study' it was meant that enquiry was to be conducted according to the methods of philosophy which are common both to general or pure philosophy and philosophy of education. As the deeper conceptual questions of 'value education' which belong to philosophy of education were found rooted in pure philosophy, by the term philosophical study it was also meant that the study can go to the connected issues of pure philosophy. The new belief among philosophers of education that they have to break new grounds, even in philosophy in order to solve questions in philosophy of education, supported the researcher's stand. The objectives, methodology and procedure of the study were as follows.

6.2 Objectives of the Study

The major objectives of the study were:

(1) To elucidate the concept of value education with its component concepts - 'value' and 'education'.

(2) To generate normative guidelines relating to different aspects of value education, such as aims, curriculum and methodology.
These major objectives comprised of the following specific objectives:

(i) To analyse the concept of 'value', to classify values and to elucidate the concepts of moral and spiritual values in detail.

(ii) To elucidate the concept of education and to examine its relation with values.

(iii) To elucidate the concept of 'value education'.

(iv) To examine critically the different nomenclatures as well as some approaches which purport to impart education in values.

(v) To formulate, in broad outlines an approach to value education with aims, curriculum and methodology.

(vi) To resolve many issues of value education as they arise in value education itself, and in connection with value education and the Constitution of India.

6.3 Methodology and Procedure of the Study

The undisputed views, (1) that philosophy of education is philosophy applied in education, and (2) that values, their judgment and the logic of their justification, hence 'value education' bring about obvious contact between philosophy and education, justified a philosophical enquiry into the problem. Although there is no dispute in the view that the methods of philosophy of education and philosophy are of the same nature, the issue of philosophical method and the scope of philosophy has been highly controversial.

Rejecting two of the three modes of philosophy - synthetic, analytic and normative, the logical positivists went for analysis alone. Another group of philosophers who were in sympathy with logical positivists even confined themselves to linguistic analysis. Both history, and criticism from theoretical and pragmatic considerations have shown the inadequacy of their stand. The
elaborate examination of the issue of philosophical methods -
gives the conclusion that if synthesis without analysis is
easy or muddled, analysis without synthesis is pointless, for
synthesis cannot be done correctly without analysis and analysis
begins only when a concept has been synthesized. Again if
analysis does not lead to further modification of the concept,
it is certainly pointless. Whatever emerges after analysis
and synthesis stands as a norm which philosophy authentically
prescribes as standards or norms. Thus the three modes of
philosophy - analytic, synthetic and normative - have been
employed in the present study.

In order to get at the concept of value education with
its different aspects, the concepts of 'value' and 'education'
have been elucidated first. This exercise also shows the
relationship between education and values. While the existing
concepts have been analysed, attempts have been made to
synthesize them. Theories and different issues connected with
concepts have been taken up wherever necessary. With the
emergence of the concept of 'value-education', normative guidelines
as regards the aims, curriculum and methodology of a comprehensive
approach to value education have been laid down. Critiques of some
major approaches to value education have also been attempted.
Some of the issues which could not be taken up in detail with
the concepts have been taken up in the fifth chapter of the
thesis. It is here that a comparison has been made between
the ideals and principles of value education and that of the
Indian Constitution.

The methodology followed for the most part is analytic. Theories and concepts have been developed on the basis of
analysis. Historical and etymological evolution of concepts and
terms have been described wherever necessary. Although attempts
have been made to unravel the meaning of concepts etymologically,
it is mostly theories which give meaning to them. Statements of
philosophers expressing their views have been quoted for
the purpose of criticism, comparison and support.
Material for this study was collected after an intensive and critical review of available literature on the theme in the form of books, doctoral works, research papers, articles and reports of national and international committees, commissions, conferences and seminars etc. As far as possible both the Indian and Western viewpoints have been taken into consideration. However, there is no detailed description or analysis of any philosophical tradition or any individual philosopher's point of view. Although the related history of philosophy and that of philosophy of education is there in the background, the work has been developed on its own, without leaning heavily on any philosophical tradition or individual philosopher.

6.4 VALUES

Clear understanding of the concept of value has been recognised as vital for the meaningful programme of value education, hence elucidation of the concept of value, classification of value etc. have been attempted.

The term 'value' from the simple meanings — worth of something in use and worth in exchange — in economics, and something possessing transcendental dignity — as meant by neo-Fitchean philosophers, has expanded enormously so as to point to anything 'good', 'right', 'beautiful', 'sacred', 'just', and to denote 'happiness', 'wellbeing', 'end', 'virtue', any object that is useful, any state of being that is satisfying and ultimate reality. It is also used as a verb in the sense (a) to prize, to like, to cherish etc., and (b) to appraise, estimate, evaluate the worth of something. 'Iṣṭa' 'Puruṣārtha', 'Mūlya' etc. have been recognised as the Indian equivalents of the term value.

Every meaning of value overtly or covertly, has a theory of value behind it. In order to avoid confusion and to have a general meaning, the need for a general theory of value was felt towards the end of the nineteenth century,
and soon philosophers in many countries tried their hands on it.

Since every meaning of value is backed by a theory, it was felt that elucidating the concept of value or defining value was not possible without a theory. Whether value is subjective or objective being the main issue in a theory of value, it has been shown how resolution of the issue is not possible without resort to theory of knowledge which is also connected with theory of reality. The need of taking cognizance of other theories of value was also felt.

6.4.1 Theory and the Status of Human Knowledge

Although claims of knowing through senses, reason and intuition have been there, the validity of knowing is doubted with the question: How does one know that he knows the truth or reality and not appearance? Thus each way of knowing has been examined.

It has been shown that the realistic and empirical ways of knowing, whether naive or sophisticated, are not free from error. It has also been shown how complete objectivity is not possible through empirical way of knowing, however one may try, because knowledge is affected by the senses and other instruments and methods of knowing which remain very much limited and subjective. What goes on in the name of 'Objective knowledge' is only inter-subjective and relative at best. Knowing the ultimate reality through empirical way is not also possible because the duality of subject and object or seer and the seen never cease.

As regards rational ways of knowing which consist of knowing logically and mathematically, it has been shown that although they give quick, sophisticated and necessary knowledge, they are only middle order processes which are possible only when data are gathered through senses, instruments or through
intuition. Rational knowledge therefore is conditioned by its source. Its final verification for validity and usefulness has to depend upon observation, experience or intuition.

Intuitive knowledge is non-sensuous, spontaneous and direct. In the highest kind of it, there is no distinction between the subject and the object or the seer and the seen. Thus attainment of ultimate reality or value is only possible through intuition. The possibility and authenticity of intuitive knowledge has been examined at some length. It has been found that it is possible and can be authentic depending on the person and his preparation for it.

Finally it has been concluded that the three ways of knowing have their usefulness. Knowledge gained through one way of knowing, as far as possible, should be verified with the knowledge gained through other ways of knowing.

6.4.2 Theory and the Concept of Value

Before attempting to evolve a theory of value, the different theories - both the metanormative theories which are concerned with the meaning of 'good' or value and value judgments, and normative theories which are concerned with what is good or what has value - have been analysed.

Under metanormative theories, the naturalistic, intuitive and emotive group of theories of value have been examined. The naturalistic theories which hold that value inhere in objects have been shown not to be totally correct; for had it been so, the same object would not have been valued differently by different persons. Other naturalists who find the seat of value in the nature of man have not been accepted as there is dispute about man's nature which also changes. The naturalists commit the naturalistic fallacy by holding something good, yet not proving why that something is good.

The intuitionists hold values to be objective, but unlike naturalists, they hold that value or good refer to simple non-natural, unanalysable property which can be intuited. But as the intuition of different people vary,
and as inspite of intuition there is much argument about what is 'good', this theory is not seen as flawless. However, for the realisation of highest value or ultimate reality, the efficacy of intuition has been recognised. The emotivists who hold that values convey emotions and suggestions without ultimate justification, have been shown to have been shallow and too much carried away by functions of language. It has been shown how there are reasons even behind emotions. The view that a person bestows value on some object has also been shown not to be fully correct, for persons choose things not only according to their needs, but also because the things have something in them.

Under the normative theories of value, both the hedonistic and anti-hedonistic theories have been examined. The hedonists hold pleasure, and the quasi-hedonists happiness, satisfaction etc. as intrinsic values. Although some kind of pleasurable feeling can be at the root of values, some of their arguments like - all kinds of pleasure are same, there is nothing high or low - have been refuted. The anti-hedonistic theories hold that in the final analysis there is only one thing which is good or good making. Conceptions of the highest good by different philosophers have been stated. After an examination of them, which reveals most of them to be inadequate, attempt has been made to arrive at some conclusions as regards the general nature of the highest reality or value, and the way to realise it.

It has been shown that the existence of an ultimate reality cannot be denied. It cannot be said that the ultimate reality is meaningless. But since ultimate reality cannot be meaningful or even known without accompanying pure consciousness, it must be of the nature of pure existence in pure consciousness (Sat - Cit), with a natural peace or pure joy (ananda) because of complete identification of the object and the subject and cessation of all dualities and needs. It has been further
shown that existence, consciousness and peace or joy (sat-cit-
ananda) do not exist separately, but all in one, at once. Thus
the ultimate reality, which has also been proved as the ultimate
value, has been shown as something which transcends the
consideration of subjectivity and objectivity.

The above normative view has been supplemented by a
detailed metanormative view to complete the theory as well as
the concept of value. Through analysis, it has been found that a
human value requires both subject and object; the subject sees
or realises a value by matching his needs, desires etc. with
the properties of the object. It has also been found that
neither an exclusively subjective nor an exclusively objective
view of value is maintainable. Objects hold a relative value
to different persons, even to the same persons depending on
their needs, conditions etc. at different points of time.
The terms 'subjective' and 'objective' have been found to be
relative. It has been found that human values have cognitive,
affective and conative aspects in different degrees in each
of them. Although all aspects are important, it is the cogni-
tive aspect or reflective knowledge (jnāna) which distinguishes
human value (purusartha) from values of other animals. It
has been established that the wider and deeper the knowledge,
the broader and deeper becomes the perspective and justification
of value. It has been shown that normative conceptions of
value - proximate and/or ultimate - guide and control the
choice of values, and thus metanormative views cannot stand
without normative views.

Although 'human values' have been found to have three
aspects - cognitive, affective and conative, value in the sense
that point to some 'object', 'state of being' etc. have been
shown to be of three kinds - instrumental, contributary and
intrinsic; money, food and ultimate value respectively being
examples of each kind.
The sources of value have been broadly traced. Although experience, society and culture have been recognised as sources of most value notions, creativity also has been found as a special source of new values in all fields.

Attempts have been made to discover the relationship between fact and value. It has been shown that while a fact - which is approved and wanted to be repeated - can become a value; an idea or ideal - which is not a fact but which has the possibility of becoming a fact - can also become a value. Thus those values which have been possessed, experienced or being possessed or experienced have been termed as fact values, and those which have not been possessed or experienced so far, but have the possibility of being possessed or experienced have been termed ideal values.

The concept of 'good' has been found as the root concept of value and thus has been analysed. It has been shown that no concept of good can be justified without either the smallest or greatest unit or conception of good. Anything remaining below or above a concept of standard good has been termed as lower or higher good respectively. Those who have not gone deep into the meaning of value, for example emotivists and philosophical analysts, have been shown committing the "fallacy of inconclusive meaning." Further it has been shown that due to this "fallacy of inconclusive meaning", the purposes of the metanormative theories of value ultimately fail on both the fronts - in exploring the meaning of good or value and in justifying what is good.

In the face of controversies as regards the way of knowing, and nature of ultimate reality or value, it has been hoped that one day man can know and realise the ultimate value if human race continues. Till then, whatever man wants to know and feel, he has to do so in an adjustive way. An individual has to know what he was, what he is and what he can be. He has also to have insight into what he can know and feel.
He has to take into consideration the past, present and the future equally well. As a man lives in a society, he has to strike a balance between his individual needs, aspirations etc., and those of society as a whole. Any conception of 'good' by any individual or individuals cannot be forced or immorally imposed upon anybody.

It has been found that a philosophy of life results in the overall concept of good or value, which takes both oneself and other things and persons into consideration. A nation's conception of good is traced in the constitution of the nation.

6.4.3. Justification of Value

The conception of good or value whether by any individual or by society or nation cannot pass as good without justification. Justification always requires a norm. It has been found that the highest normative good or value should have the principle "all good for all." It has been shown that any value requires ends-wise — to what end it leads, as well as means-wise — by which way and leading to which further ways — justifications. Both the ends-wise and means-wise justifications can be very shallow or deep, depending on what remote ends and means they take into consideration.

6.4.4. Definition of Value

With the theory of value as the justification, the most generic concept of value has emerged in the definition of value. Value has been defined as any experience, state of being, ideal or thing — existing or conceived ideally, which is favoured or desired, provided that the experience, state of being, ideal or thing is justified ends-wise as well as means-wise. The short definitions are: (i) value is that which is desired justifiably, (ii) value is that which is desirable.

Examination of some other definitions have exposed them as unsatisfactory. Value has emerged to be having a positive sense; any value conveying a negative sense have been found as being termed 'negative value' or 'disvalue'. Those who have
taken value both in the positive and negative sense, for example R.B. Perry, have not been able to classify values accordingly.

6.4.5 **Classification of Value**

Values have been classified according to the universe of justified desires or interests. The classes of values which have emerged are: (1) Organic or health values, (2) Hedonic or pleasure values, (3) Recreational values, (4) Aesthetic values; (5) Economic values, (6) Personal values, (7) Social values, (8) Intellectual values, (9) Moral values, and (10) Spiritual values. Short description of each value has been given, and moral and spiritual values have been analysed at length. The traditional values: Dharma, Artha, Kama and Moksa have also been discussed.

**Moral Values**

Etymologically, morality in English means generally accepted 'mores' or manners in a society. 'Pursuit of good life' is the second sense in Western philosophy. The Indian terminology naitikata or dharma points that morality is the way or manner of doing things according to some principles which are well integrated or right. Further analysis has shown that morality is mainly concerned with right means or process; but there is also concern for justified ends. Thus morality has been defined as choosing and being engaged in the justified means to achieve the justified ends. Moral judgment, moral endeavour and moral act have been defined accordingly.

It has been found that justification of morality requires the conception of a 'good' which is good for all. Since conception of highest good is difficult, some basic principles like right to life, avoidance of pain and suffering, consideration of good for all including oneself etc have been recognised as criteria of morality. Constitution of a nation also lays down the principles of morality.
It has been shown that proper education in social sciences is required for understanding moral principles and for acquiring the capacity of good moral reasoning. Although morality based on philosophical reasoning has been found good, sound morality based on tradition, culture and religion etc. have also been found equally good from pragmatic point of view.

It has been shown that morality or its basic principles cannot be justified without conception of an ultimate good or purpose on the basis of ultimate reality. Since natural sciences and philosophies solely based on empirical knowledge cannot give such views, morality has to depend, both for its ultimate root and justification on philosophy and religion or spirituality. Materialism ends in meaninglessness of life, therefore it cannot endorse the existence of life on earth and cannot inspire morality in any ultimate sense. Humanism respects each man's life. Although it is incapable or shy of giving any ultimate purpose of man, it has been found to be having implicit faith in meaningfulness of human life and evolution.

Spiritual Values

Both, the theory of reality and the theory of knowledge logically admit of an ultimate reality which can be known. Knowledge or experience of the ultimate reality can only be had by the highest kind of intuition which does not have any distinction between subject and object. Religions have been described as complete theories on reality with a value system and ethical code. The belief that there is an ultimate reality, a first cause, is the nucleus of religion or spirituality, and it cannot be removed from man's heart. It is through intuition which is spiritual in nature that total contact can be made with ultimate reality which is also spiritual in nature. History abounds in persons who are said to have made such spiritual attainment. Dogmatic scepticism about spiritual or transcendental experience on the grounds of verifiability has been proved both uncharitable and unreasonable; for any such experience cannot be verified through any other means except through one's own experience which requires proper motivation and preparation. The evidence can only come from those who have such experience and not from those who do not know anything about it.
Meaning of Spirit and Spiritual Values — spirit is something very subtle in man which defies proper definition as mind, life etc. do. It being intangible like magnetic force, its effects prove its existence in the same way as the latter does. Spirit and its effects have been described as something intelligent or immaterial part of man or 'soul'; person's mental or moral nature or qualities; course, self-assertion, vivacity, energy, dash; mental or moral condition or attitude, mood etc. Although the effects of spirit appear something like emotional or intellectual, it is something subtler inside them. It is forceful, yet calm. It shows its effects as virtues or excellent functioning of man's faculties. Essentially it is of the nature of the primordial reality, the first cause.

Although intuitive pursuits are accepted as of spiritual nature proper, philosophy also has been found to be a spiritual pursuit, for it too ultimately seeks the ultimate reality, and meaning in life and the universe. Faith in the meaningfulness of life and the universe and quest after it has been recognised as spiritual faith and quest. Thus religion, philosophy of religion, even pure science, social work etc. — whatever instills such a faith and inspires such a quest and involves in such activities, has been accepted as something spiritualized. The aim of true religion, which is 'reaction of the whole man to the whole of reality', has been found to be spiritual which culminates in realisation of the ultimate reality or the absolute. Anybody, even a scientist who admits this, strives towards this, is recognised as religious or spiritual. It has been found that there is no antagonism between true science and true religion or true spirituality. Whatever things and activities that help one progress towards spiritual attainment have also been recognised as spiritual — instrumentally or intrinsically.
The idea of perfection in man makes him spiritual. In the highest spiritual attainment, there is purest existence, purest consciousness or knowledge and purest peace or bliss. Therefore, states of being or things of same nature — to be in unruffled body and mind, to be an authentic knower, peace, bliss etc., are also signs of spirituality. Spiritual attainments, both higher and lower order are necessarily related to other virtues and ethical attainments like — self-control, morality etc. Further, it has been shown that morality and spirituality go together 'Telling truth' is a moral principle, being spontaneously truthful is a spiritual virtue.

The highest spiritual value or state is within man himself and can be revealed by proper self-control, self-purification and knowledge. Moral and spiritual virtues are regarded by all religions as essential for realisation of the highest truth. Spiritual progress brings wisdom, contentment, peace and joy. Even many occult powers, recognised by parapsychology now, are said to be manifesting in one who has risen high in spirituality. Even if all may not be interested in highest spiritual realisation, everybody can certainly feel the joys of spiritual states like being equanimous, contented, peaceful, joyous etc. Man has the principle of the spiritual in him, therefore, humanism cannot avoid it.

Knowledge lights the path of virtue; virtue becomes precondition for knowledge. Knowing itself is a virtue of the spirit. Positive feelings and experiences are also spiritual in nature. The difference between ordinary feeling and higher spiritual feeling is that while the former is chaotic and momentary, the latter is integrated and lasting.

It has been proved that nobody is totally unspiritual. Only thing is that many do not have the highest spiritual aspiration for knowing the mysteries of life and the universe, and for higher spiritual states. Although called by different terms, the scientists and the philosophers who seek the ultimate root are spiritual. Empirical and rational knowledge can take one into the verge of ultimate reality which is finally attained in intuition. The empirical, rational and spiritual values are in a hierarchy and can be attained in that order.
The traditional classes of values in India—*artha, kāma, dharma* and *mokṣa*—have been examined. It has been shown how they include all the modern classes of values under them.

It has been found that there is no basic conflict between the traditional and modern values. But there is certainly difference on stress on certain values. In ancient time, the importance of *artha* and *kāma* was duly recognised, but the Indians also equally stressed the moral and spiritual values. But in modern times, there has been excessive stress on *artha* and *kāma* and disciplines like science and technology that cater to them. There has been grave negligence of *dharma* and *mokṣa* or moral and spiritual values, and other disciplines which develop human virtues and feelings. The grave consequences of this has been pointed out.

The misinterpretations of Indian philosophies and stresses on values have also been pointed out. How certain values like liberty, equality and fraternity are contained in Indian philosophies has also been shown. Equal stress on all classes of values has been shown as the right approach.

6.5 **EDUCATION**

First of all, the concept of concept and education as a concept has been examined. Analysis has shown that education is a complex concept which has been created and which is ever evolving. Education has been found to be purposive. The trend of purposes show that it has been evolved initially for imparting skill, knowledge etc. for survival and for growth of comfort and happiness through control over environment. Later on it has helped social, psychological, moral and spiritual growth which make one a certain kind of person. Thus it has
been shown that to help to achieve externally and to help to be internally are the two broad purposes of education. Although quite for some time there has been more stress on 'to achieve', the purpose of 'to be' is now being taken into active consideration.

6.5.1 The Concept of Education, and Values

Although degrees of importance laid on education have varied from society to society, education has always been considered valuable. As something worthwhile or valuable cannot but has to involve itself in what is worthwhile or valuable, R.S. Peters' concept of education as 'initiation' into 'what is worthwhile' has been seen as a rediscovery of the age old truth known to people directly or indirectly. The growth of education, its reformations etc. could not have been possible without its analysis for assessing its worth or value from time to time.

Education is both intrinsically and instrumentally valuable, because it gives certain kinds of joys to persons while they are being educated, and it also helps persons to achieve some values and be certain kind of persons with certain qualities and accomplishments. The concept of an 'educated person' depends on the concept of man that education is expected to produce. Since a person in whom all classes of values are harmoniously blended gives the ideal concept of man, education which is aspiring to educate the 'whole man' has to take up all classes of values. Thus ideally, an educated man is expected to have essential knowledge, experience and possession in all classes of values. He is expected to be knowing what he is doing. He has a total perspective; he is not cognitively adrift. A person who is trained in certain skills without a wider cognitive perspective cannot be called educated. An educated man is consistent, reasonable, integrated, just, ethical and is supposed to be creative in his field. He has a sense of wonder which urges and inspires him to unravel
the mysteries of life and the universe, and these help him to evolve intellectually and spiritually.

6.5.2 The Aims, Content and Processes of Education

The aims, content and the processes of education are the three important dimensions of education. The aims which have rather been neglected in recent years, give direction to everything else in education. Content is fixed and certain processes are adopted to realise the aims or objectives of education. New aims expand the concept of education. They are inbuilt in the concept of education. Since aims or ends are nothing but values which are aimed at to be achieved, the values are also inbuilt in the concept of education. What is valuable in life is also valuable in education. Since cognitive, affective and conative growths are valuable in life, education should aim at growth in all the domains.

The context of education is not diversified from the aims. In fact the content gives the scope for having knowledge, experience etc. in the values that education aims at. There cannot be any process without some context; 'critical thinking' for example cannot be developed without something to be critical about. Thus only process oriented education cannot be possible. This also makes it clear that whatever value education aims at, must be introduced in the form of some content. Since logically education cannot stop at initiating students into what is worthwhile or valuable, and must bring perfection in many values, the content is bound to increase in richness and complexity.

The processes constitute the activities that go on in education. The processes of education should contain ways and means of revealing justification of aims, content and even methods to the students, for if the reasons are not revealed to them, they cannot be considered truly educated. Although many of the principles of teaching and learning can be derived from the findings of how children grow and learn, there cannot be total negligence of the normative ideals of how they should grow.
and learn. Without a balance between the two, either the processes may be too childish or the content too perfectionist. Not only what values an educated person should achieve, but also the norms of how he should achieve them are contained in aims. Thus, the processes cannot remain totally child-centred.

6.5.3 **The Theory of Education**

The fact that each dimension of education — aims, content and processes, is important and that all of them are interrelated, give birth to a theory of education which is neither exclusively aim and content centred nor exclusively process centred. The aims, content and processes of education should be determined after due consideration of the views of the wise and the experienced persons and those of the students who are supposed to see things keeping with their interests and capacities. The views of students can be had directly and/or indirectly from them and from the facts of how they grow and learn. If this is done, education neither becomes child-centred nor teacher-centred or authoritarian, both of which are defective.

6.6 **VALUE EDUCATION**

6.6.1 **Analysis of the Concepts —**

Use of a number of terms like 'values education', 'moral education', 'value-oriented education', 'education in moral and spiritual values', 'value education' etc. conveys a lack of conceptual clarity. On the basis of similarity and dissimilarity, the terms are grouped under two categories, (1) value education, and (2) moral education, the former meaning education in more than one values and the latter in one value.

An analysis of the terms of the first category makes it clear that 'value education' is the best term because it denotes other terms including moral education. The term 'value-oriented education' has been found having a meaning, of orienting the education system to values. It is also found to be an indirect
term if the purpose is to educate in values. The term 'values education' has been proved odd like 'sciences education' 'morals education', 'values systems' etc., the correct terms being 'science education', 'moral education', 'value system'.

Analysis of the term 'moral education' revealed that it implies education in morality alone. Education in morality alone cannot solve the 'crisis of values', for it cannot tackle a system of values and the concept of 'wholeman'. Further it leaves one ignorant about values which are the sources and destinations of morality.

A review of the report of committees and commissions on education, specially those which refer to morality and other values, reveals that in India there is support for education in values rather than education in morality alone.

The crisis caused by rapid change in the world of values, the imbalance between scientific and spiritual values on the one hand, and between economic and humanistic values like morality, culture, compassion etc. on the other; the need for integrating values for good mental health, the realisation that education should cater to the wholeman, the necessity of knowing the goals of life, and of seeking meaning in life and the universe in a comprehensive way — all these point to the necessity of education in values rather than in morality alone. Moreover, education being an enterprise in values, a programme of value education, not moral education alone can properly supplement education for fulfilling its aims.

6.6.2 Analysis of Some Approaches to Value Education

The important approaches to value/moral education have been analysed to see how far they stand, both theoretically and practically, in meeting the needs for value education. Analysis showed that although the Conventional Approaches gave some objectivity to values, and rightly stressed on virtues and habits, they failed to reveal proper reasons to students, thus almost bordered on indoctrination. It was revealed that
that Values Clarification Approach lacks theoretical soundness, even with regard to the concept of value. With its value relativism, it is likely to make utter value relativists who can clarify everything from their own individual perspective. The Cognitive-Developmental Approach too lacks theoretical and conceptual clarity, for although it says it is not for education in values, it describes morality as a choice between moral values, which actually turns out a choice between values. It gives too much importance on reasoning and neglects the affective and volitional aspects of moral education. Besides, there are a number of difficulties, both theoretical and practical, in its aim of, and programme for, growth in moral stages.

6.6.3 Guidelines for a Comprehensive Approach to Value Education

On the basis of the concept of 'value', 'education' and 'value education', guidelines for the aims, curriculum and methodology of a Comprehensive Approach to Value Education have been laid down in section-2 of Chapter IV.

It has been suggested that value education, in main should aim at helping students to have conceptual knowledge of value; to have essential knowledge of value in general and of all classes of values; to judge and choose values freely yet appropriately; to help students build harmonious value systems; to be critically conscious of one's own and others' values; to be healthy - physically, mentally and emotionally; to develop morality and virtues; to know the aims of education; to understand and appreciate the values enshrined in the Constitution and thus help them to be good citizens; to develop proper attitudes; to be creative so as to create values and conceive the good, right and beautiful; to grow in self-knowledge; and find meaning in life and the universe. Accordingly, appropriate objectives of value education in terms of students' behaviour has also been laid down.
The guidelines for curriculum of value education have been laid down keeping in view the general purpose and specific aims of value education. The curriculum mainly consists of the items of — (i) conceptual and theoretical knowledge in values; (ii) solution of hypothetical problems and dilemmas; (iii) personalities and their achievements; (iv) aims of education and role of curriculum; (v) practices in clarification and judgment of values; (vi) experiences in values; (vii) students' involvement in framing rules and principles; (viii) scope for spiritual development; (ix) value education through other subjects and cocurricular activities. Each curriculum item has been elaborated and justified. Methodological hints have also been given.

The roles of teachers, parents and society for education of students in values have been discussed. Guidelines for evaluation in value education have also been laid down.

The methodology of the Comprehensive Approach to Value Education have been derived from the theories and concepts of 'value', 'education' and 'value education'. The aims of value education has also been kept in view. There is stress on public knowledge, objectivity of values, criticalness and reasonability in choice and justification of values, and growth in cognition, affection and volition as regards the world of values. The methodology takes care in reconciling the claims of authority and autonomy, reason and habit, individual and society, conformity and creativity, product and process, and generality and exception in values. Tolerance is advocated for views falling below and above the conventional views for reasons of individual handicap and creativity.

### 6.7 Issues Arising in the Context of Value Education

Some of the important issues which arise in the context of value education have been dealt at length in chapter V. The conclusions reached in case of each are stated as follows.
6.7.1 Indoctrination and Value Education

From the simple meaning of 'planting of doctrines', the concept of indoctrination has so evolved that now it is generally associated with unfounded beliefs and authoritarianism in education. There is a great controversy over the question, which one or combination of which ones — method, content or intention in education — supplies the condition for indoctrination. Analysis of different conditions shows that while each one or any combination of them can lead to indoctrination, it cannot be held that only a particular factor — method, content or intention — leads to indoctrination and not others.

As far as possible all the three factors — unobjectionable method, valid content and good intentions have to be met in order to avoid indoctrination. But cases like — imparting children values without revealing reasons which they cannot understand — can be exonerated from the charge of indoctrination on the ground of helplessness, and because of valid content and good intentions. No factor can be stressed too much, for it is very difficult to prove which method is totally unobjectionable, which content is totally valid and which is really good intention. It has been shown that moral and religious or spiritual values cannot be taken as paradigm cases of indoctrination on the basis of content, because they are based on theories which are equally formidable or challengeable as theories of many modern 'isms' like materialism, Marxism and humanism, and even those of natural sciences.

6.7.2 The Process and Product in Value Education

Taking process and product into consideration, the approaches to value education have been categorised into (i) product (ii) process, and (iii) process-product approaches. Product approaches give emphasis on 'right' values, virtues and habits, in methodology they are authoritarian and/or indoctrinative. Although these approaches help to gain from traditional wisdom and help in maintaining stability, certain things which are unfoundedly regarded as values may go on being perpetuated. Further criticalness and creativity are not nurtured by these approaches.
The process approaches, under which Values Clarification Approach, Cognitive - Developmental Approach and Lifeline Approach etc. are included, in their reaction to product approaches have been giving exclusive emphasis on processes. It has been shown that every process leads to a product; therefore if not directly they support some kind of product indirectly. Further, if any product or content can be looked in suspicion, any process also can be so looked. Unjustified processes cannot be introduced. Due to their relativism, and in some cases due to total rejection of any effort to consensus, there are chances that value education may lead to selfishness, false justification and intra or inter-personal conflict.

The process-product approach gives equal emphasis on both process and product. Students arrive at right values or products and they internalise them which get expression in the form of habits, virtues, or in adherence to principles. There is an attempt at coming to consensus, yet there is tolerance for differing views which may be due to lack of understanding or due to creativity. Issues are discussed and that leads to some commonly agreed upon solution. There is neither excessive confidence in human knowledge nor lack of it. Thus, values are regarded as right in the light of the best available knowledge, and it is thought that they have some permanency. They are relative in the sense that new knowledge may modify or replace them. Thus internalization of well-founded values and principles is encouraged. Authority, tradition etc. are not discredited outright, yet they are critically examined. Autonomy is respected, yet it is held that as far as possible, it should function within the boundary of common good.

It is established that the process-product approaches are convincing. The Comprehensive Approach to Value Education (CAVE) suggested in the present work, and the approaches of R.S. Peters and R.J. Royce are grouped under process-product group of approaches.
6.7.3 Freedom, Value, and Value Education

A lack of complete understanding of the concept of freedom in all its dimensions creates problems in education and value education. Therefore, the concept of freedom has been analysed first. Freedom in the most unrestricted sense means — no restriction in willing and/or doing anything. Actually man is not free in this sense; he can be completely free only if he becomes one with the ultimate reality. Man is acquiring more freedom over matter, psychological and social forces through acquisition of higher knowledge, skills, cooperation and adherence to agreed upon principles and order.

Freedom and order go together and cannot be separated. If there is no rule which is binding on all, conflict and obstruction are bound to occur. Although man is free to do many things, doing harm to oneself or others cannot be termed as freedom in the true sense, for these cannot be justified. Freedom is applied in value in — creating, distributing, choosing and consuming values, of course, with justification. A constant consciousness of justified desire which takes into consideration one's ability, environment and principles of justice etc. produces strength of will.

In implication to value education, it has been shown that students have right to freedom in creating, desiring and choosing values, provided they can justify them. While students can critically examine values held by others, they have to abide by or tolerate values and rules prevalent in school, society etc. unless they are proved wrong or unjust. Consensus, which is the motto of the Comprehensive Approach to Value Education, gives more true freedom, because there is no obstruction from anybody. Adherence to principles, understood and/or evolved by students cannot be taken as absence of freedom or indoctrination. There can be restriction on the freedom of the young on acts or things which are palpably harmful to them.
The teachers are free to initiate the students into values which are justified through proper method. The parents too have freedom to introduce their children into the values, but they cannot infringe basic human rights.

6.7.4 Tradition, Modernity, and Value Education

Opinions, beliefs, customs, principles based on accumulated experience and usage which are handed down from ancestors to posterity are regarded as traditions. Although modernity is simply known as being modern or of the present time, it is shown with examples that there are also opinions, beliefs, customs, even myths at present time. People of the modern time express their opinions in opinion polls, referenda, and even in judgments. They have customs in eating, dressing, garlanding the living or the dead. Those world views like mechanism, materialism, Marxism etc. which go against beliefs have their own beliefs which are not empirically founded. Theories of science which are modified and replaced, are a kind of myths. Science has its own traditions and its own beliefs. Thus what makes tradition different from modernity is not opinions, customs, beliefs etc., but the act of being handed down from generation to generation.

Although it cannot be accepted as a general rule, something handed down quite for sometime can contain worth in it, because it must have withstood criticism and must have been seen as something that works. Something of tradition may also survive when there is nothing in modernity to replace it. Thus tradition cannot be rejected outright, rather it has an initial plus point in its favour. There is nothing much in saying whether something is traditional or modern, ultimately the criteria of truth and satisfactoriness count in both.
Intolerance of traditionists for everything modern and distrust of modernists for everything traditional cannot be defended. If there is no tolerance for each other, creativity and reformatory spirit of modernists, and experience and wisdom of traditionists will be lost. Tradition can be kept alive by critical and creative change and renewal which can save much of the time and energy of modern man.

The implications of a proper understanding of tradition and modernity for value education are: Things, principles, values etc. can be valuable irrespective of their being traditional or modern. Traditions cannot be rejected without critical examination which may require some experience in it for proper understanding. Authority, principles, and habits etc. should be taken in the same spirit as tradition is ideally taken. Although consensus is regarded as something traditional, and is rejected by some approaches to value education, it is showed to be of utmost importance in value education. Similarly public criticism, virtue etc. are of great help in value education.

Religious or spiritual values cannot be rejected as something traditional without proper examination, for at no time man can be free from a sort of religion and spiritual values. Too much stress on modern subjects like science and technology to the negligence of traditional subjects like literature, philosophy etc. is not only undefendable, but also harmful. The importance of certain aims, content items and methods has to be recognised in value education irrespective of whether they are traditional or modern.

The Comprehensive Approach to Value Education in the Perspective of Indian Constitution

No system of education or value education for that matter, can remain unconcerned with the constitutional ideals and principles of a country. The same socio-politico-cultural and philosophical milieu from which education and the constitution emerge, is likely to give similarity in values between them, otherwise a change in
one becomes inevitable. Whatever might be their success, different approaches to value education, like the Value Clarification Approach and the Cognitive-Developmental Approach, have tried to justify their models by linking them with the Constitution of America. Thus attempts have been made to see the Comprehensive Approach to Value Education in the perspectives of the ideals and principles of the Constitution of India.

6.7.5 Constitutional Values and Aims of Value Education

The constitution of a country contains the ideals, values and aspirations of the people. The Constitution of India, through the processes and conditions of justice, liberty, equality and fraternity, aims at the welfare of the people in different value areas - social, economic, political, intellectual, expressional, religious, individual and national. Instances of these values abound in the Constitution in the expressions like "to raise the level of nutrition and standard of living and to improve public health;" to secure "adequate means of livelihood;" protection of children and youth against "exploitation and against moral and material abandonment;" provision for "free and compulsory education" for children; to secure conditions for "liberty of... belief, faith and worship;" to bring about "common good" etc. The Constitutional Values compare well with the aims of Comprehensive Approach to Value Education (CAVE), for the latter aims at bringing about a development of pupils in all classes of values on the basis of reasonableness and justice, ultimately aiming at integrity and "common good". It has been held that even the aim of CAVE to bring about growth in religious or spiritual values is not in conflict with secularity of India. Since the CAVE gives philosophical basis of its values, it not only philosophically justifies identical Constitutional Values, but also deepens faith in and commitment to them.
A stand on the comparative importance of individual and society is inevitable both for the Constitution and any approach to value education. The issue has been taken up in the study in various garbs like private knowledge and public knowledge, individual good and social good, individual moral decision and class or social decision of morality etc. All these reveal that there cannot be any real conflict between the individual and the society; for what is really good is good for both. The highest good is that which is good for all. But due to stages of development, any individual and the society through the majority opinion of its people may give differing views of good. Although the majority view prevails, the individual view, unless it is clearly harmful, has to be tolerated on the grounds of individual differences and creativity. The individual view, if proved just, also becomes the mass view in due course. Since the 'good of all' is also the good of the individual who is included in 'all', the ideal before the individual and the society should be the 'good of all.'

India being a "Socialist Secular Democratic Republic", the importance of individual and society are duly recognised. Democracy and socialism represent the importance of the individual and the society respectively. While the Fundamental Rights guarantee many individual rights, the Directive Principles of State Policy aim at and direct the state to secure good of all. As the Fundamental Rights were enforcible in a court of law even if they obstructed working out of Directive Principles which were not so enforcible, initially the individual, it might be said, had an edge over society. But with a number of Constitutional Amendment Acts, the Directive Principles have been kept away from the purview of any court even if their working out violates the Fundamental Rights which can be amended. Although some think that this gives the society
or social good an edge over the individual or individual good, what it makes really clear is that common good should be the concern for all the society as well as the individuals; the society has an edge over the individual only when the individual becomes selfish and exploits others. The Fundamental Rights are very much there for all good purposes of the individual and they speak of the importance of the individual.

Thus both the Constitution of India and CAVE have identical stand on the issue of comparative importance of the individual and the society.

6.7.7 Indian Secularity and Value Education

Although the consciousness for some kind of education in religious and/or spiritual values has grown in India for various causes, the secularity of India, due to lack of adequate elaboration of its meaning, seems to have stood as a block for it. Therefore, the meanings of the word secular has been analysed. Among other things, secular means temporal or worldly things as contrasted with sacred, spiritual or religious. The word has also taken up the meaning of 'being sceptical of religious truth' or 'being opposed to religious education.' Through analysis it has been shown that both secular and the spiritual, taken together, comprise the whole realm of affairs. Further, it has been shown that secular in the sense of no belief in any belief is not maintainable, for secularism itself becomes a belief or religion.

It has been shown beyond any doubt that the term secular has not been used in the Constitution in anti-religious sense, for the Constitution guarantees under Article 25 (1), "the right to freely profess practice and propagate religion". The expression under Article 25.2(a) "regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice", makes it clear that secular has been taken in the sense concerning worldly affairs or "not religious" or "not spiritual" sense
which implicitly convey the sense that things religious and spiritual exist. There is also a 'sense of religious neutrality,' for the Article 15(1) states that "the state shall not discriminate against any citizen on grounds only of religion..."

Although the State concentrates on secular welfare of the people, it cannot remain totally unconcerned with religions; otherwise people cannot develop understanding of different religions for religious tolerance. Further, if the State is unconcerned with religions in every way, it cannot secure to its people "Liberty of....belief, faith and worship" (Preamble), and cannot save "the children and the young from moral exploitation and material abandonment" (Article 39.f).

It has been shown through analysis of Article 28 of the Constitution of India, and the Supreme Court judgment on case of D.A.V. College, Jullunder V. State of Punjab, 1971, that "religious instruction" which is forbidden in State owned educational institutions, means instruction in the tenets and practices of any particular religion and not in the sense of "education about religions". Thus it has been concluded that 'education about religions' for academic purposes or as a part of philosophy of religion, and education in philosophically arrived at spiritual values as has been presented in the study, are not unconstitutional and therefore can and should go together with the secularity of the Constitution of India.
6.8 Conclusion

In keeping with the nature of a philosophical study in education, and with the objectives, the following have been achieved in the study:

1) It has been established that there is an urgent need for 'value education' which can give education - i) in values in general; ii) in all classes of values in essentials; and iii) in social, moral and spiritual values in particular.

2) The concept of value has been elucidated. Its different meanings have been revealed. Value has been defined with the support of a theory. Values have been classified. Moral and spiritual values have been elucidated in detail. Different issues have been resolved as best as it could be possible.

3) The concept of education has been elucidated in a generic manner. The aims, content and process of education has been analysed. Values have been shown to be within the conceptual boundary of education. In fact, it has been shown how the concept of education expands with adoption of more aims as values for achievement of more values in different dimensions of human life. The concept of an 'educated person' and a theory of education have also emerged.

4) The concept of 'value education' has been elucidated on the basis of the concepts of 'value' and 'education'. The nomenclatures and some major approaches to value education have been analysed. It has been shown that 'value education' is a more comprehensive concept than 'moral education' which is included in it. Keeping with the needs for value education, the world of values, concept of an educated person, the principles of
justification of values and the principles of education, broad outlines of a Comprehensive Approach to Value Education (CAVE) with aims, curriculum and methodology have been laid down.

5) Important issues as they arise in value education itself, and in connection with values, education and the Constitution of India, have been discussed and resolved as best as could be.

A philosophical study being theoretical in nature, whatever guidelines for the Comprehensive Approach to Value Education have been laid down have been done on the basis of the concepts of 'value', education' and 'value education'. However, as admitted in Chapter IV, it is not claimed that the concept of value education cannot be made more comprehensive. New knowledge gained both by theory and practice can always add to the details of the concept and bring some changes, and this can very well be the ideal. More details and gradation of aims, curriculum and specifications of methodology for different levels of education require empirical studies with regard to the needs, growth and maturity, and cognitive, affective and volitional capacities of students of different age groups, and consideration of expert opinion in each area. It is not that there are no empirical findings as regards these. Therefore, other philosophical researches can be conducted to synthesize whatever isolated and atomistic empirical findings are there. Manuel has rightly observed:

"As soon as the philosophical enquiry has been able to identify, analyse and evolve methods for specifically attacking a problem, it would pass into the hands of the empirical researcher.....The philosopher may, however, again take up the truncated findings of empirical research and try to synthesize them". (1)

Thus it is hoped that this study will inspire a chain of research works, criticisms, development of programmes of value education and suggestions for improvement of the CAVE etc., not only basing on the concepts of 'value', 'education' and 'value education' and other findings of the study, but also taking clues from what the study fails to achieve. But all of these can go on vigorously, in a lively manner and fruitfully only when programmes of value education are started in the educational institutions.

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