CHAPTER-I

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➢ Be good, see good and do good. That is the way to God.
➢ Money comes and goes; but morality comes and grows!
➢ Good and bad, peace and agony, pain and pleasure, all these originate within man and not outside him.
➢ The past is beyond recovery. We are not sure of the future. The given moment is the right time. Do not delay; do right action.

........Sri Sathya Sai Baba

Moral Values are things held to be right or wrong or desirable or undesirable. While morality is sometimes described as 'innate' in humans, the scientific view is that a capacity for morality is genetically determined in us, but the set of Moral Values is acquired, through example, teaching, and imprinting from parents and society. Different cultures have very different moral value systems. Moral Values, along with traditions, laws, behaviour patterns, and beliefs, are the defining features of a culture.

In Evolutionary psychology, Moral Values are seen as part of cultural evolution. Nationalists believe that a society needs one set of values to hold it together, and that 'multiculturalism' is not desirable as it tends to lead to conflict. People enforce Moral Values by parenting, peer guidance, conscience, disapproval, shunning, and only in some instances by law. They were effective in small communities before laws were formalised. They can also be sustained by the concept of 'status', a concept which has many different meanings in different societies. There is today significant disagreement over what role status plays in contemporary society and of what it actually consists.
The development of any nation depends mainly on the standards of its educational institutions. Education is the most powerful and effective instrument for inducing radical changes in the behaviour of students. Education is the process through which an individual is developed into individuality and a person into a personality. Education should be individualized and personalized to the utmost and should constitute preparation for self-learning.

Education, according to Indian tradition, is not merely a means to earn a living, nor is it only a nursery of thought or a school for citizenship. It is an initiation into the life of spirit, a training of human soul in pursuit of truth and the practice of virtue. Aristotle, however, held that education exists exclusively to develop man's intellect in a world of reality, which men can know and understand.

1.1 DEFINITION OF EDUCATION

"I think an education is not only important, it is the most important thing you can do with your life."

...Dean Kamen

"The roots of education are bitter, but the fruit is sweet."

...Aristotle

"Education is the most powerful weapon which you can use to change the world."

...Nelson Mandela

"Education is not a problem. Education is an opportunity."

...Lyndon B. Johnson
Definition of Education

- The act or process of educating or being educated.
- The knowledge or skill obtained or developed by a learning process.
- A program of instruction of a specified kind or level.
- The field of study that is concerned with the pedagogy of teaching and learning.
- An instructive or enlightening experience.
- The process of acquiring knowledge and understanding.
- Knowledge and understanding acquired through study and training.
- The process of teaching, especially at a school, college, or university.
- The theory of teaching and learning.

Education encompasses both the teaching and learning of knowledge, proper conduct, and technical competency. It thus focuses on the cultivation of skills, trades or professions, as well as mental, moral & aesthetic development.

1.2 MAN AND EDUCATION

Man has created education, yet it has become indispensable in his life; for man seeks education for betterment of his life, both inward and outward, and even for survival. It is no wonder, therefore that the U.N.O., in its Universal Declaration of Human Rights, proclaims: “Everyone has the right to education” (Article 26). Not only is this, ‘educability’ now considered as one of the capacities which distinguish man from other species. Man is educable, whereas other animals and birds etc., are not, although some of them can be trained to do certain things. Hirst and Peters rightly state: “We distinguish now between ‘training’ and ‘education’, whereas previously people did not. We would not now naturally speak of educating animals and we would never speak in
this way of plants. But we do speak of training animals and of training roses and other sort of plants.

Man can, not only create objects, machines, institutions and ideas, but also can envision a life which he can be or become if he wills. To elaborate a little more—man imagines the concept of a chair or a machine with some particular form, qualities or functions and builds it with a degree of perfection, approaching that of the concept, depending on his ability. Similarly man can envision a life with certain qualities: truthfulness, love, tolerance, peace etc., and can become the being he envisions. To explain in the words of Maslow, “being” is “that which the person is” and “becoming”, “that which the person could be”, Gordon W. Allport can be aptly quoted in this connection. He writes:

“If the prejudiced style of life can be learned and certainly it is not innate-then surely the tentative style or in Gandhi’s term, ‘equi-minded outlook’ can also be acquired”.

Thus man can envision lives with different styles, virtues, states etc., and can become like those. Creativity of this kind, envisioning a life and devising ways for becoming the envisioned personality can very well be termed as “creativity in the field of being and becoming”.

In ancient India, the highest conception of education was: Sā Vidyā Yā Vimuktaye-Learning or education is that which liberates or makes one liberated. Although other aims were there, certainly there had been a stress on ‘to-be’-to be a liberated person (jivanmukta) and to be completely free in ultimate sense. In modern age, quite for a long time education has been conceived as that which helps to achieve-mostly outward things.
But it seems, there is a revival of the interest in a kind of education that helps 'to be'-kind of person. The emphasis on 'to be'-to be a 'lifelong learner' and to be a 'complete man' by the International Commission on the Development of Education, and naming of their report as 'Learning to Be', symbolises such an interest.

1.3 IMPORTANCE OF EDUCATION

"The central task of education is to implant a will and facility for learning; it should produce not learned but learning people. The truly human society is a learning society, where grandparents, parents, and children are students together."

Eric Hoffer

"No one has yet realized the wealth of sympathy, the kindness and generosity hidden in the soul of a child. The effort of every true education should be to unlock that treasure."

...Emma Goldman

"The only purpose of education is to teach a student how to live his life-by developing his mind and equipping him to deal with reality. The training he needs is theoretical, i.e., conceptual. He has to be taught to think, to understand, to integrate, to prove. He has to be taught the essentials of the knowledge discovered in the past-and he has to be equipped to acquire further knowledge by his own effort."

...Ayn Rand

"The aim of education should be to teach us rather how to think, than what to think rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men."

...Bill Beattie
Education is the process of instruction aimed at the all round development of boys and girls. Education dispels ignorance. It is the only wealth that cannot be robbed. Learning includes the Moral Values and the improvement of character and the methods to increase the strength of mind.

Education plays an important role in the progress of an individual's mind and country. Ignorance and poverty are major speed-breakers in the developing country and can be overcome easily through education.

Generally, at the start of a very young age, children learn to develop and use their mental, moral and physical powers, which they acquire through various types of education. Education is commonly referred to as the process of learning and obtaining knowledge at school, in a form of formal education. However, the process of education does not only start when a child first attends school. Education begins at home. One does not only acquire knowledge from a teacher; one can learn and receive knowledge from a parent, family member and even an acquaintance. In almost all societies, attending school and receiving an education is extremely vital and necessary if one wants to achieve success.

However, unfortunately we have places in the world, where not everyone has an opportunity to receive this formal type of education. The opportunities that are offered are greatly limited. Sometimes there are not enough resources to provide schooling. Furthermore because parents need their children to help them work in factories, have odd jobs, or just do farm work.
Since it is not traditional, in some places, to receive a formal education, the one who receives an education is usually envied, praised and even admired by members of the community. Children sometimes look at other children with awe. Just the same way as one child might envy another because he got a new pair of sneakers, and wishes he could have too. There is a sense of admiration but at the same time there is a sense of jealousy as well. Seeing your peer does better than yourself causes some tension and jealousy because of the scarce opportunities available. As a child, it's hard to understand why there is a difference.

Learning subjects in school is not enough. One can learn History, Mathematics, Science in school, and be "book-smart". In addition, one can learn how to live life by knowing what to say when, acting a certain way in certain situations and be "street-smart". These two types of knowledge are extremely essential to be successful in life. For example, you can have all the "book" knowledge in the world about a certain profession, but if you don't know how to behave with your co-workers and or your superiors, having "booked" knowledge won't get you too far.

But no matter what, education is the key that allows people to move up in the world, seek better jobs, and ultimately succeed fully in life. Education is very important, and no one should be deprived of it.

1.4 THE TEACHER

Each person can trace contribution of some teacher who helped that person to transform into a good human being with a more positive self-image, more self-confidence, more commitment and motivation to pursue excellence. This role of a teacher
is universally acknowledged. In education, a teacher is one who helps students or pupils, often in a school, as well as in a family, religious or community setting. A teacher is an acknowledged guide or helper in processes of learning. A teacher's role may vary between cultures. Academic subjects are emphasized in many societies, but a teacher's duties may include instruction in craftsmanship or vocational training, spirituality, civics, community roles, or life skills. In modern schools and most contemporary occidental societies, where scientific pedagogy is practiced, the teacher is defined as a specialized profession on the same level as many other professions.

In the 13th chapter of the "BHAGAVADGITA" the characteristics of a real teacher are laid down as follows: absence of pride, free from hypocrisy, non-violence, forgiving nature, straight forwardness, service of the preceptor, purity of mind and body, steadfastness and self-control.

In line with this, centuries ago in this land of Vedas the teacher devoted all his time for the upliftment of his pupils in all directions - knowledge, morals, values etc. He was called the 'Guru or Acharya'.

Guru is verily the representative of Brahma (Creator), Vishnu (Preserver) and Shiva (Transformer). He creates, sustains knowledge and destroys the weeds of ignorance. Every person can salute such a Guru.

1.5 DEFINITION OF VALUE

According to Cambridge dictionary of philosophy, the value is the worth of something that philosophers discerned these main forms of intrinsic, instrumental, inherent and contributory value.

Values are described as the socially defined desires and goals that are internalized through the process of condition, learning and socialization.

Values are goals set for achievement and they motivate, define and colour all our activities cognitive, affective and co-native. When education builds up true values in the life of our student, it has equipped the ship of students with RADAR and compass to sail clear on the stormy sea of life.

Values reflect different philosophical positions. The concepts of values are closely associated with the concept of man.

According to Jules Henry in “Culture against Man” (1963), values are something that we consider good such as love, kindness, quietness, contentment, fun, honesty, decency, relaxation and simplicity.

According to Carl Rogers in “Freedom to Learn” (1969), valuing is the tendency of a person to show preference.
According to Louis Raths, Merrill and Harmin and Sidney B. Simon (1966) in "Values and Teaching", values are due to the out of experiences may come certain and guides to behaviour. These tend to give direction to life.

According to Shepard B. Clough (1960) in "Basic Values of Western Civilization", in a summary states that values have been variously viewed as preferences, criteria, objects and possessions, personality and status characteristics and states of mind that are absolutes, inherent in objects present in man and stages of mind and identical with his behaviour.

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

According to Parker, "values belong wholly to the inner world of mind. The satisfaction of desire is the real value; the thing that serves is only an instrument. A value is always an experience never a thing or an object".

According to Mukerjee "values are socially approved drives and goals that are internalized through the process of conditioning, learning or socialization and that becomes subjective preferences, standards and aspirations".

According to Alloport's "the term value means the relative prominence of the subject’s interest or the dominant interest in personality".

According to Derek Rowntree's (1960), "Dictionary of Education" that the moral and aesthetics, principles, believes and standards that give coherence and direction to a
persons decisions and actions. Where such values are held by or are imposed upon the majority of people in a society they may be known as social values.

In statistics, the different quantitative and qualitative in which an entity can be with respect to some variable that is different categories and measurement.

Values simply stated, are the determiners in the man that influence his choices in life and that decide his behaviour.

Values as indicated are inherent, in individual man but they are additionally inherent although perhaps less definably so, in collective man in a given culture that is or in a combination of cultures. Whatever the exact nature of human society, values exist in some form. In a primitive society, they reside in developed society they reside in written documents as well as in the intangible of social mores and expectances.

1.6 IMPORTANCE OF VALUE EDUCATION

Seven sins

Wealth without work,
Pleasure without conscience,
Knowledge without character,
Commerce without morality,
Science without humanity,
Worship without sacrifice,
Politics without principle.

...Mahatma Gandhi

Education in general and value education in particular occupies a prestigious place in the modern context of the contemporary society.
The problem of value education of the young has assumed increasing prominence in educational discussions during recent times. Parents, teachers and society at large are concerned about values and value education of children.

The world wide resurgence of interest in value education has been explained as the natural response of the modern industrialized societies to the fast erosion of Moral Values in all aspects of life and the crisis of values experienced in modern times. It is common place to say that sweeping political, economic and social changes have overtaken human civilization during the past few centuries and these have been largely responsible for the predicament of the modern man. In the case of India, however, the picture appears to be slightly different. While there is no doubt that technological development, however little it might be, compared to the western societies, and is one factor that has contributed to the value crisis that the Indian society is facing today. There are also other factors like personal greed, meanness, selfishness, indifference to others' interests and laziness that have brought about large scale corruption in almost all spheres of life-personal and public, economic and political, moral and religious. One can even say that our fall in moral standards is not so much due to industrialization as to the lack of it. Perhaps, we can achieve better moral standards in our democratic way of national life if we become more industrialized and thus overcome mass poverty and the general feeling of insecurity which gives rise to greed.

The Education Commission of (1964-66) says that “a serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of the majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and the inculcation of ethical values. A national
system of education that is related to life needs and aspirations of the people cannot afford to ignore this purposeful fore”.

The great defiance in the education in this millennium is, without doubt, to give special emphasis in man’s, dignity and values, with a special vision that conceives him as creator who doesn’t limit only to watch the established order, by the contrary, he dynamically participates in the changes that benefits the human race.

In the years of history, man’s dignity has occupied a preponderant place, but actually we observe a deplorable decadency and crisis in the fundamental values, so we have to recover the course of our own humanity existence before that is forgotten in history route.

Today we have a society that the only practices are profits, earns, commerce and the great shares in which man is only and object, not a subject, so disposable as the same products that we make for only one use. For this reason, is that education development must essentiality contributes to the knowledge and significance of man as a person, and by no way allowed its mutilation, or worst, its own reduction as a thing of learning.

The values present a true perspective of the development of any society or nation. They tell us to what extent a society or nation has developed itself. Values are virtues, ideals and qualities on which actions and beliefs are based. Values are guiding principles that shape our world outlook, attitudes and conduct. Values however are either innate or acquired. Innate values are our inborn divine virtues such as love, peace, happiness, mercy and compassion as well as the positive moral qualities such as respect, humility, tolerance, responsibility, cooperation, honesty and simplicity.
1.7 DEFINITION OF MORAL VALUES

Moral Values are evaluations of actions generally believed by the members of a given society to be either right or wrong.

Moral Values refer to those values which are related to an individual’s character and personality conforming to what is right and virtuous. They reveal a person’s self-control. Examples: honesty, integrity, sense of responsibility, compassion etc. the realm of Moral Values is rather a debatable one. For example: according to sage Yagnavalkya, as a moral value ‘darma’ signifies the cultivation of the virtues of non-injury, sincerity, honesty, cleanliness, control of the sense, charity, self-restraint, love and forbearance. It may be observed that this list includes both social values (values that refer to the good of others) and individual values (values that serve to develop one’s own character and will).

1.8 IMPORTANCE OF MORAL VALUES FOR THE PRESENT GENERATION STUDENTS

We know today’s children are tomorrow’s citizens. It is necessary to take care about present generation students. If we inculcate Moral Values in the students, the future generation will live happily. So it is necessary to give more importance for Moral Education.

Moral education involves social education but extends beyond it in so far as it covers the way the individual deals with his own powers and potentialities as well as how he behaves in his relationships with other people and the community at large. It is as much concerned with striving for personal wholeness as with generating a responsible attitude towards others and an understanding of right and wrong behaviour.
The most constructive factor in moral education is a happy, purposeful, stimulating home life which encourages the child to explore his powers while offering living guidance and setting appropriate limits to behaviour.

Indian culture is rooted deeply in her spiritual values and unless these values find their way into the life of students, education will lose its significance and will not fulfill its function of endowing the students with a vision to live by and with ideals to work for. Therefore in deference to the cherished goals of democracy, socialism, humanism and secularism, it is very essential that our education system should evolve a new positive morality which could effectively be built into the school curriculum.

According to Peters J. “The growth of morality and value is complex psychosocial phenomenon”. Morality is not something to be taken lightly. It is a form of thought and action, parallel to other forms, such as science, history and the study of literature. One should understand that science alone cannot promote a country’s progress and prosperity. Equal importance should be given to character formation education also. There is no anti-thesis between religion and science. This has been clearly defended in the statement of Einstein that “Science without religion is lame and religion without science is blind”. Hence moral education deserves the status of a school subject in the curriculum. But, unfortunately the present system of education has not taken proper cognizance of this vital aspect of personality.

Modern mass society presents a sharp contrast, as the young grow up. They are faced with confusions, delays and discontinuities. Adolescents in particular are uncertain about themselves. Some are in conflict with themselves, bewildered and insecure.
Values are usually influenced by the changing philosophical ideologies, cultural and religious perspectives, social, political and geographical conditions. In modern emerging society, there has been a revolutionary change in the field of values due to many factors in addition to the influence of modern culture, industrialization, modernization, urbanization, globalization and multinationals.

Values are the guiding principles, decisive in day to day behaviors as also is critical life situations. Values are a set of principles or standards of behavior. Values are regarded desirable, important and held in high esteem by a particular society in which a person lives.

Value education means inculcating in the children a sense of humanism, a deep concern for the well being of others and the nation. This can be accomplished only when we instill in the children a deep feeling of commitment to values that would build this country and bring back to the people pride in work that brings order, security and assured progress.

Value education refers to a programme of planned educational action aimed at the development of value and character. Every action and thought of ours leaves an impression in our mind. These impressions determine in our behavior at a given moment and our responses to a given situation. The sum total of all our impressions is what determines our character. The past has determined the present and even so our present thoughts and actions will shape our future. This is a key principle governing personality development. The human values are resolved having lasting impact necessary for bringing about change in thought and conduct, in the 21st century.
If there is righteousness in the heart there will be beauty in character. If there is beauty in character there will be harmony in the home. When there is harmony in the home there will be order in the nation. When there is order in the nation there will be peace in the world.

At the boyhood state, individual physical development is concerned, during manhood and old age intellectual and spiritual values start dominating the corporal values. Therefore while imparting moral education, educators must keep in minds that the young must be educated.

Prizes may be given to the deserving persons for showing honesty, bravery, truth etc. The award should be given during school gathering. Contests may be organized on values of life.

According to Father of Indian Nation Gandhi

"If wealth is lost nothing is lost

If health is lost something is lost

If character is lost everything is lost"

So, best of all things is character.
1.9 LIST OF VALUES

(a) List of 'A-Z' Values collected by the investigator is given below:

1. Abundance
2. Acceptance
3. Accessibility
4. Accomplishment
5. Accuracy
6. Achievement
7. Acknowledgement
8. Activeness
9. Adaptability
10. Adoration
11. Adroitness
12. Adventure
13. Affection
14. Affluence
15. Aggressiveness
16. Agility
17. Alertness
18. Altruism
19. Ambition
20. Amusement
21. Anticipation
22. Appreciation
23. Approachability
24. Articulacy
25. Assertiveness
26. Assurance
27. Attentiveness
28. Attractiveness
29. Audacity
30. Availability
31. Awareness
32. Awe
33. Balance
34. Beauty
35. Being the best
36. Belonging
37. Benevolence
38. Bliss
39. Boldness
40. Bravery
41. Brilliance
42. Buoyancy
43. Calmness 66. Concentration
44. Camaraderie 67. Confidence
45. Candor 68. Conformity
46. Capability 69. Congruency
47. Care 70. Connection
48. Carefulness 71. Consciousness
49. Celebrity 72. Consistency
50. Certainty 73. Contentment
51. Challenge 74. Continuity
52. Charity 75. Contribution
53. Charm 76. Control
54. Chastity 77. Conviction
55. Cheerfulness 78. Conviviality
56. Clarity 79. Coolness
57. Cleanliness 80. Cooperation
58. Clear-mindedness 81. Cordiality
59. Cleverness 82. Correctness
60. Closeness 83. Courage
61. Comfort 84. Courtesy
62. Commitment 85. Craftiness
63. Compassion 86. Creativity
64. Completion 87. Credibility
65. Composure 88. Cunning
89. Curiosity
90. Daring
91. Decisiveness
92. Decorum
93. Deference
94. Delight
95. Dependability
96. Depth
97. Desire
98. Determination
99. Devotion
100. Devoutness
101. Dexterity
102. Dignity
103. Diligence
104. Direction
105. Directness
106. Discipline
107. Discovery
108. Discretion
109. Diversity
110. Dominance
111. Dreaming
112. Drive
113. Duty
114. Dynamism
115. Eagerness
116. Economy
117. Ecstasy
118. Education
119. Effectiveness
120. Efficiency
121. Elation
122. Elegance
123. Empathy
124. Encouragement
125. Endurance
126. Energy
127. Enjoyment
128. Entertainment
129. Enthusiasm
130. Excellence
131. Excitement
132. Exhilaration
133. Expectancy
134. Expediency
135. Experience
136. Expertise
137. Exploration
138. Expressiveness
139. Extravagance
140. Extroversion
141. Exuberance
142. Fairness
143. Faith
144. Fame
145. Family
146. Fascination
147. Fashion
148. Fearlessness
149. Ferocity
150. Fidelity
151. Fierceness
152. Financial independence
153. Firmness
154. Fitness
155. Flexibility
156. Flow
157. Fluency
158. Focus
159. Fortitude
160. Frankness
161. Freedom
162. Friendliness
163. Frugality
164. Fun
165. Gallantry
166. Generosity
167. Gentility
168. Giving
169. Grace
170. Gratitude
171. Gregariousness
172. Growth
173. Guidance
174. Happiness
175. Harmony
176. Health
177. Heart
178. Helpfulness
179. Heroism
180. Holiness
181. Honesty
182. Honor
183. Hopefulness
184. Hospitality
185. Humility
186. Humor
187. Hygiene
188. Imagination
189. Impact
190. Impartiality
191. Independence
192. Industry
193. Ingenuity
194. Inquisitiveness
195. Insightfulness
196. Inspiration
197. Integrity
198. Intelligence
199. Intensity
200. Intimacy
201. Intrepidness
202. Introversion
203. Intuition
204. Intuitiveness
205. Inventiveness
206. Investing
207. Joy
208. Judiciousness
209. Justice
210. Keenness
211. Kindness
212. Knowledge
213. Leadership
214. Learning
215. Liberation
216. Liberty
217. Liveliness
218. Logic
219. Longevity
220. Love
221. Loyalty
222. Majesty
223. Making a difference
224. Mastery
225. Maturity
226. Meekness
227. Mellowness
228. Meticulousness
229. Mindfulness
230. Modesty
231. Motivation
232. Mysteriousness
233. Neatness
234. Nerve
235. Obedience
236. Open-mindedness
237. Openness
238. Optimism
239. Order
240. Organization
241. Originality
242. Outlandishness
243. Outrageousness
244. Passion
245. Peace
246. Perceptiveness
247. Perfection
248. Perkiness
249. Perseverance
250. Persistence
251. Persuasiveness
252. Philanthropy
253. Piety
254. Playfulness
255. Pleasantness
256. Pleasure
257. Poise
258. Polish
259. Popularity
260. Potency
261. Power
262. Practicality
263. Pragmatism
264. Precision
265. Preparedness
266. Presence
267. Privacy
268. Proactivity
269. Professionalism
270. Prosperity
271. Prudence
272. Punctuality
| 273. | Purity         | 296. | Sacredness  |
| 274. | Quality       | 297. | Sacrifice   |
| 275. | Quiet         | 298. | Sagacity    |
| 276. | Realism       | 299. | Saintliness |
| 277. | Reason        | 300. | Sanguinity  |
| 278. | Reasonableness| 301. | Satisfaction|
| 279. | Recognition   | 302. | Security    |
| 280. | Recreation    | 303. | Self-control|
| 281. | Refinement    | 304. | Selflessness|
| 282. | Reflection    | 305. | Self-reliance|
| 283. | Relaxation    | 306. | Sensitivity |
| 284. | Reliability   | 307. | Sensuality  |
| 285. | Religiousness | 308. | Serenity    |
| 286. | Resilience    | 309. | Service     |
| 287. | Resolution    | 310. | Sexuality   |
| 288. | Resolve       | 311. | Sharing     |
| 289. | Resourcefulness| 312. | Shrewdness  |
| 290. | Respect       | 313. | Significance|
| 291. | Rest          | 314. | Silence     |
| 292. | Restraint     | 315. | Silliness   |
| 293. | Reverence     | 316. | Simplicity  |
| 294. | Richness      | 317. | Sincerity   |
| 295. | Rigor         | 318. | Skillfulness|

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319. Solidarity
320. Solitude
321. Soundness
322. Speed
323. Spirit
324. Spirituality
325. Spontaneity
326. Spunk
327. Stability
328. Stealth
329. Stillness
330. Strength
331. Structure
332. Success
333. Support
334. Supremacy
335. Surprise
336. Sympathy
337. Synergy
338. Teamwork
339. Temperance
340. Thankfulness
341. Thoroughness
342. Thoughtfulness
343. Thrift
344. Tidiness
345. Timeliness
346. Traditionalism
347. Tranquility
348. Transcendence
349. Trust
350. Trustworthiness
351. Truth
352. Understanding
353. Unflappability
354. Uniqueness
355. Unity
356. Usefulness
357. Utility
358. Valor
359. Variety
360. Victory
361. Vigor
362. Virtue
363. Vision
364. Vitality
365. Vivacity
366. Warmth
367. Watchfulness
368. Wealth
369. Willfulness
370. Willingness
371. Winning

(b) Values identified by NCERT

1. Abstinence
2. Appreciation of cultural values
3. Anti-Untouchability
4. Citizenship
5. Consideration for others
6. Concern for others
7. Co-operation
8. Cleanliness
9. Compassion
10. Common Cause
11. Common good
12. Courage
13. Courtesy
14. Curiosity
15. Democratic decision making
16. Devotion
17. Dignity of the individual
18. Dignity of manual work
19. Duty
20. Discipline
21. Endurance
22. Equality
23. Friendship
24. Faithfulness
25. Fellow-feeling
26. Freedom
27. Forward look
28. Good manners
29. Gratitude
30. Gentlemanliness
31. Honesty
32. Helpfulness
33. Humanism
34. Hygienic living
35. Initiative
36. Integrity
37. Justice
38. Kindness
39. Kindness to animals
40. Leadership
41. National Unity
42. Loyalty to duty
43. National Consciousness
44. Non-Violence
45. National Integration
46. Obedience
47. Peace
48. Proper Utilisation of time
49. Punctuality
50. Patriotism
51. Quest for knowledge
52. Purity
53. Resourcefulness
54. Regularity
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
(c) Bill Gothard has informally specified a set of forty-nine virtues.

1. Exhorting
   1. Creativity vs. Underachievement
   2. Discernment vs. Judgment
   3. Discretion vs. Simple-mindedness
   4. Enthusiasm vs. Apathy
   5. Faith vs. Presumption
   6. Love vs. Selfishness
   7. Wisdom vs. Natural Inclinations

2. Giving
   1. Cautiousness vs. Recklessness/Rashness
   2. Frugality vs. Luxury
   3. Fulfillment/Contentment vs. Covetousness
   4. Gratitude/Gratefulness vs. Ungratefulness/Unthankfulness
   5. Promptness/Punctuality vs. Tardiness
   6. Resourcefulness vs. Wastefulness
7. Tolerance vs. Intolerance/Prejudice

3. Mercy
   1. Attentiveness vs. Unconcern
   2. Compassion vs. Indifference
   3. Deference vs. Rudeness
   4. Fairness vs. Partiality
   5. Gentleness vs. Harshness
   6. Meekness vs. Anger
   7. Sensitivity vs. Callousness

4. Organization
   1. Ambition/Initiative vs. Unresponsiveness
   2. Commitment vs. Untrustworthiness
   3. Courage vs. Cowardice
   4. Decisiveness vs. Vacillation/Double-mindedness
   5. Determination vs. Faint-heartedness
   6. Loyalty vs. Unfaithfulness
   7. Orderliness vs. Confusion/Disorganization

5. Prophecy
   1. Adventurousness/Boldness vs. Trepidation/Fearfulness
   2. Compliance/Obedience vs. Obstinacy/Willfulness
   3. Forgiveness vs. Disaffirmation/Rejection
   4. Persuasiveness vs. Combativeness/Contentiousness
   5. Sincerity vs. Two-facedness/Hypocrisy
6. Truthfulness vs. Duplicity/Deception
7. Uprightness vs. Impurity

6. Serving
1. Alertness vs. Unawareness
2. Availability vs. Self-centeredness
3. Endurance vs. Quitting/Giving up
4. Flexibility vs. Resistance
5. Generosity vs. Stinginess
6. Hospitality vs. Loneliness
7. Joyfulness vs. Self-pity

7. Teaching
1. Dependability vs. Inconsistency
2. Diligence vs. Slothfulness
3. Patience vs. Restlessness
4. Reverence vs. Disrespect
5. Security vs. Anxiety
6. Self-control vs. Self-indulgence
7. Thoroughness vs. Incompleteness

1.10 CLASSIFICATION OF VALUES

I. Gandhi’s Classification

In order to create a new social order, Gandhiji introduced Nai Talim in the year 1937, which is popularly known as Basic Education.

> Truth  > Non-violence
- Freedom
- Democracy
- Sarva Dharma Samabhava
- Equality

2. Gail M. Inlaw Classification

- Traditional and cultural values
- Economic values
- Political values
- Values in science and technology

3. Plato’s Classification

- Truth
- Beauty
- Goodness

4. Parker’s Classification of Values

- Biological values
- Economic values
- Affective values
- Social values
- Intellectual values
- Aesthetic values
- Moral Values
- Religious values

5. Spranger’s Classification

- Theoretical values
- Economic values
- Aesthetic values
- Social values
- Political values
- Religious values
6. General Classification

In general, values may be classified as personal, social, moral, spiritual and behavioural values.

i. Personal Values

They refer to those, which are desired and cherished by the individual irrespective of his social relationship. The individual determines his own standards of achievement and attains these targets without explicit interaction with any other persons.

ii. Social Values

Social values refer to those, which are oriented and concerning to society. These values are practiced because of our association with others. Unlike personal values the practice of social values necessitates the interaction of two or more persons.

iii. Moral Values

Moral Values related to individual's character and personality conforming to what is right and virtuous. They reveal a person's self-control.

iv. Spiritual Values

Spiritual values refer to ethical value. It arises from the inner depth dimension of man. It bestows the capacity to see the false as the false and the true as the true. It is like a key to the integration of man. The ultimate ethical value is called spiritual value. Spiritual value is the awareness of itself.

v. Behavioural Values

Behavioural values refer to all good manners that are needed to make our life successful and joyous. These are the values, which are exhibited by our conduct and
behaviour in our daily life. Behavioural values will adorn our life and spread cordially friendliness.

1.11 COMMITTEES AND COMMISSIONS TOWARDS VALUES

The importance of value education has been duly recognized by different education commissions and committees appointed by the government.

➢ The Hartog Committee of (1929) felt that religious instruction can be given in common schools outside the school hours.

➢ The Central Advisory Board of Education felt in 1946 that religious and moral instruction was important and that it should be left to the community to which the pupils belong.

➢ The Radhakrishnan Commission (1948) felt that "if we exclude spiritual training in our institutions we would be untrue to our whole historical development".

➢ The Secondary Education Commission's report in 1953 favored that religious and moral instruction should be given in schools outside the school hours on voluntary basis.

➢ The Sri Prakasa Commission of Religious and Moral instruction (1959) had recommended that moral education should be imparted in all educational institutions.

➢ Kothari Commission (1964-66) felt that "a serious defect in the school system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life needs and aspirations of the people cannot afford to ignore this purposeful force".

➢ National Policy on Education (1986) felt that "the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the
need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and Moral Values".

Programme of Action (NPE, 1992) recommended that "the framework emphasized value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception, ethical considerations and character building. It stressed the role of education in combating obscurantism, religious fanaticism, exploitation and injustice as well as the inculcation of values".

The main function of education is to produce citizens with sound character and a healthy personality. Good citizens are the only hope for the progress and prosperity of the country. Inspiring values, ideals, proper moral conduct, life based upon good principles is an essential requisite.

The ideals of virtue, goodness, truth and manliness form the very essence of real dignified living.

1.12 INCULCATION OF VALUES THROUGH CURRICULUM

"Today, it is no longer desirable to undertake educational reforms in piecemeal fashion, without a concept of the totality of the goals and modes of the educational process. To find out how to reshape its component parts, one must have a vision of the whole" (UNESCO, 1972).

The National Policy on Education has laid considerable emphasis on value education by highlighting the need to make education a powerful tool for cultivation of social and Moral Values. Keeping in view the pluralistic base of our society, the education system besides preserving our cultural heritage has also to nurture our youth to
be more adaptable to life in the changing environment. An inter-linking of education and culture has also been emphasized in the Programme of Action for implementation of National Policy on Education.

People say that "Values cannot be taught but caught". Against this belief educationists strongly advocate that values could be taught with sufficient care and caution.

The National Council for Educational Research and Training (NCERT) in its publication documents on Social, Moral and Spiritual Values in Education (1979) has drawn up 84 values to be inculcated through education.

The cultural values need to be identified for standard curricula all over the country. Respect for the old, care for poor and up-privileged and tolerance should be some of the values. Value based inter-personal relations, importance of racial and religious harmony and concern for humanity should form the basis for friendship and cooperation amongst the people.

Fine arts, music, creative writing, puppetry and theatre are to be given due place in the curricula right from school to the university level.

The curriculum should strike a balance between theory and practice. Creative work in fields of music, dance, literature, drama, visual arts is essential to cultivate the inherent tolerance of children.
Value/moral education should be thought as a compulsory subject up to the high school level. It should be made an examinable subject at the school level. Evaluation of value education should be based on compassion, self-reliance, respect and honesty.

Language is an importance medium for inculcating, fostering and propagating of moral values and national cultural heritage. Education through mother tongue needs to be ensured.

1.13 INCULCATION OF VALUES THROUGH CO-CURRICULAR ACTIVITIES

Co-curricular activities play a very significant role in inculcating different values in the students. For all-round development of personalities of the students co-curricular activities are considered to be very important now-a-days. Previously the term “extra-curricular activities” was used for outdoor activities and other cultural programmes organized in the school. But now-a-days this term has been discarded keeping in view the importance of these activities. In many progressive schools there is an allotment of certain periods for these co-curricular activities in their regular time table.

Through these activities, many values can be inculcated profitably. Co-curricular activities form an integral part of the modern school curriculum. They should be made more and more purposive and fruitful as well as value oriented with the democratic base and purposeful pursuit. This can be done, provided children have an opportunity of having living experience of moral life through these activities.
In programmes of outdoor activities, the children are taken out of the school to the areas of adventure, appreciation of art and culture and the places of historical values. They can be brought avenues in the training of initiative, team-work, self-discipline and learn much about our cultural heritage and historical details. Besides games and sports, there are several outdoor activities, namely, NCC, Scouting & Guiding, Mountaineering, Trekking, Excursion, Field trips etc.; which may serve the purpose of inculcation of desired values among the students and formation of character.

Almost in all the schools and colleges various festivals are organized at different levels. Festivals may be classified into three heads:

1. National Festivals
2. Religious Festivals

Besides these, there are so many occasions like Sports Day, Teachers' Day, Parents' day, Annual Day, UNO Day, etc., in the school. Through these activities, the qualities of leadership, self-discipline, co-operation, team-work, etc., can be easily developed. Through these activities, new dimension can be given to the personalities of the students.

1.14 NEED FOR RESEARCH IN MORAL VALUES

Today there is lot of degradation of values in every walk of human life. Individuals are crazy for material wealth. Money making is the main motive of the majority of the individuals even through immoral ways. Proper foundation will be laid on Moral Values at the initial stages of the child. Schools and colleges are the institutions
which can shoulder the responsibility of inculcating Moral Values among the people and students. Hence there is a need to take up research activities in the area of Moral Values.

1.15 RESUME OF SUCCEEDING CHAPTERS

Chapter-II deals with a brief review of related research work done in the area of Moral Values/Judgement.

Chapter-III deals with the present study, i.e., statement of the problem, need for the study, purpose of the study, scope of the study, definition of the terms, objectives of the study, hypotheses to be tested, variables studied and limitations of the study.

Chapter-IV deals with an account of methods employed in the investigation for collection of the data and the statistical techniques employed in the analysis of the data.

Chapter-V deals with analysis of data and a detailed discussion of results of the present study.

Chapter-VI deals with summary of the investigation, major findings, conclusions, educational implications, recommendations and suggestions for further research.

At the end of the thesis bibliography and appendices are given.