INTRODUCTION

Axiology is the science and theory of values. The idea of value is present in every choice, decision and act of a person. When we choose between two purposes or courses of action, we decide which of them is better and our decision is in favour of that which we consider as better at that time. In this process of choice and decision, the concept of value is involved. Axiology is often thought to include ethics and aesthetics – philosophical fields that depend crucially on notion of values. The ethical concepts of ‘right’ and ‘wrong’, ‘good’ and ‘bad’, ‘virtue’ and ‘vice’ have always influenced the mundane activities of man throughout the civilizations as classified by Ronald Toynbe. Every civilization had certain distinctive peculiarities and ideals. For example, the Indian, Sinic and Hellenic civilizations compounded ethical, social, emotional and spiritual values. In India all human efforts were related to the fulfillment of the fundamental purpose of human life, Moksha or liberation. The Indians had before them the ideal of self-realization. Their dominant value ‘Karam’ or duty is reflected in politics, society and economics. Their greatest values were spiritual speculation, character formation, simple living, high thinking and knowledge acquisition to have power and humanity.

1.0.0 CONCEPT OF AXIOLOGY

Axiology is derived from Greek the word axiā, which means "value or worth" and logia is the philosophical study of value. The term was first used in the early 20th century by Paul Lapie, in 1902, and E. Von Hartmann, in 1908. Axiology studies mainly two kinds of values: ethics and aesthetics. Ethics investigates the concepts of right and good in individual and social conduct i.e. it is the study of values in human conduct. Aesthetics is the study of values in art i.e. it study the concepts of beauty and harmony. So Axiology is the philosophical study of goodness or values, and its significance lies:

a). In the considerable expansion that it has given to the meaning of the term value.

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1 Taneja, V.R. : Foundation of Education Philosophical and Sociological, p. 189.
2 Ibid., p. 189.
3 <http://en.wikipedia.org/wiki/Axiology>
b). In the unification that it has provided for the study of a variety of questions – economic, moral, aesthetic and even logical that had often been considered in relative isolation.4

Lotze holds axiology as,” The general theory of value; the study of objects of interest”.5 John Warfield defines Axiology as, “The study of the nature of types and criteria of values and value judgment, especially in ethics”.6 In this way we can say that Axiology is a branch dealing with values i.e. ethics, aesthetics and religion.

Axiology refers primarily to the writings of the Austro-German phenomenologist such as Franz Brentano, Alexius Meinong, Max Scheler and Nicolai Hartmann. Their influence has been transmitted to the Anglophone world through the writings of G.E. Moore, W.D. Ross, Roderick Chisholm, and more recently Robert Nozick.7 The axiological movement emerges from the phenomenological method. The axiologists sought to characterize the notion of value in general, of which moral value is only one species. They argue against Kant, that goodness does not exclusively derive from the will, but exists in objective hierarchies. They emphasize the extent to which it is through emotions and feelings that human beings discern values. The notion of right action is understood derivatively in terms of the values which emotions reveal.8

The term ‘value’ is used in a confused but widespread way not only in economics and philosophy but also in other social sciences and humanities. The extension of the meaning and the use of the term began in economics or in political economy, it was then called ‘value’ and became technical term central to that branch of economics which was labeled as theory of value. The idea was introduced by Hugo Munsterberg and W.M. Urban, taken up by Ralph Baston Perry, John Dewey, D.H. Parker, E.W. Hall and others and later refurbished by S. C. Pepper and Paul W. Taylor9. The conception matured in 1890 in the writings of Alexius Meinony and Christian Von Ehrenfels, two Austrian followers of Fraz Bentano and through others like Max Scheler and Nicolai Hartmann, two twentieth-century German followers and the idea of general theory of value became popular in the continent and in Latin America.10

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4 <http://www.Britannicaonlineencyclopedia.org/Axiology>
5 <http://pespmc1.vub.ac.be/ASC/AXIOLOGY.html>
6 <http://pespmc1.vub.ac.be/ASC/AXIOLOGY.html>
7 <http://www.newworldencyclopedia.org/entry/Axiology>
8 <http://www.newworldencyclopedia.org/entry/Axiology>
10 Ibid., p. 229.
Then German philosophers, especially Rudolf Herman Lotze, Albrecht Ritschl and Nietzsche began to take the notion of value in much broader sense and gave it primary importance in their thinking. \(^{11}\) Even philosophers from the time of Plato had discussed a variety of questions under such headings as the good, the end, the right, obligation, virtue, moral judgment, aesthetic judgment, truth, and validity etc.

**Prof. C. Seshadri (1992)**, “Value refers to objects that human beings consider desirable and worthy of pursuit in their thoughts, feelings and actions. These objects may be material or abstract qualities and states of mind and heart like truthfulness, happiness, peace, justice. In any case, they function as ideals and standards and govern human actions.”\(^{12}\) Man acts to satisfy his wants, anything which satisfies a human want, becomes thereby a value. ‘Our conduct is motivated by our value’ is another way of saying that we act to satisfy our wants. Values are masterminds which give direction to one’s strivings. It represents feelings, wants, interests, attitudes, preferences and opinions about what is right, just, fair or desirable. In other words, value is an enduring belief that a specific mode of conduct or state of existence is personally or socially preferable to an opposite or converse mode of conduct or state of existence.

**N. Torralba (1995)** holds, “Values can be defined operationally to include norms of right conduct and good intellectual and moral habits.”\(^{13}\) Value aims at perfection, self realization, satisfaction development, integrity and cohesion etc. Values are therefore, related to those activities, which are thought good or useful and valuable. These values at any moment play a significant role in the life of man in enabling to lead his personal and social life successfully. They occupy an important place in education. They lead to motivation, which in turn results in desirable behaviour.

**Kireet Joshi (1997)**, a former Educational Adviser to the Government of India in *Education for Character Development* has explained the word “value” in these words, “This word value as understood in the context of educational philosophy, refers to those desirable ideals and goals which are intrinsic in themselves and which, when achieved or attempted to be achieved, evoke a deep sense of fulfillment to one or many or all parts of

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11 Ibid., p. 229.
12 Reproduced by Chand, Jagdish: Value Education, p. 3.
13 Ibid., p. 3.
what we consider to be the highest elements of our nature.” Truth, Beauty and Goodness are the supreme values of life. They are intrinsic in character and they are end-in-themselves. Even if there are wide differences as to what is meant by these three items, there is agreement that they are most desirable ideals and mere orientation towards them inspires development of those states of our being and becoming in which we can hope to find some kind of ultimate fulfillment. Value is the act of cherishing something. A person who values justice will spend a lot of energy in search for it. It is the co-operative result of an interaction between personal and impersonal elements.

**Prof.B.Mukhopadhyay** in his write-up in “University News “(March 7-13, 2005) has attempted to differentiate value related terms. He has observed,” Values do not mean only virtues. Moral values are known as virtues. Ethics deal with right and norms. Ethics is a system or code of morals. Once someone knows his values and knows what is important to him, ethics can help him to set goals”

Morality is concerned, both, with beliefs and actions which are in conformity with the social norms shaped, modified and chiseled over a length of time. The belief about what is right and what is wrong, what ought to be done and what ought not to be done is generally defined as moral belief. Values involve individual feelings, ideas and beliefs an individual operates according to a system of values. Everything he does, every decision he makes, comes from within, conscious or unconscious system of values.

In relation to the determination of a thing or act educationists put forward the following ideas.

- The value of a thing is due to the fact that the thing has power to satisfy our wants.
- Anything has value if it is related to the perfection of life for which a man endeavours in his life.
- Anything which has utility.
- Anything which is helpful in organizing society is called value.
- Anything which helps for existence.

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14 Ibid., p. 4.

15 Ibid., p. 5.
• Values are determined by the notions of individuals and also by the circumstances in which they live, etc.

Values are nothing but the social-amity and adjustability without causing any damage to others’ rights, whether they may be personal, social, intellectual or even spiritual values. The Sathya Sai Education in Human Values Programme identifies ‘Five Domains’ of human personality and ‘Five Basic Human Values’ corresponding to these domains.

The five domains of the personality are the physical, intellectual, emotional, super-conscious and the spiritual. The five ‘basic human values’ are of Truth, Right Conduct, Peace, Love and Non-violence. They are called basic because they are pursued by people of all cultures and religions and are timeless.

1.1.0 CLASSIFICATION OF VALUES

Values are classified in a number of ways. However, here we are giving important types of classifications:

Spranger’s Classification: Edward Spranger was a German philosopher and psychologist. He adds that in its purest form the social interest is selfless and tends to approach very closely to the religious attitude. His chief aim in life is to order and systematize his knowledge. He does not imply that a given man belongs exclusively to one or another of these types of values. His depictions are entirely in terms of ‘ideal types,’ a conception fully explained in his book Types of Men. Spranger in his comprehensive discourse on Types of Men, posited six basic evaluative attitudes resulting from the striving of men towards different normative goals. He called these values:

1. The Theoretical, whose dominant interest is the discovery of truth.
2. The Economic, whose interest is in what is useful.
3. The Aesthetic, whose highest value is form and harmony.
4. The Social, whose highest value is love of people.
5. The Political, whose interest is primarily in power.
6. The Religious, whose highest value is unity.

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16 Chand, Jagdish: Value Education, p. 33.
**Plato's Classification:**

Like all ancient philosophers Plato maintains a virtue-based eudemonistic ethics. That is to say, human well-being is the highest aim of moral thought and conduct; the virtues are the requisite skills and character-traits. Plato developed such distinct areas of philosophy as epistemology, metaphysics, ethics, and aesthetics. The philosophy of Plato is marked by the usage of dialectic, a method of discussion involving ever more profound insights into the nature of reality, and by cognitive optimism, a belief in the capacity of the human mind to attain the truth and to use this truth for the rational and virtuous ordering of human affairs. Plato believes that conflicting interests of different parts of society can be harmonized. The best, rational and righteous, political order, which he proposes, leads to a harmonious unity of society and allows each of its parts to flourish, but not at the expense of others. The theoretical design and practical implementation of such order, he argues, are impossible without virtue. Plato classified values on the basis of ultimate realities. These are as follows:

1. Truth
2. Beauty

These are also the basic values of life enunciated by the Indian thinkers as Satyam, Shivam, Sundram.

**Parker's Classification:**

Parker’s distinction lies in its desire to foster the self-worth of individuals so that students can become active citizens in a diverse, democratic society and changing world. Parker's philosophy of education leads students to develop self-discipline, independence of mind and collaborative spirit necessary to apply their values, skills, knowledge and ideas to think and act as vigorous participants in the life of our democracy. Parker was preoccupied with no area of given experience more than the value experience. He classified values as follows:

1. Biological values
2. Economic values
3. Affective values
4. Social values
5. Intellectual values
6. Aesthetic values
7. Moral values
8. Religious value
**Gandhi’s Classification:**

Gandhi, the great philosopher, educationist and experimenter expressed his views on everything from God to birth-control. After his return from England, he set up practice in Rajkot. Then he went to South Africa to look after the legal matter of a rich Indian firm. It was here that he evolved the ideas of ‘Truth and Non-Violence’. Gandhi’s values and his vision constituted a truly civilized and free India, it was not surprising that he developed firm views on education. Education not only moulds the new generation, but reflects a society’s fundamental assumptions about itself and the individuals which compose it. He holds service of all should be the first fundamental of every human being. Gandhi’s ideal of self-realization combines both the development of individuality as well as the society. He laid emphasis on the following values:

- Truth
- Non-violence
- Self-discipline
- Freedom
- Equality
- Purity of ends and means
- Self-realization
- Democracy

The list compiled by the **N.C.E.R.T.** on the basis of various documents on education as well as the study of the Gandhian literature as given in Appendix III of “**Document on Social, Moral and Spiritual Values in Education**”(1979) shows values like- Abstinence, Devotion, Courage, Cooperation, Compassion, Tolerance, Sincerity, Duty, Universal love, Self-control, Purity, Endurance, Freedom etc.

Values classified by **Dr. Karan Singh**, a great scholar and thinker, Chancellor, Jawaharlal Nehru University holds that we need shared values for the emerging global society. As global citizens committed to human survival or welfare, we must use the latest array of innovative and interactive pedagogic methodologies to structure a worldwide programme of education. In a write-up in the ‘Hindustan Times’ December 10, 2004, he referred to the following values:

- Family values
- Spiritual values
- Global values
- Inter-religious understanding values
- Societal values
- Environmental values
People place different importance to the different value types. This is important from the point of view of understanding the behavior of people. When talking about values we must take into account that their field is a complex one, where classes of values don’t have a predetermined principle which can individualize each other in an autonomous way, or to put them in a kind of report on a certain distinctive pattern, but, more important, they are in a coordination and subordination report. Values are and can be perceived as we perceive all the other objects, independent by consciousness. The number of values range from three (Satyam, Shivam, Sundaram) to 83 (reportedly itemized by N.C.E.R.T.). Broadly speaking the entire gamut of values may be classified into two types; One, the eternal, absolute or root values, and two, the temporal and mundane values. Moral and spiritual values are root-values, which take out of ourselves and inspire us to be good and to do good. The mundane values include contextual values, social, personal, universal etc. The values are subjective or objective, intrinsic or extrinsic and that they are of various kinds proves that there is a hierarchy of values. According to Plato and Kant, Man, who is valorous, possesses a special attribute of the mind or will that helps him to distinguish greater values from lesser ones. Kant develops the hierarchy of values based on the sanctity of man, who is always an end of the means. Anything that debases or injures man is immoral. Scientific and family values also play an important role in today’s life. Different families and different cultures have different values. Values are influenced by tradition, religion, mass media, social and political situations. Values have their foundations in higher and lower interests. The values which are born out of unthought desire or animal instinct are of lowest interest. The highest values are spiritual and intellectual; the lowest values are material. The spiritual values are also moral values; but in this case there is emphasis on the inner-self of the individual and his relation with the Supreme Being. Anything that takes the individual out of one-self and inspires one to sacrifice for a great cause for the good of others is spiritual. Intrinsic values take precedence over instrumental values. Similarly eternal values are superior to temporal values. In like manner all inclusive values should claim priority over exclusive values.

CLASSIFICATION
OF VALUES

Social values
- Tolerance
- Cooperation
- Friendliness
- Secularism
- Cleanliness
- Freedom
- Democracy
- Compassion

Moral & Ethical Values
- Honesty
- Integrity
- Self-control
- Self-reliance
- Discipline
- Non-injury
- Duty

Scientific Values
- Logical enquiry
- Rational thinking
- Patience
- Open-mindedness
- Scientific attitude
- Concern for Truth

Universal Values
- Peace
- Love for humanity
- Truth
- Morality
- Justice

Spiritual Values
- Truth
- Beauty
- Goodness
- Self-realization
- Detachment
- Wisdom

Personal Values
- Good manner
- Self-discipline
- Honesty
- Courage
- Humility
- Patience

Environmental Values
- Love nature
- Respect for the rights of animals and plants
- Respect for laws of nature
- Recycling of resources
- Need to protect the environment

Family Values
- Caring
- Respect for elders
- Sensitivity
- Courtesy
- Compassion
1.2.0 BASES OF VALUE CLASSIFICATION

The values can form the basis as per dominant spheres of human life viz., Philosophical Bases, Psychological Bases, Ethical Bases and Socio-Cultural Bases etc. Values are the standards or guidelines for an individual’s life. These are influenced by an individual’s experiences, desires and specific situations. These are structured and restricted through processes of reflective thinking. Philosophical bases help man to attain a clear and consistent conception of world system. It offers a comprehensive outlook to serve as a link between various isolated disciplines. The moral and spiritual values and relevant problems are the topics for discussion in the area of philosophy. A philosophical base includes traditional and modern values. This basis includes sensitivity to the beliefs, traditions, and values across cultures and how these impact the relationships between children, families, and schooling, understanding of the purposes and goals of education and instruction for all and awareness of the human and legal rights and responsibilities of parents and children/youth as they relate to students. Psychological basis tells also how cultural factors may modify apparent abilities and suggests ways in which personal and other environmental influences can be improved. It includes instinctive and conscious behavior. This system of values is concerned with the instrumental and intrinsic values consistently brought together from the point of the development of a person and a society in all its material and ethical aspects. A value system is a set of consistent ethic values (more specifically the personal and cultural values) and used for the purpose of ethical or ideological integrity. Using core ethical values as the basis for ethical thinking can help to detect situations where we focus so hard on upholding one value that we sacrifice another. Every society consists of group of individuals and an individual may have positive and negative thinking. This thinking gives rise to two sets of values positive, and negative. This gives birth to Socio-cultural basis which involves positive and negative values. A society (or more specifically the system of order that enables the working of a society) exists for the purpose of benefiting the lives of the individuals who are members of that society. The functions of a society in providing such benefits would be those agreed to by the majority of individuals in the society and those individuals should be of positive thinking. All the bases of value classification are interlinked.
Bases of Values

Philosophical Bases
- Nishkama Karma, Truth, Beauty & Goodness
- Democratic values: Freedom, Equality, Justice, Fraternity
- As Propounded by Eastern & Western Philosophers

Psychological Bases
- Belongingness, Gregarious needs, Happiness for one's own self
- Super ego, Ego, Id

Ethical Bases
- Tolerance, Faith, Love, Forgiveness, Equality, Purity, Detachment, Renunciation
- Moral Experience, Moral Education, Self-Realization, Self-control, Chastity, Justice, Honesty

Socio Cultural Bases
- Courtesy, Etiquette, Discipline, Truth, Patience, Charity, Non-violence, Contentment
- Hypocrisy, Greed, Pride, Anger, Impoliteness, Rude Behavior

Traditional Values

Modern Values

Instinctive Behavior

Conscious Behavior

Religious Values

Moral Values

Positive Values

Negative Values
1.3.0 VALUES IN DIFFERENT PHILOSOPHIC SYSTEMS

Different philosophies talk about values. Idealism which was dominant philosophical theory in the ancient period also laid emphasis on values. Even in modern times, idealism has certain attractions which appeal to the human mind. This philosophy was represented by Socrates, Plato, Descartes, Berkeley, Kant, Hegel, Richte, Froebel, Tagore, Mahatma Gandhi and Swami Vivekananda\(^\text{18}\) etc. According to idealists, “values substantially exist and man values them because they are realities and part of the fabric of the cosmos. The objective of living and learning is to develop the natural man into the ideal man. Values exist in themselves and the act of valuing them is an individual experience”\(^\text{19}\). According to them every object, idea or act has intrinsic value. The valuer has to discover it. They believe that the student realizes values and value has existence in his interests and desires. God or the Ultimate Reality also exists and re-embodies perfect values, perfectly realized. Plato holds that Truth, Beauty and Goodness are outstanding eternal values. Idealists believe in the realization of these values as a goal of life. They believe values are not man-made and their existence is permanent. These values can be gained through education.

Naturalists believe that, nature is the ultimate reality. Naturalist thinkers are Rousseau, Bacon, Lamark, Herbert Spencer, James, Locke, Pestalozzi, Nunn, Bernard Shaw, and Tagore\(^\text{20}\). They believe that values are found in nature and are discovered by man who is a rational being. According to Santayana, a rational man at his highest development is capable of attaining all the spiritual insights claiming supernatural inspirations by his own efforts alone, because man has the capacity to be noble as well as base.\(^\text{21}\) They believe that values cannot be taught through old stereotyped systems of education. Artificial and unnatural classroom method, rigidity of time table and old ideas of discipline have no value. They believe that the natural world is the real world. The natural method only can resolve moral disputes. The child and their natural development have become the pivotal aim of education.

Pragmatism emerged as the twentieth century revolution. Charles Pierce, John Dewey, William James, Kilpatrick, Schiller, developed Pragmatism\(^\text{22}\). Pragmatists

\(^{18}\) Naqi, Mohammad: Modern Value Education, p. 143.
\(^{19}\) Taneja, V.R.: Foundation of Education Philosophical and Sociological, p. 196.
\(^{20}\) Ibid., p. 187.
\(^{21}\) Ibid., p. 196.
\(^{22}\) Naqi, Mohammad: Modern Value Education, p. 214.
hold that values are not fixed or eternal. Pragmatists are not absolute in themselves. Man creates values according to the circumstances and environment. They are instrumentalists and hold that values are not intrinsically good but are good for themselves in a particular situation. Their theory of truth and method of problem solving has an operational character, through which they establish the idea that values are valuable for a purpose. Values are subjective, relative and mind dependent. The aim of education is to create values because due to the development of science and technology there is a continuous degradation in the higher values.

**Existentialism** is a modern philosophy which represents revolt against many outlooks and methods of traditional western philosophy. Soren Kierkegaard, Gabriel, Marshal, Martin Heidegger, Karl Jasper, Friedrich Nietzsche are the exponents of existentialism. An Existentialist is completely free to choose his values. The most important aim of education is the making of a human person as one who lives and makes decisions about what he will do and be. Truth is inward, subjective and intuitive. Existentialists also put emphasis on the individual like pragmatists and the naturalists. For them values emerge only when the individual interacts with his environment. They are not pre-existent and to be discovered. Rather they emerge when the individual faces the harsh reality of life. Hence it is individual himself who creates values out of life situations. Values to them are subjective; they are not facts. Reduction of values to facts leads to widespread loss of faith in values.

**Realism** stands as a philosophy for people who don't believe in anything supernatural, but who care about right and wrong, and living ethically. The realists also challenge the views of the idealists about values, like the existentialists. John Amos Comenius, John Locke, and Johann Herbart are well known realists. They emphasize that the real world is one wherein people pursue their self-interests. Happiness, however, comes from fulfillment of human responsibilities and obligations. Complete living is to be realized through activities like self-preservation, earning a living, fulfilling duties etc. Character development was considered important by some realists. They extended the horizon of human knowledge. The rise of scientific inquiry opened new vistas before human mind. All these led to a new spirit of inquiry into the realities of nature. Man started to believe more in himself. He thought that he would conquer the entire world

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23 Ibid., p. 77.
with his supreme gift of rationality. There are genuine claims about value which are true or false. These value-facts are mind-independent, they are not reducible to desires or other mental and non-mental facts of a non-evaluative kind. And these genuine, mind-independent, irreducible value-facts are causally efficacious.

**Humanism** is a naturalistic worldview with a long history of contribution to humanity. It encourages ethical integrity and promotes science and reason in the solving of human dilemmas and moral concerns. Alternatives to reason such as mysticism, faith, revelation, or other superstitions are delusional, arbitrary and counterproductive. Humanists live by moral deliberation and reflection, open to rational guidance and improvement and not by simplistic, dogmatic, or authoritarian ethical commandments. Humanism is a philosophy that provides meaning and guidance for people seeking to lead happy and socially responsible lives without supernaturalism. The ethics of Humanism stem from the fact that morality is a human invention and has been created by us for our well-being and happiness while working and living together in society. The basic human decencies: integrity, honesty, altruism, responsibility, etc. all allow us to live happier and healthier lives with a sense of self respect and dignity. It is a foregone conclusion that immoral living will lead to loss of self respect, alienation, and depression at the least, and self destruction, failure, and harm to the greater humanity at the worst. Only when we lead morally upright lives do we encourage trust, cooperation, and all of the things necessary for a prosperous life, society, and world. Ethical living is in the best interest of the individual.  

**Logical positivism** or analytical philosophy is a broad philosophical tradition characterized by an emphasis on clarity and argument and a respect for the natural sciences. Leading practitioners are Bertrand Russell, George Edward Moore, Rudolf Carnap, and Ludwig Wittgenstein. They believe that moral values do exist in the world and come in the form of commands. God is the best explanation of objective moral values. Positivism asserts that the only authentic knowledge is that which is based on sense, experience and positive verification.
1.4.0 VALUES AND THEOLOGY

According to the ancient Indian Scriptures. There are seven seminal concepts of values. These are rta(cosmic order); verna(class); asrama dharma(duties for different stages of life); law of karma(moral causation); samsara(transmigration); ahinsa(harmlessness); and moksha(liberation). In ancient India the main goal of education was spiritual development which was to be achieved through leading a pious and virtuous life. For such a life, the inculcation of values was considered essential. The concept of values was presented in the concept of four-fold aims of human life which consists of Economic values(Artha), Hedonistic values(Kama), Moral values(Dharma), and Religious values (Moksha). Dharma is related to Ethics, Artha is wealth, Kama is pleasure and Moksha is liberation. The traditional triumvirate of values referred to the three-fold aim of human life consisting of Dharma, Artha and Kama which were considered to be mundane and empirical, it presupposed Moksha as the fourth and transcendental aim of human life. The literature is the index of the mind of a nation. India has presented in her literature highly evolved civilization dating back to a glorious golden age. Literature on the subject of values is enormous. It is expressed in religious books, in philosophical treatises, in dramas, in novels, in essays and editorials etc. In India the most valuable discourses on values can be found in such sacred traditional books as the Bhagvad Gita, the Adi Granth, and the Quran etc. These books are still the source of moral guidance in people’s lives. These books outline the Road of Humanity.

The Hindus have left their civilization not in stones, monoliths or crumbling edifices, but in architecture of ornamental writing sculpted in the euphonious language-Sanskrit. The very composition of the Bhagvad Gita-its rhetoric, alliteration, diction style and a harmony shows that India had long since passed through states of material and intellectual growth and had arrived at a lofty peak of spirituality. This Hindu epic, which is considered as the world's longest poem, is part of the Mahabharata written by Rishi Veda Vyasa. The earliest of the 100,000 verses could have been orally composed around 3140 B.C., while written documentations were dated between 300 B.C and 200 A.D. The Bhagvad Gita is one of the three legs, the Prastanatraya, on which the lofty edifice of the Vedanta Philosophy stands, the other two being the Upanishads and Brahma

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29 <http://www.highbeam.com/doc/1G1-157032910.html>
Sutras. According to Indian tradition, the Bhagavad Gita is said to be five thousand years old, but in its essence it is even today as fresh as ever. The Bhagavad Gita is one of the holiest books of the Hinduism. The Bhagavad Gita is the archetype of Yoga Scripture and constantly refers to itself as such, the ‘Scripture of Yoga’. The Bhagavad Gita is a part of great Sanskrit epic, the Mahabharata, bodily comprising chapters twenty five to forty two of the Bhishma Parva, thus running into eighteen chapters having seven hundred verses. The first six belong to karma, the next six with upasana(devotion or faith) and the last six with dhyana(knowledge).The Bhagavad Gita proceeds from the crisis of Arjuna, a deplorably pitiable state of consciousness that besieges the heroic personality of Arjuna. The Bhagavad Gita gave emphasis on ‘Nishkarma karma’. Nishkarma karma is based on the benefit of humanity in the spirit of perfect detachment, disinterest and selflessness.

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The message of Bhagavad Gita is universal in its scope. It stands midway between a philosophical system and a poetic inspiration. The Bhagavad Gita is more a religious classic than a philosophical treatise. It is quoted in poetry, song and prayer. The metaphysics and theology of the Bhagavad Gita do not end in the realization of something abstract and beyond description. They are linked to life and they tell the central truth by the realization of which the highest human goal is attained.

Buddhism is one of the oldest religious traditions of mankind. Buddhism has attracted the attention of most intellectuals as it can be said to be the least dogmatic. It holds ethical principles of non-violence, tolerance and social discipline are unavoidable conditions of human existence, by emphasizing the reality of dharma (the moral law), the sangha (the social organization) and the Buddha (as the ultimate enlightened teacher of mankind). These are regarded as the tri-ratna (the three gems) of Buddhist philosophy and religion. The eight paths of morality, meditation and wisdom indicate values and elaborated as under:

1. Right thought with pure mind, devoid of lust, ill will and cruelty;
2. Right understanding of the impermanence of life;
3. Right speech avoiding falsehood, calumny, harsh words and gossip;

30 <http://www.haryana-online.com/bhagvad-gita.htm>
32 Kapur, Promilla(Dr.) and Kapur, Teg Bahadur (Brigadier): Value Education Based on all Religions of the World, Vol. I, p. 311.
4. Right action not to commit murder and sexual misbehavior, avoid false speech and intoxicants and to practice charity, purity, generosity, honesty, truthfulness and self-discipline;

5. Right vocation, not to harm or injure others;

6. Right effort, preventing vices and imbibing virtues;

7. Right mindfulness with awareness of the correct functions of body and mind; and

8. Right concentration for the disciplined medication.\(^{33}\)

The Buddhist period reveals that people were equal in all fields of their life. Man has been the central problem of Buddhist philosophy that gives a sense of purpose leading to a greater understanding of the concept of progress in human evolution. Every person is enjoined upon to treat others like his kin who deserve the same love and attachment as he himself.

Lord Mahavir was the twenty-fourth and last Tirthankara of the Jain religion of this era.\(^{34}\) The word Jainism is derived from ‘Jina’ which means ‘conquered’; one who has conquered his passions, desires. It is applied to the liberated souls who have conquered passions and desires and obtained emancipation.\(^{35}\) Right knowledge, right faith, and right conduct are the three most essentials with the help of which one could get rid of ignorance and bondage and could attain liberation. Jainism talks about five vows to indicate its general character.

1. Non violence-ahinsa

2. Truth-Satya

3. Non Stealing-Achaurya or Asteya

4. Celibacy/Chastity-Brahmcharya

5. Non-attachment/Non-possession-Aparigraha.\(^{36}\)

\(^{33}\) Kohli, Surinder Singh: Sikhism and Major World Religions, p. 106.

\(^{34}\) Kapur, Promilla(Dr.) and Kapur, Teg Bahadur (Brigadier): Value Education Based on all Religions of the World, Vol. I, p. 326.

\(^{35}\) Sharma, Chandradhar (Dr.): Indian Philosophy, p. 51.

\(^{36}\) Kapur, Promilla(Dr.) and Kapur, Teg Bahadur (Brigadier): Value Education Based on all Religions of the World, Vol. I, p. 327.
In Jainism moral code of conduct is emphasized. Right conduct is helpful for the growth of values. Buddhism and Jainism both emphasize on the principles of equality, non-violence and denial of materialistic pleasures. Accordingly to Christianity, human being is the crown creation of God. The moral duty of man is to respond the good in the law of God, which ultimately brings happiness.

Propagation of values is a key concern in Christian education. Spirituality is the light that illuminates human worth. Hate is the spiritual darkness because it blinds the worth of the object of our anger. Human worth is the higher value in biblical spirituality and every other value is subsumed in this. God reveals himself to man and man seeks to maintain relationship with God. Due to this relationship, he seeks relationship with his fellow beings. He has to imbibe the qualities of justice, benevolence, temperance and fortitude.

Bible offers a comprehensive value system for a healthy and noble life. Education as a personal liberation entails, the empowerment to reach out to others in a spirit of service. To be educated is not only to be equipped with knowledge and skills but also to be motivated with a sense of mission to use both in the service the humanity. In Christian view of education, values cannot be pedagogically compartmentalized. Learning values and imbibing the motivation to practice them must be the integral part of the total learning experience. The fundamental purpose in education is not to teach or recommend some values. It is instead, to help in forming spiritually proactive and socially sensitive human beings capable of engaging their life in a spirit of selfless society. The larger goal of education is social transformation. The Bible’s greatness lies not only in its being the holy book but also in its being the general scripture of mankind which carries the message that all men on this earth are equal in the eyes of God. Good to humanity and mankind is the basic principle of the Bible.

Islam stands for peace and harmony of man with his own self, with the world around him and with the Divine. It is a legalistic religion in the sense that it prescribes rules of conduct for Muslims, almost for every sphere of life, and all these may be taken as values of life in Islam. Mohammad was considered the last prophet of Islam. Much of Islamic discipline consists of techniques related to sincere devotion and prayer to God. Islam believes in Ibadat, in its wider connotation ‘Ibadat’ is worship, obedience and service. Prayer for five times in a day is considered as a pillar of religion and the key

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37 Sharma, Chandradhar (Dr): Indian Philosophy, p. 55.
38 Mathew, P. Johan: Christianity, p. 35.
to heaven. Self-purification and liberality are considered the highest values of life. Islam believes in five pillars which are as follows:

1. Belief in one God;
2. Belief in the angels;
3. Belief in the Prophet;
4. Belief in the day of judgment and
5. Belief in Quran (The timeless knowledge of God)\(^{39}\)

In this world, right thinking breeds right action, and right action always leads to success.

Sikhism, the youngest of the major world religions, strictly monotheistic in its fundamental belief, was born in the Punjab in the revelations of Guru Nanak (1469-1539 A.D.). The Adi Granth is a voluminous anthology of the sacred verse by six of the ten Guru’s (whose compositions it carries) and some of the contemporary saints and men of devotion.\(^{40}\) The Adi Granth was compiled by Guru Arjan Dev, the 5\(^{th}\) Nanak in 1604 A.D. and has 1430 pages containing 5894 hymns in all, in 31 ragas. This is the only Holy Scripture in the world which was written by the founders of the religion during their lifetime. All other holy scriptures were completed after their founders had for left their heavenly abodes. Further, this is the only holy scripture that can be considered as a “Universal Granth” because it contains the hymns of both Hindu and Muslim saints. At the time of inclusion of Bani(sacred/hymns or compositions), no discrimination on the basis of caste, creed and region was made. If there was any consideration, it was only spirituality and doctrinal identity and the second and most important consideration was the praise of the Almighty, one and only God for the whole humanity. During the four hundred years of history of existence of the Adi Granth there has been no second version of any shabad incorporated in it since it has been maintained as a sacred scripture of Sikhism and no one is allowed to dilute or alter its sanctity.

1.5.0 VALUES AND THE ADI GRANTH

The Adi Granth enunciates a perfect and practical way of life, which leaves nothing to speculation. Its teaching is to the general purport that God is to be worshiped

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\(^{39}\) Kohli, Surinder Singh: Sikhism and Major World Religions, p. 89.

\(^{40}\) Singh, Harbans: The Encyclopedia of Sikhism, Vol. IV, p. 239.
in spirit and in truth with little reference to particular form and salvation is unattainable without grace, faith and good work. The Adi Granth has a universal appeal and its philosophy is for the benefit and upliftment of the total human kind. That is why one unique aspect of the daily prayer is to pray for Sarbat Da Bhalla (Goodness/Benevolence for all), that is both happiness and peace for all since we belong to one and only one creator. Universal message of the Adi Granth for the welfare, respect and peace for all should not only reach every nook and corner of the world but should also enlighten all the wanting minds. The precious treasure of the Adi Granth’s enlightenment can definitely grant solace to the suffering humanity and give them courage to live in peace, contentment and social justice. The prescriptions of Gurbani are not meant for any particular sect or religion, but for the whole universe. It belongs to the entire spectrum of human faith. It breaks itself from all the communal shackles and disseminates the message of love, contentment, humility, brotherhood, equality, justice and peace applicable to all the religious communities of the whole world. This Holy Granth is also the first and perhaps the last inter-faith scripture of the world. It is an epitome of dignity and respect for all the religious faiths as it showers recognition and honour on all of them. The only condition is that of truthfulness, genuineness and benevolence. The Bani contained in the Adi Granth stands the test of logic.

In the Adi Granth education is a man making process. It is for living and not for making a living. It is a debt from the present to future generations. Education is a silent transmission of civilization. The entire system which is propounded in the Adi Granth is based upon ethical principles and values. These values cannot be found in unified form as these are scattered. Education transforms biological man into human being and human being into super human being. This process of education is based upon conquest of knowledge over ignorance and that of virtue over evil. The process works through the eradication of polluting elements and inculcation of these values, virtues and qualities which help in truthful living. The Adi Granth has a deep impact on world life and thought. Its teachings have been a source of light and inspiration to millions of people to attain a virtuous life. The composers of the Adi Granth tried to transform the suffering humanity into spiritually morally and socially sturdy people. They choose education as a vehicle of social change and transformation.

In the Adi Granth views on various aspects of education viz. the meaning of education, role of education in human life, content of education, teacher,
methodology of education, education and society, education and morality, discipline and value system of education have been expressed. Guru Nanak was, perhaps the first to propound the concept of lifelong education. His emphasis was on spiritual and moral development. The pattern of the Adi Granth has been so conceived and worked out that it may be able to integrate religions and thoughts of the World.

1.6.0 VALUES AND THE BHAGVAD GITA

Bhagvad Gita speaks of diverse ways of salvation- i.e., escaping from the self and knowing God by love, by word and by learning. The Bhagvad Gita stands as a guiding manual for the daily conduct of life, spiritual upliftment and self-realization. Our ego, pride, greed, hypocrisy, lust, jealousy, likes and dislikes are our living enemies. Krishna then explains that the root cause of this phenomenon is the eternal enemy of the aspiring spiritualist in the form of lust. The natural quality of the soul is love - to selflessly serve God and those around us. However, when the soul descends to this world that love is perverted into lust, and one untiringly tries to enjoy in a self-centered way without regard for others. The voice of lust impels one to seek immediate gratification and abandon activities that will be for one’s ultimate benefit. In this way, lust diverts one from the most progressive and happy life in return for meager and instantaneous gratification. To overcome this enemy, Krishna explains that one must tolerate such urges of lust and simultaneously strengthen one’s intelligence to become convinced of the higher pursuits in life. Beyond good and bad is action on the spiritual level, action which yields no reaction, action which ultimately frees one from the anxieties and entanglements of this world. Such action is known as 'akarma.' The secret of the tremendous appeal of the Bhagvad Gita is in the fact that it deals with a practical problem of everyday life, namely, ‘how can a person do his duties in this society with righteousness’. The society in itself so filled with flaws that each of us wonder whether what we do is right or wrong. The Bhagvad Gita helps us to solve this riddle and teaches us the right way to lead life.

In Bhagvad Gita education is regarded as a source of illumination which brings to light hidden potentialities and helps in the harmonious development of personality. It makes man capable of self realization. The Bhagvad Gita recognizes that the Ultimate Reality has to be approached from within a wide range and mix of capabilities and limitations built into the mental, intellectual, emotional and spiritual composition of each individual’s personality. The slokas(Couplets/Verses) of Bhagvad Gita are simple in their literal meaning but full of a deeper meaning, whose constant
thinking and study only could make clearer to the human understanding. The Bhagavad Gita is an advice and storehouse of the experience relating to divine knowledge. It is the transcendental not only for knowing the ultimate source of everything but also for knowing our relationship with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. Bhagavad Gita begins with the definition of the Ultimate source. Aldous Huxley writes, “The Gita is one of the clearest and most comprehensive summaries of the perennial philosophy ever so have been made. Hence it endures value, not only for Indians, but for all mankind.”

The present situation in India demands such a system of education which apart from strengthening national unity must strengthen social solidarity through meaningful and purposeful constructive value oriented education by adopting the interdisciplinary approach. Religion, values and spirituality are interrelated to a considerable extent. Religion is a faith in the ‘Supreme Power’ or ‘Divine’ and is expressed through prayer and worship and other means of devotion. About moral values and religion, Gandhiji writes, “For me morals, ethics and religion are convertible terms. A moral life without religion is like a house built on sand.” Religious writings are replete with episodes which have great moral lessons for man. It would be lack of wisdom on the part of man not to benefit from the wealth of experience stored in religious books.

It may be observed that there is no watertight compartmental classification of values because they overlap. Apart from religious preachers and spiritualists, economists, educators, humanists, philosophers, political leaders, psychologists, social reformers, sociologists and thinkers have reflected upon the meaning and dimensions of the concept ‘Value’. Although their views differ widely but all of them stress the significance of values at personal, national and global level. By using the pedagogical approach to value the object is to provide a means by which students can more readily create themselves in an image we would all respect, and in effect sustain and broaden the personal, social, and intellectual conditions in which one can flourish for its own sake and to aesthetically human ends. Nonetheless it provides the framework for an education wherein the young can see themselves as transformative agents for themselves and other people, increasingly able in their life-long educative experience to create both themselves and their future in a manner representing the growing realization of civilized life. In value educational practice, an important factor which influences the realization of

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42 Chand, Jagdish: Value Education, p. 73.
educational goals is the value outlook. Axiological scope has a restraining power to the overall scheme of planning and determining value education by adopting the pedagogical approach.

1.7.0 PEDAGOGY

The word pedagogy comes from the Greek word paidagogeo in which paidos means "child" and ago means "lead"; so it literally means "to lead the child". The term generally refers to strategies of instruction, or a style of instruction. Pedagogy is the art and science of how something is taught and how students learn it. It includes the approach to teaching and learning, the way the content is delivered and what the students learn as a result of the process. So it means the art and science of educating children and often is used as a synonym for teaching. More accurately pedagogy embodies teacher-focused education. In the pedagogic model, teachers assume the responsibility for making decisions about what will be learned, how it will be learned and when it will be learned. It is a way of doing something, especially in a systematic way; It implies an orderly logical arrangement. Pedagogy is also sometimes referred to as the correct use of teaching strategies. For example, Brazilian Paulo Freire, one of the most influential educators of the 20th century, referred to his method of teaching adults as "Critical Pedagogy". In correlation with those instructive strategies the instructor's own philosophical beliefs of instruction are harboured and governed by the pupil's background knowledge and experience, situation, and environment, as well as learning goals set by the student and teacher. It is assisting students through interaction and activity in the ongoing academic and social events of the classroom. Pedagogy involves study of teaching method, aims of education, and the ways by which these can be achieved.

Any developmental approach to education starts with this recognition: teachers present the ways to students to think who already have their own very competent ways to think and students will use these ways of thinking to process the teacher’s input. Moreover, many of the views being presented are intellectually refined versions of viewpoints the students have developed in more rudimentary forms. Thus classroom presentations must partner with a student’s current cognitive competence system. Their

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43 <http://en.wikipedia.org/wiki/pedagogy>
44 <http://www.wordiq.com/definition/pedagogy>
design must appeal to students views even when attempting to enhance and challenge those views, aiming at filing up the empty space or reorganize badly filled space with something new or better. Pedagogy involves the activities of educating or instructing; activities that impart knowledge or skill. It is assisting students through interaction and activity in the ongoing academic and social events of the classroom. It refers to teaching skills teachers use to impart the specialized knowledge/content of their subject areas. Effective teachers display a wide range of skills and abilities that lead to create a learning environment where all students feel comfortable and are sure that they can succeed both academically and personally. This complex combination of skills and abilities is integrated in the professional teaching standards that also include essential knowledge, dispositions, and commitments that allow educators to practice at a high level.

Evaluating the educational experience in terms of the categories of an individual’s integrity and social cohesion from an aesthetic perspective makes this life-affirming development possible. We naturally make an effort toward building individual integrity and social cohesion in education by instinctive inclination, and through long-established habits built by social training. Forming the axiological basis of realistic human development, together they suggest a framework to focus classroom practice so that the intentions and efforts of all of the participants become more clearer resulting in an aesthetic awareness and in their negative space they have educational value as well; e.g., to help instantiate Hegel's claim that "pedagogy is the art of making men ethical." More generally, and from an aesthetic perspective, individual integrity is essential to the human invention that comes only with individual, group, and institutional self-reliance and self-expression. At the same time we always need social cohesion, as it affords a secure and respected place in the community that supports us and our values, and lets us each act ultimately to the benefit of the rest of us.

1.8.0 CONCEPT OF EDUCATION

Education is the most important invention of mankind. Education is as old as the human race. It is a never ending process of growth and development and its period stretches from cradle to the grave. Education, in real sense, is to humanize humanity, and to make life progressive, cultured and civilized. It is through education that man develops his thinking and reasoning, problem solving and creativity. Education transforms behavior of a person from instinctive to human. In the words of T.P.Nunn, “Education is

the complete development of the individuality of the child so that he can make an original contribution to human life to the best of its capacity. Education aims at the development of innate potentiality and unique individuality of each child according to his nature. It is the development of innate powers of man, which according to Pestalozzi is, “natural, harmonious and progressive”. The fundamental purpose of education to transfigure the human personality into a pattern of perfection through a systematic process of development of the body, the enrichment of the mind, the sublimation of the emotions and the illumination of the spirit. Mahatma Gandhi has remarked, “By education I mean an all around drawing out of the best in the child and man –body, mind and spirit.”

Education is a part of life and our questions about values and education are almost inseparable. This means values are embodied in educational practice. Thus, education develops a sense of discrimination between good and bad. This discrimination is based on values and these values are tested in schools. Values influence all aspects of educational process, techniques and procedures. In education of any society, the selection of curriculum, the type of discipline, administration and supervision, the questions of teaching methods, etc. are question of values.

When education is combined with values, it contributes the following advantages to individual and social life.

- Development of healthy and balanced personality.
- Capacity to earn livelihood and acquired material prosperity.
- Development of vocational efficiency.
- Creation of good citizenship.
- Adjustment with the environment and its modification, fulfillment of the needs of man.
- Development of character.
- National integration and national development.

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• Promotion of social efficiency, etc.

Good education is inseparable from value oriented education. Such education comprises of four main features. It is man making and character building, It is the desired taming of mind, body and soul, It is a quest from good to better and from better to the best and it is the hunt for liberated life.

1.9.0 VALUE ORIENTED EDUCATION

Education without value is equal to praying without Bakthi. Man, values and education is a sacred triangle, where education is a vital medium to foster and perpetuate values in man. Teaching of science makes man wise, but teaching of values makes man completely human. The value oriented education refers to the variety of educational interventions-curricular and other proposed and practiced in the educational system to deal with what is perceived, as the general deterioration in values in all walks of life. Education in Values: A Source Book, published by NCERT (1992) states, “the phrase ‘value education’ is preferred to other terms in vogue like ‘moral education,’ ‘moral and spiritual education,’ etc., in view of its comprehensiveness, the concern is with the development of values in general and that covers moral, social, spiritual, aesthetic and other values as well.”

Value oriented education is not a new concept. In ancient India Truth, Beauty and Goodness were the supreme values. They served as the guiding lights for men in their lives. In the past the main objective of education was to equip the child for spiritual and moral life and help man to understand the values and ideals of life. Now the chief aim of value oriented education is to achieve maximum human resource development so as to improve our total life. Value oriented education helps in breaking the barriers, sharpens social sensitivity, provides a sense of sharing and cooperation, and strengthens democracy. Due to scientific and technological development, man has shifted his way of living from spiritual to materialistic. Value oriented education helps to eliminate obscurantism, religious fanatism, violence, superstitions and fatalism and makes balanced individuals. It enables the child to live in society as fully functioning individual and to lead a happy satisfied and contended life. It helps in perfecting the skills like self help skills, social skills and ethical skills.

The essence of value education lies in social value system directing and

arranging individual moral outlook. The construction of value system takes realistic, social value relationship between individuals as a link and conformity of individual concepts of value as an initiation. Value educational process is the unification of educator’s value guidance and learner’s autonomous value construction, the unification of diachronic value construction and coexistent value conformity. Problems of values are the core in value oriented education. Value education, especially school moral education is a multi-dimensional system consisting of the educator, the student, educational content, methods and environment. In this system, the educator and the student are linked by a kind of interactive relationship of dual valuable subjects and objects. Meanwhile, there are two pairs of value relationship: One is the value relationship between subject and object formed by educational subjects, educational content, educational methods, educational environment and other instrumental essential factors. The other is the relationship of value formed by students, educational content, educational methods, educational environment and other instrumental key factors. Education instead of helping the students to develop meaning and purpose of life has placed them in a vicious circle. The universities and colleges are ridden with petty factionalism. We are in the grip of narrow, sectarianism, regionalism and fanaticism. Value oriented education fosters universal and eternal values. Values as enshrined in Indian Constitution and given by eminent thinkers, scholars and different committees should be imparted.

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

The Central Advisory Board of Education (1946) agreed that the syllabus incorporating the spiritual and moral teachings common to all religions should be formulated. For this purpose a short period should be arranged in the schools.

The Radhakrishnan Commission (1948) felt that if we exclude spiritual training from 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.

White House Conference on Education (1955) is held valid even today. In respect of value education, the conference laid the stress on the following values:
- Appreciation of our democratic heritage.
- Ability to think and evaluate consistently and creatively.
- Ethical behaviour based on a sense of moral and spiritual values.
- An awareness of our relationships with the world community.

The Sri Prakasa Commission of Religious and Moral instruction (1959) 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. The Commission strongly recommended direct and indirect teaching of social, moral and spiritual values to our children.

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 desirable ethical, moral, spiritual and social values. It further states that in our culturally plural society, education should foster universal and eternal values, oriented towards unity and integration of our people. Such value education should help eliminate obscurantism, religious fanatism, violence, superstition and fatalism. Apart from this combative role, value education has a profound positive content, based on our heritage, national goals, universal perceptions. It should lay primary emphasis on this aspect.

Rammurthi Review Committee (1990) observed that value education is to be constructed as continuous process which is to be sustained throughout the process of growth of the individual from childhood to adolescence, then to adulthood and so on. It is also the role of value education to bring out integration of the hand, head and heart to ensure that education does not alienate the students from the family, community and life. One of the key roles of education should be creation of work culture at all stages of education, so that the individual develops into a socially and economically well adjusted human being with respect for welfare of all living beings. It is the package of values which will help the creation and sustenance of an enlightened and humane society in the country.
Programme of Action (NPE) (1992) recommended that the framework emphasize value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception, ethical considerations and character building. 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, true manliness form the very essence of real dignified living.

The Parliamentary Standing Committee on Human Resource Development on Values: 81st Report on Value Based Education (1999) (Chavn Committee’s Report) submitted in both Houses of Parliament observed that Truth (Satya), Righteous conduct (Dharma), Peace (Shanti), Love (Prema) and Non – Violence (Ahimsa) are the Core Universal Values which can be identified as the foundation stone on which the value based education programmes can be built up.

VALUES AS ENSHRINED IN THE INDIAN CONSTITUTION

1. Values of Socialism
   - Equality between man and man.
   - Stress on equality, freedom and social justice.
   - Free expression of views.
   - Non-violent means to achieve ends.
   - Social welfare services.
2. Values of Secularism

- Freedom of religion
- Freedom of worship
- Tolerance
- Rational thinking
- Belief in co-existence
- Moral and spiritual values
- Freedom to inquire

3. Democratic Values

- **Liberty**
  Liberty includes the freedom to believe what you want to believe, freedom to choose your own friends, and to have your own ideas and opinions, to express your ideas in public, the right for people to meet in groups, the right to have any lawful job or business.

- **The Pursuit of Happiness**
  Each person can find happiness in their own way, so long as they do not step on the rights of others.

- **Justice**
  All people should be treated fairly in getting the advantages and disadvantages of our country. No group or person should be favored.

- **Common Good**
  People should work together for the good of all. The government should make laws that are good for everyone.

- **Equality**
  Everyone should get the same treatment regardless of where your parents or grandparents were born, race, religion or how much money you have. All people have political, social and economic equality.

- **Diversity**
  Differences in language, dress, food, irrespective of one's where parents or grandparents were born, their race, and religion are not only allowed but also accepted as important.
• **Popular Sovereignty**  
The power of the government comes from the people.

• **Patriotism**  
A devotion to our country and the core democratic values in word and deed.

• **Rule of Law**  
Both the government and the people must obey the law.

4. **Values of Equality**

- Equality of opportunity
- Equality of status
- Equality before law
- Equal distribution of national resources
- Equal opportunity to profess one’s faith
- No discrimination on any ground

The greater task before man today is to discover the genuine values of life and to share them with his fellow men. A community, whose life is not irrigated by art and science, by religion and philosophy day to day, is a community that exists half alive. Disregard has been shown to the basic values like honesty, truthfulness, tolerance and morality etc. Crime, violence, cruelty, greed, apathy to human suffering has spread to all aspects of our life. If moral values kept pace with the advancement of science and technology, this world would be a Paradise.

1.10.0 **NEED AND IMPORTANCE OF THE STUDY**

The need for value oriented education has been deeply felt in the broader context of commercialization of education which has led to creation of a distressing divide between schooling and education. Education is a value and school is an instrument to realize it. We are living in the globalized, liberalized, privatized, modernized world. Freedom in India dawned with great hopes, promises and aspirations. But the picture is dismal and distressing. India, reputed in the ancient time as the custodian of the ‘Soul’ is now becoming a nation without soul. Materialism has so engulfed us that everyone by and large, have become a worshipper of mammon, which rules the roost. The competition for a slice of the pie is fierce and no holds are barred in grabbing as large a slice as possible. All value norms are being out to the winds in pursuit
of self and power. Values are disintegrating in all walks both, public and personal—a decline in the strength and integrity of the family with alarming increase in separations, divorces, conflicts, lack of respect for parents, teachers, a lack of purpose and direction prevailing among today’s youth. Now we are living in an age of social conflicts. In the tension ridden world of today, where there are conflicts among countries, nations, races, regions, classes, castes, communities, groups, individuals and also ‘within’ the man himself, the only hope for resuscitation lies in the proper understanding and knowledge of value oriented education. This is necessary for the realization of our national objective of building a democratic society based on equality, social change, justice, fraternity and freedom.

There is no doubt that the human beings are influenced by their environment. If there is loss of values and character then the whole system, the whole environment becomes devoid of values. With the dynamic changes taking place in the society, education should not be confined to just imparting information and skills to the child. It must also endeavor to inculcate basic values of humanism, socialism, equality and national cohesion. If education does not combine knowledge with basic human values, it soon becomes dysfunctional and harmful. Aristocracy of intellect has helped man land on moon, split atoms and scratch ocean beds but it has made him forget how to live like a man. Deprivation of value oriented education has made him money-mad, power-mad, pleasure-mad and status–mad. The trinity of the functioning of mind in its cognitive, affective, and conative (knowing, feeling and willing) domain cannot be brushed under the rug. Knowledge without assimilation and application, inert application (value-inculcation) without the perspective knowledge is blind effort. By virtue of these considerations the feasibility of a graded (for different age-groups) compulsory core subject in Axiology (Science and theory of values) in the Indian context needs to be explored.

Bundestag (German Constituent Assembly) in 1993 declared that Germans have been humiliated not because they are under-educated, but because they are over-educated without values.

In the debates about economic development, technology and progress the human element is often ignored. Over consumerism, selfishness, materialistic complex detach man from real values of life. In a world based on science and technology, it is education that determines the levels of prosperity, welfare and security of the people. Growing global poverty, pollution, hunger, diseases, unemployment, untouchability, caste
system, child labour, gender inequality, ill treatment of womanhood, violence, exploitation of natural resources are causing crises on the globe. All these are making man loose honesty, sincerity, morality and humanity. To remove the problems of the present era, inculcation of values among individuals and promotion of values in education are essential.

Education, instead of helping the students to develop meaning and purpose of life, has placed them in an environment where they are disoriented. The Universities and colleges are driven by petty factionalism. Emotion claims precedents over reason. The common man is growing under the weight of rampant corruption. Crime is on the increase. Selfishness, exploitation and hypocrisy are common phenomenon we are in the grip of narrow sectarianism, regionalism and factionalism. Man may have conquered the man but has failed in the conquest of mind. There is abnormal ignorance about the values expounded in our scriptures. Education is losing its meaning. It would be no exaggeration to say that the entire eco-system is badly and broadly endangered and very survival of our society and the world depends upon a wide spread renewal of individual commitment to an active value based life. There is an urgent need to integrate values in education. Education has failed to solve the problems in both the developed and developing countries. People have lost faith in their educational systems due to their failure to solve the problems of human life. The challenge of science and technology necessitates a dynamic educational policy not merely to develop skills but the collect a value system that would be intrinsic and laying strong foundation for its people. The major purpose of education is to shape the personality of the child in such a way that the individual becomes a better learner, a better person, a better worker, not only in terms of knowledge, understanding and skills but also in terms of values and motives which give meaning and significance to one’s behavior.

1.11.0 JUSTIFICATION OF THE STUDY

This topic “PEDAGOGICAL IMPLICATIONS OF AXIOLOGY PROPOUNDED IN THE ADI GRANTH AND THE BHAGVAD GITA FOR VALUE ORIENTED EDUCATION” is justified because value oriented education is a global concern today. Value oriented education has attracted the attention of National Policy makers, educationists and education planners but its roots can be traced in the various religious scriptures. For this purpose the Adi Granth and the Bhagvad Gita are the best to study and look for values.
R.K Mukerjee (1969) remarked, “The universities are the nurseries of values and the ideas of life in every country. Without values and ideas the universities with its hundred classrooms, laboratories and museums remain but impressive scaffolding, not an edifice of civilization.”

Values are the determiners in man that influence his choice and that decide his behavior pattern. The type of behavior we desire depends upon a large number of social, religious, economic, geographical and cultural factors. In the ever changing environs, our needs, aspirations and expectations are also changing fast. In this rapidly changing scenario how can education be taken as a static phenomenon? So undoubtedly value oriented education is necessary as it is a planned action aimed at the development of proper attitudes, values, emotions and character in learners. It also helps in discriminating between right and wrong. India is on the move again with the promise of new renaissance. The most powerful tool in the process of this renaissance and modernization is education based on values on the one hand and on the other hand on science and technology. The Education Commission (1964-66) has remarked that India should strive to bring science and values of the spirit together in harmony and thereby pave their way for the eventual emergence of a society which would cater to the needs of the whole man and not only to a particular fragment of his personality.

The present system of education is on the verge of collapse. It has miserably failed in realizing almost all of its vital functions of turning out good citizens, locating and promoting talent, providing gainful employment to all and bringing about a progressive social change. One of the chief paradoxes of modern age is lack of the adjustment of the human spirit to the startling development of science and technology. In order to revamp Indian education we should draw freely upon our traditions and seek guidance from the teachings of our great religious scriptures like Adi Granth, Bhagvad Gita, to name only two. Under the prevailing circumstances we should have a system of education, which must be imbibed with humanistic values. Our system is losing the moral touch. We should revive a system which has moral and spiritual values. Our educational system should eliminate the prevailing drawbacks. It is essential that the students require an understanding and a lively feeling for values. The morally good values form on important element of the personality of individuals which influence their thought and behavior in an unconscious manner. They are normative standards by which

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human beings are influenced in the choice among alternative courses of action. It is therefore, very essential that the education should develop such values in the students that they become an asset, and guide them to become individuals of sterling character who place service to the society above service of the self. Value education should emerge as a new science for inspiring human values in our highly scientific and technologically advanced society. The challenge in front of today’s techno-global society is the creation of value based human beings. Einstein’s brain should be combined with Buddha’s heart to stop the devastation of Nagasaki and Hiroshima, Napoleon’s dynamism should be combined with Vivekananda’s prophetic passion for helping human beings to manifest their divinity and Ramakrishna’s universal love, respect and acceptance of all religions, should be combined with the spirit of intense religious revival which is emerging all over the world today.

National Curriculum Framework for Teacher Education (2009) holds, “In order to develop future citizens who promote equitable and sustainable development for all sections of society and respect for all, it is necessary that they be educated through perspectives of gender equity, perspectives that develop values for peace, respect the rights of all, and that respect and value work. In the present ecological crisis promoted by extremely commercialized and competitive lifestyles, children need to be educated to change their consumption patterns and the way they look at natural resources. There is also increasing violence and polarization both within children and between them that is being caused by increasing stress in society. Education has a crucial role to play in promoting values of peace based on equal respect of self and others.”

In addition, key qualities like regularity, punctuality, cleanliness, self-control, industriousness, sense of duty, desire to serve, responsibility, enterprise, sensitivity to equality, fraternity, democratic attitude and sense of obligation to environmental protection have been highlighted. The Framework has proposed inculcation and nurturance of moral, ethical, humanistic and constitutional values. A left-brain oriented intellectual education can bring academic excellence, economic independence and social liberation but it is value oriented education of the right brain, which inspires values like

<http://indg.in/primary-education/teacherscorner/national_curriculum-for-teacher-education.pdf>
purity, dependence on God, character integrity, justice, self-discipline, sincerity, truthfulness, tolerance, non-violence and sacrifice for others etc.

The Adi Granth has a comprehensive system of life long education, based on values. There is no room for discrimination based on race, colour, sex, language, religion, political and other considerations. The Bhagvad Gita brings forward various values and the law of Karma that applies to human affairs in much the same way as Newton’s Third law, that every action has an equal and opposite reaction. This doctrine has also been discussed in the Adi Granth. The Adi Granth lays emphasis on desired behavior which is based on higher values and shed the undesired behavior. The whole education of the Adi Granth is based on values i.e. truthfulness, service, contentment, humility, justice, equality etc. The Bhagvad Gita has a deep impact on Indian life and thought. Its teachings have been a source of light and inspiration to attain a virtuous life to millions of people The Bhagvad Gita (Chapter 10) speaks of outstanding qualities of women- of fame due to excellence and character, wealth and beauty, the power of words backed by wisdom, and past memories to guide one’s future, intellect, forbearance and forgiveness. So although the Adi Granth and the Bhagvad Gita belong to different religions yet we need to uncover the ideas and values that have been propounded therein. Evolution of value educational practice calls for a new kind of philosophy of education. With axiology being the theoretical tool, this topic aims at investigating problems of values existing in education, seeking the basic rule and activity mechanism which enhances value educational effect and establishing a kind of value educational philosophy. Axiology being the master line provides foundational theoretical support to optimize value educational programme. Research on this topic bears great theoretical and practical significance to enrich and develop educational philosophy (particularly value educational philosophy), to improve and optimize value educational practice in school.

In order to preserve our cultural heritage, there is an urgency of a core of stable values providing a direction and coherence to the culture. Education must provide cultured or cultivated persons. To keep the body and mind calm and peaceful we should be well versed with value oriented education. Value oriented education is not a personal matter but it is a matter of global level. Welfare of the humanity lies neither in scientific or technological advancement, nor in acquisition of material comforts but it lies only on humanitarian and value oriented education. It has rightly recognized the need to stress on value oriented education as the prime base to build a strong fabric, so that future generations rise above narrow feelings and set up standards of excellence in all walks of
life. Resurgence of a country could come, not only through the narrow gates of politics and not even through the channels of science and technology but only through the flood gates of value oriented education. For the healthy development of the nation both the material and spiritual values are important. Glorious destiny of mankind is assured by the two gems of systems we have studied and their literature is a literature of luminous ideas, radiating purity, strength, love and service. The Adi Granth and the Bhagvad Gita are not only the holy books but are the general scriptures of mankind and keeping in view the need and importance of the value oriented education the investigator has undertaken the present research work.

1.12.0 STATEMENT OF THE PROBLEM

PEDAGOGICAL IMPLICATIONS OF AXIOLOGY PROPOUNDED IN THE ADI GRANTH AND THE BHAGVAD GITA FOR VALUE ORIENTED EDUCATION

1.13.0 DELIMITATION OF THE PROBLEM

The investigator has focused mainly on the authentic primary source such as the Adi Granth and the Bhagvad Gita. As both these scriptures are very vast and multidimensional and touch almost every subject on earth. If we take them as a whole we will not be able to justify it. Hence the investigator has confined the present study to value oriented education and its educational implications. The present study will also be confined to analyze the curriculum of Punjab School Education Board from Class I to X, prescribed for the academic session 2011-2012 in the subjects of languages and Social Studies i.e. History and Civics only. Programme of action will also be developed focusing on the requirements of Punjab School Education Board.

1.14.0 DEFINITIONS OF THE TERMS

1.14.1 Pedagogical Implications

It is the study of methods and activities of teaching including the aims of education and the ways in which such goals may be achieved. It can be defined as art, science, theory, technique, act, process or profession of teaching and to communicate them from which an inference can be drawn. Ideas are indicated by suggestions rather than by explicit reference.
1.14.2  **Axiology**

Axiology deals with the nature and classification of values as well as the standard or criteria for conduct and value judgment. It is the systematic investigation of the concept of value. Value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed by any one at any time. Values are the desirable ends, goals or modes of action which makes human behaviour selective. They guide our behaviour and conduct, set goals and determine actions towards different situations, events and objects.

1.14.3  **Propounded**

Propounded can be defined as an idea to put forward for consideration, discussion, suggestion and acceptance. It means to advocate a document or theory. It is to exhibit, propose, offer, and setout something.

1.14.4  **The Adi Granth**

It is the religious scripture of the Sikhs. It was complied by Guru Arjun Dev, the fifth Sikh Guru in 1604 A.D. It is a virtual encyclopedia of medieval Indian poetry and thought. The hymns are based on Indian Ragas, to be sung in the praise of the Lord. It believes in Supreme being a personal God who is all pervading, formless, timeless, merciful and kind. Guru Gobind Singh, the tenth Sikh Guru proclaimed in 1708 the Adi Granth as the Eternal Guru of Sikhs after him.

1.14.5  **The Bhagvad Gita**

The Bhagvad Gita is partly philosophic and partly devotional inspired utterances of Shri Krishna and Arjuna during the battle of Kurukshetra where Arjuna protests that he has no will to slay his friends and kinsmen. The Bhagvad Gita is set in the middle of Mahabharata, which shares a unique place amongst the great scriptures of the world. It embodies the essence of all Hindu scriptures. The Bhagvad Gita is set of framework of universal and eternal relevance and does not rule out any viewpoint that is rooted in any particular religion or philosophy. In 100,000 couplets this hoary epic is the longest poem in the world literature.

1.14.6  **Value Oriented Education**

Value oriented education is education for “becoming”. It is an encounter with the total personality of the individual, intellectual, physical, social, moral, aesthetic, spiritual and emotional. It involves developing sensibility and awareness of what is right, what is
good, what is beautiful, ability to choose the righteous values in accordance with one’s conception of the highest ideals and internalizing and realizing the thought and action. It develops the ability in the learner to think freely, critically and act responsibly.

1.15.0 OBJECTIVES

1. To identify the values as propounded in the Adi Granth.
2. To study the values enshrined in the Bhagvad Gita.
3. To study the role played by the Adi Granth in inculcating value oriented education.
4. To study the role played by the Bhagvad Gita in inculcating value oriented education.
5. To propose changes in the existing system of education for evolving comprehensive value based system of education.

1.16.0 CHAPTERIZATION

The Thesis is thematically divided into the following seven chapters:

Chapter-I

This chapter is introductory in nature. It includes concept of Axiology which studies values, their historical perspective, development and impact on the present scenario. It also includes classification of values, concept of education, value oriented education and views of various commissions and committees on values. This chapter further includes need and importance, justification of the study, statement of the problem, definition of the terms, delimitation, objectives and chapterization.

Chapter-II

This chapter consists of review of related literature. The material is studied under different headings i.e.

- Studies related to the Adi Granth,
- Studies related to the Bhagvad Gita,
- Studies related to Values,
Chapter-III

This chapter includes method and procedure which describes descriptive and historical method. The investigator has done analytical study of the Adi Granth and the Bhagvad Gita. The researcher has collected data from two major sources of information:-

1. Primary Source
2. Secondary Source

The Primary sources for the present study are the religious scriptures the Adi Granth, the Bhagvad Gita, textbooks prescribed by PSEB for classes I to X. The Adi Granth was compiled by Guru Arjan Dev, the fifth Sikh Guru in 1604 A.D. The Bhagvad Gita is a part of the Mahabharat, the great Indian epic poem. It consists of 700 verses divided into 18 chapters. These Scriptures imbibe in themselves various values like truth, devotion, self discipline, justice, equality, purity, contentment courage etc. Secondary sources in the present study are Interpretative, Biographical and Injunctive. The secondary source of information includes all types of published and unpublished, public and private documents.

Chapter-IV

This chapter includes the values that have been propounded in the Adi Granth and the Bhagvad Gita. The researcher has tried to explain in detail all the values viz. Contentment, Truth, Humility, Unity, Peace, Equality, Non-violence, Detachment, Charity, Sacrifice, Self control, Wisdom, Courage, Service, Purity, Patience, Duty, Renunciation, Self-realization, Justice, Faith, Hard work. Hymns and Slokas related to different values present in the Adi Granth and the Bhagvad Gita have been discussed. These Slokas and Hymns are also reproduced in the footnotes. Charts showing values of the Adi Granth and the Bhagvad Gita at different levels are mentioned at the end of the chapter.

Chapter-V

For proposing the changes in the curriculum, analyses of the available sections pertaining to values in the existing school curriculum of PSEB from classes I to X of textbooks of Languages and Social Studies have been studied. The researcher has examined the different text books of different subjects and analyzed them in how many chapters there is provision for values.
Chapter-VI

Programme of recommended action forms the sixth chapter. Aims, curriculum, co-curricular activities, methodology, role of teacher in value oriented education and discipline are discussed in detail. The investigator has gone through the teachings (values) of the Adi Granth and the Bhagvad Gita, and also recommendations of different committees and commissions.

Chapter-VII

This chapter is devoted to the findings and conclusions of the research work. Along with the conclusion the investigator has also given suggestion for further research work on the basis of the findings.

Chapter-VIII

This chapter is the summary of the whole research work, which, in short, provides a brushing up of the work done.

BIBLIOGRAPHY

A detailed bibliography has also been given at the end of the thesis so that it becomes a ready reference for future researchers and the various sources of information which have helped the investigator in finding, and justifying the problem. Original text of the Adi Granth and the Bhagvad Gita has been given in the form of appendix at the end of the thesis.

APPENDICES

1. Chapter Wise Original verses from the Adi Granth are given in the form of appendix.

2. Chapter Wise Original verses from the Bhagvad Gita are given.

3. Subject Wise Representation of various values as observed in chapters of various text books of P.S.E.B. of classes I to X.

4. Page Wise Original Punjabi/Hindi Version of Italicized expressions has been given in the form of appendix at the end of the thesis.