Social and Ethical Values and the Indian Education System

3.1 Introduction

The Present chapter discusses the meaning and the theoretical premises of education; and also reviews the traditional system of education in India, the changes it underwent and the current education system. Today, the Indian education system is structurally huge and uniform. Value education for youth in India is necessary for peace building and reconstituting society. The discussion is in two parts. The first part explains the terminology and the present concerns of Indian policies on education. The second part discusses the theoretical premises of Value education and its importance for the present and future generations.

3.2 The philosophical meaning of Education:

In the International Encyclopaedia of Social Science, (Shashi, 2007) defined education as “the transmission of knowledge to members of society in the form of technical and social skills as well as the norms and values of the society. Education is formally a social science and process that covers teaching and learning specific knowledge, beliefs and skills.

According to (Singh & Nath, 2005) and (Shashi, 2007) the etymological roots of the word “Education” are in the Latin expression for root or train. Education means to 1. to train, the act of teaching or training, 2. to lead out or to draw out, and 3. to bring up, rise, and to educate. Further they explained such as The ‘Education’ is a Latin Word which means to train. Expanding the concept further, education is a process, which draws from within. The Latin words ‘Educare’ and ‘Educere’ also mean the same to bring up, to lead out and to develop etc (p.315).

1. “Education is a process in which and by which knowledge, character and behaviour of the young are shaped and mould”. Prof. Drever.

3.2.1 The wider meaning of education:

Education is essentially a process of growth and development, which continues throughout the life of the individual. The wider concept of education has been viewed from several perspectives:

1. “In the wider sense, it is a process that goes on through life, and is promoted by almost every experience in life”. S.S. Mackenzie.
3. “Education in its widest sense includes all the influences which at upon an individual during his passage from cradle to the grave”. Dunvile (Singh & Nath, 2005, p. 319).

3.2.2. Meaning of Education

1. **Education is not limited to knowledge imparted in schools:** Every one learns something or the other throughout his or her life through various experiences and activities. All these are part of the person’s educational experience.

2. **Education as the means for the development of a child's innate power:** Addison has correctly remarked, “Education, when it works upon noble mind, draws out to view every latent virtue and perception which, without such help, is never able to make their appearance”.

3. **Education as a dynamic process:** According to some educationists, education is a purposive activity, always pursuing some aim, to which an individual devotes himself fully (Singh & Nath, 2005).

3.3 Definition of Education from different perspectives:

It is clear that education is a process of growth and development of the individual. For clearer understanding, some elucidation from different perspectives is necessary.

3.3.1 Education as a Process of Drawing out the Innate Powers:

Education is interpreted in its wider sense by various philosophers and scholars in the following ways:

1. “Education is the means of bringing out of the ideas of universal validity which are latent in the mind of every man”. Socrates
2. “Education is the process by which the child makes the internal external”. *Froebale*


### 3.3.2 Education as a process of the Development of Individuality:

1. “Education is the means to enable the child to find out the ultimate truth; and making this truth its own and giving expression to it”. *R.N. Tagore.*

2. “Education is a natural, harmonious and progressive development of man’s innate powers”. *Pestalozzi*

3. “Education is the complete development of individuality of the child, so that he can make his original contribution to human life according to his best capacity”. *T.P. Nunn*

4. “Education is the development in the individual of all the perception of which he is capable”. *Kant*

### 3.3.3 Education as a process of producing change in the group:

1. “Education is the conscious, controlled process whereby changes are produced in the person and through the person within the group”. *Brown*

2. “The purpose of education is to develop in each individual the knowledge, ideals, and habits and powers whereby he will find his place and use that place to shape both himself and society towards nobler ends”. *Report of the Commission on the Reorganizing of Secondary Schools, U.S.A.*

### 3.3.4 Education as a process of Adjustment to the Environment

1. “The function of education is conceived to be the adjustment of man to his environment and that the most enduring satisfaction may accrue to the individual and the society”. *Bossing*

2. “Education is the gradual adjustment of the individual to the spiritual possession of the race”. *Butler*

3. “Education is the organizing of acquired habits of such action as will fit the individual to his physical and social environment”. *James*
3.4 Forms of Education:

3.4.1 Formal and informal Education:

Education became formal to overcome the deficiencies of informal education. Formal education is that education where, according to pre-determined aims and methods of teaching, definite doses of knowledge are thrust into the mind of child at a specific place during a set duration of time by a particular individual. The reward for all this is invariably a certificate, diploma or degree. As such, formal education is artificial and all its resources are limited. Though the main centre of formal education is school, libraries, museums, zoos, picture galleries, lectures and symposia etc, also serve as agencies of formal education.

Informal education is natural and incidental. There are no pre-determined aims, curricula, methods, teachers and places where children receive informal education. The process of imparting education goes on unconsciously. The agencies for informal education are family, neighbourhood, interactions with peers on, social and religious activities, etc. A major part of this study is on informal education and its philosophy.

3.4.2 Direct and indirect Education:

Direct education is the means of education in which the teacher and the child are face-to-face and pre-determined amount of knowledge is given to the child in a particular manner. This is done within in a specific time frame. On the other hand, indirect education allows the child the freedom to structure his own experiences in a natural way according to his interests and needs.

3.4.3 General and specific Education:

General education is also called liberal education. Here, the aim of education is to impart general education for all children up to a certain stage. General education is imparted to sharpen the intellect of the child who is able to lead a general life successfully. Specific education has specific aims. Such education is imparted to children having special interests and aptitudes. The aim of specific education is to prepare a child for a specific vocation. Engineering and medical education are examples of specific education.
3.4.4 Individual and Collective Education:

Individual education is education which is provided to each child separately according to his interests, inclinations, needs and capacities. Collective education is imparted to groups or in classes (Singh & Nath, 2005).

3.5 Informal education:

As Shashi mentioned in the International Encyclopaedia of Social Science, informal education is incidental and spontaneous. There is no conscious effort involved in it. The child learns many habits, manners and patterns while living with others or moving in different spheres like home, society, groups etc. Unlike formal education, informal education is not imparted by any specialised agency such as school or college. Informal education is not given according to a fixed time-table or in a structured manner. There are no set curricula. Informal education consists of experiences and actually living the learning, in the family or community.

Therefore, informal education may be understood as “the process, by which a person imbibes attitudes, develops skills, cultivates values and acquires knowledge without there being any organisation or system about it. Informal education would also include all incidental learning that takes place while at work or at play and during travels as well as spontaneous learning through films, radio and television” (Shashi, 2007, p. 2526).

3.6. Modern concept of Education:

(Singh & Nath, 2005) tried to explain the concepts of modern education by examining its various objectives: 1. Modern education seeks to develop the mind according to its own inherent capacities in a social environment, 2. The aim of modern education is to develop individuality to attain social efficiency and dynamism, 3. In modern education, curriculum is flexible, varied and progressive in the sense that it tries to meet the needs of the developing child as well as the demands of ever changing modern society, 4. In modern education, discipline is self-discipline leading to natural obedience, 5. In modern education, the teacher is considered as a friend, philosopher and guide. 6. Modern education considers school as a miniature of society with more emphasis on the output in comparison with input.
3.7 Non-Formal Education (NFE):

**Conceptualization of NFE in the country:** Formal education in India refers to the hierarchically structured education system running from the kindergarten through the university, including institutions of technical and professional education and training. On the other hand, ‘Informal education’, also often termed as ‘incidental education’, is seen as the unorganized education acquired during the entire life span of an individual through interaction with other members of the society. Hence, informal education is in fact accepted as a lifelong process through which every individual acquires attitudes, values, skills, and knowledge, to a large extent conditioned by his/her environment.

NFE is conceptualized as an organized educational activity, occurring in the traditional framework of formal education system. Formal education is highly structured and rigid. It is characterized by uniformity to a large extent. The major characteristic feature of NFE in India is its flexibility in terms of organization, timing and duration of teaching and learning, clientele groups, age group of learners, contents, methodology of instruction and evaluation procedure. It is this characteristic feature of NFE, which has made it a critical mode for reaching out to the hardest-to-reach group of children and youth, both in rural and urban India, in order to achieve the much desired goal of education for all (Mitra, 2008, p. 2).

(Th & La, 1982) There is a *continuum* between the various learning experiences, so that the distinction introduced in the 1970s between *formal* (purposive and structural learning leading to recognized certificates and diplomas), *non-formal* (any educational activity that takes place outside the formal system), and *informal* (the unplanned learning that goes on in daily life) is not fully operational. For instance, in schools, the official curriculum (formal education) interacts with extracurricular activities (non-formal), as well as with the educational influences in the playground (informal). Therefore, the educational policies should take into account the entire complex of situations and learning experiences in a holistic perspective.

3.8 Lifelong learning:

Lifelong learning may be broadly defined as learning that is pursued throughout life: learning that is flexible, diverse and available at different times and in different places. Lifelong learning crosses sectors, promoting learning beyond
traditional schooling and throughout adult life (ie post-compulsory education). This
definition is based on (Delors, 1996) four ‘pillars’ of education for the future. These
are:
1. **Learning to know**, this includes mastering of learning tools rather than
acquisition of structured knowledge.
2. **Learning to do** mean equipping people for the types of work needed now and in
the future including innovation and adaptation of learning to future work
environments.
3. **Learning to live together, and with others** enables people to peacefully resolve
conflicts, discover other people and their cultures, foster community capability,
individual competence and capacity, economic resilience, and social inclusion.
4. **Learning to be** is education contributing to a person’s complete development of
mind and body, intelligence, sensitivity, aesthetic appreciation and spirituality.

The emphasis is on learning to learn and the ability to keep learning for a
lifetime. The European Commission (2001) found that lifelong learning has “Four
broad and mutually supporting objectives: personal fulfilment, active citizenship,
social inclusion and employability/adaptability”. In this regard, lifelong learning has
very broad dimensions that transcend narrow economic and vocational aspects
(p.428).

The European Lifelong Learning Initiative defines lifelong learning as “…a
continuously supportive process which stimulates and empowers individuals to
acquire all the knowledge, values, skills and understanding they will require
throughout their lifetimes and to apply them with confidence, creativity and
enjoyment, in all roles circumstances, and environments” (Watson, 2003, p. 2).

In Sweden, the National Agency for Education put forward a conceptual
framework for both lifelong learning and life-wide learning. Lifelong learning is seen
as a holistic view of education and recognises learning from different environments
(Skolverket, 2000, p. 19).

1. Lifelong learning recognising that individuals learn throughout a lifetime.
2. Life-wide learning recognising the formal, non-formal and informal settings.

The lifelong dimension is relatively non-problematic, as it simply comprises
what an individual learns throughout life. It is widely accepted that as knowledge and
skills become obsolete, individuals continuously update their competencies in a
process of continuous learning.
The distinction between formal and non-formal learning environments is about where learning takes place. Formal learning occurs within institutions established primarily to deliver education and training, often leading to recognised outcomes and qualifications. Non-formal learning has intended education and training outcomes; however, the setting is outside dedicated learning institutions, most often in places where learning is not the primary business.

Informal learning is distinguishable by intent. It can occur almost anywhere, but as a by-product of other activities. It is often unplanned and without explicit emphasis on learning, yet may still lead to the acquisition of valuable skills, knowledge and attitudes.

This analysis of lifelong learning differs from that postulated by the OECD which classifies formal learning as a program of study that is recognised through a qualification; non-formal learning as a program of study that is not recognised through a qualification, and informal learning as that which is achieved outside an organised program (Skolverket, 2000, p. 2).

3.9. Education in Ancient India:

3.9.1. Education imparted by Rishis/Maharishis:

In ancient times in India, the education system, known as Gurukulashrama, required students from age 5 to 25 years to pass through a process of learning where knowledge, life-skills and values were learnt. The student was made aware his/ her duties towards self, family, society and country as well as the importance of the knowledge they acquired. The teachers were the Rishis and Maharishis. Rishis were *trikalajnanis*, who were supposed to know everything from the past, of the present and about the future. In a sense, therefore, they imparted knowledge coming from the past; they imparted knowledge from the present based on their own spiritual experiences and in a sense, imparted knowledge of the future from their own vision of the distant future in which they alone had access.

3.9.2. Education imparted by old family structure:

The family structure that existed in ancient India was the joint family system. All family members stayed together as a unit. The head, usually, the oldest in the group was responsible for decisions and giving the necessary guidance to the younger members. It was a cooperative existence with the young receiving love and affection.
and the elders being well-looked after. The income of individual members was considered family income.

One activity to engage the large numbers of children in joint families was story telling. This was an effective way of presenting values, concepts and ideas to children and adults alike. The values of unity, love, affection, trust, respect, etc were imparted through values. These values were also lived in joint families. The constant imparting and practising of values helped prevent conflicts and personality clashes in a joint family; and also minimized social tensions. However, with the breakdown of joint families, such problems are increasing in numbers.

3.10. Present Educational Scenario:

The present education system is supposed to be healthier as it is structured help fulfil the aspirations of the present generation. However, this is not so. The system today is marked by corruption, greed, selfishness, absence of sincerity and integrity. This is because Education has become synonymous with Examination, Employment & Empowerment. Present day education no longer means emancipation or freedom, ennoblement or raising and evolution.

3.10.1. Education Today:

The death of Gurukulashrama parampara and decline of the joint family system has adversely affected today’s education scenario. In today’s education system, the holistic approach is completely absent and growth of knowledge is heavily tilted towards the external world instead of relating to the inner-self of an individual. The educational system does not develop a person as a human being; it only directed towards superficial material achievements. It is designed purely for material ends and promotes negative qualities like jealousy, hatred and rivalry instead of virtues like kindness, compassion and honesty.

The question, then, is what exactly is the true meaning of “Education”? Does it make one wiser, happier, and contented and a better human being? Or is there something more to education? Yes, of course; education is not just this. Then, what is real education? What should be its role? In today’s so-called modern and developed era, it is necessary find answers to these questions.

According to N.R. Madhava Menon (2011), “Higher education today is undergoing revolutionary changes to enlarge access and to enhance quality with a
view to take advantage of the country’s demographic factor and to improve the quality of life of its people. The potential is indeed great and the opportunities are many. However, if a country forgets its foundational values and the terms of the social contract, it may have to pay a heavy price and the so-called development may turn out to be unsustainable. Herein lies a danger which the Indian constitution has foreseen and has constructed a defence by way of a value system for the state and the citizens to follow. Educated citizens including those who are graduating today would be well advised to realize the importance of constitutional values and behave as responsible citizens particularly when crisis situation face the society and the Nation in a highly competitive world we live today” (p.23).

3.10.2. Education:

Education is not mere stuffing of facts. Education is for the actualization of the potential that is already there in children. Education is really the process of removing the ignorance that is covering our inner knowledge, which is absolute, which is perfect, which is eternal, which is supreme. Education is for a holistic life and not for mere living. ‘Education’ needs to be enriched with values.

3.11. Value Education: Introduction and Perspective

3.11.1 Introduction

It is not only important to understand the values, it is equally important to behave accordingly. We are judged by our behaviour, speech and our presentation. A particular type of behaviour in a given situation throws light on attitudes. In order to attain our goals or aims we have to modify our attitude. Value education helps us to develop the right attitude. Value education plays a vital role in education by helping to bring about the overall development of the student and to create tomorrow’s good citizens through the medium of education.

3.11.2 Relation between Philosophy and Value Education:

(Singh & Nath, 2005) Philosophy and value education are integrally and interdependently related to each other. Both aim to impart knowledge of the truth and realities of life and develop the individual accordingly. Value Education is a conscious and dynamic process, which requires proper guidance and supervision. Without proper guidance and supervision, it cannot achieve its goal. Philosophy
determines the goals of life and provides the anchor for value education. Without philosophy, value education cannot be successful.

History bears eloquent or expressive testimony to the fact that great philosophers have also been great value educationists of their times. The great philosophers used value education as a means to translate their philosophical ideas into practice for people to follow and develop themselves (Singh & Nath, 2005, p. 14).

“Value education is the dynamic side of philosophy” (Adams). Philosophy determines the aim of life and by analysis lays down the principles to be followed for achieving the set aims. Value education translates these principles and ideas into practice because the purpose of value education is to mould human behaviour. The aims of value Education are determined according to the aim and philosophy of life. Value education tries to achieve aims of life as goals of Value Education and these aims of life are determined by the philosophy of life prevalent at the time (Singh & Nath, 2005, p. 15).

Singh (2005) described the value education scenario in the different periods of India and other countries. In ancient times, the aim of value education was the development of wholesome character and inculcation of qualities, which enable children to lead their lives comfortably. With a change in philosophy, the aims of value education in Athens were quite different to those of Rome and Sparta. In ancient India, religion was regarded as indispensable or essential. The aim of life was to perform all worldly duties and then achieve salvation from worldly ties to rebirth. Hence, value education, during those days, was organized to attain happiness, bliss and in the end salvation.

Likewise, in the Medieval Period, aims of value education changed according to the dominant religion. Religion influenced the objectives of value education. Islam and Christianity competed to establish power and influence. Value education was to develop critical insight and reasonableness or rationality in all beliefs and activities. It was expected of value education to demolish blind beliefs and mechanical rituals.

The guiding philosophy changed again in the modern period. According to the value educationist, Pestalozzi, the aim of value education was to develop the personality of the child to the fullest extent (Singh & Nath, 2005, p. 16).
3.12 Present scenario of Indian education

(Madhav Menon, 2011) Higher education is undergoing revolutionary changes. Access is being widened and the quality enhanced to take advantage of and the country’s demographic potential. The potential is indeed great and the opportunities are many. However, India cannot afford to forget its foundational values and the terms of the social contract, it may have to pay a heavy price and the so-called development may turn to be unsustainable. Herein lays a danger which the Indian constitution has foreseen and has constructed a defence by way of a value system for the state and the citizens to follow. Educated citizens including those who are graduating today would be well advised to realize the importance of Constitutional values and behave as responsible citizens particularly when crisis situation face the society and the Nation in a highly competitive world we live today (p.27).

On this regards it is also important to understand the Attitude of PG Students towards Value oriented Education. Value education is important to help everyone in improving the value system that s/he holds and put them to use. Once, everyone has understood their values in life, they can control the various choices they make in their life. One has to frequently uphold the various types of values in his life such as cultural values, universal values, personal values and social values. Thus, value education is always essential to shape one’s life and to give him an opportunity of performing himself on the global stage. The need for value education among parent, children, teachers, etc, is constantly increasing as we continue to witness increasing violent activities, behavioural disorder, lack of unity and chaos or disorder in the society etc.

The family system in India has a long tradition of imparting value education. But with the progress of modernity and their fast changing role, it has not been very easy for the parents to impart relevant values to their wards. Therefore many institute today conduct various value education programmes concentrate on the development of the children, young, adults etc. focusing on areas like happiness, humility, cooperation, honesty, simplicity, love, unity, peace etc. 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. Value oriental
education becomes the need of the hour because of the crisis of morality in the society. It is generally observed that the moral value of the society is declining day by day and the beliefs and attitudes of the young generation are changing drastically. So, it is the high time to reshape the attitude of the youth on whose shoulders the future of nation rests (Mohanty & Kalita, 2011, p. 20).

3.13 The erosion of values in Education:

The National Policy on Education (NPE), made a strong recommendation for including value education in the teaching content (Shetty; Khirwadkar; and Tomar,). The justification offered was that the tremendous advances in science and technology have resulted in a complete change of attitudes and lifestyles, the consequences of which are not wholly desirable. People were increasingly disconnected from each other in their pursuit of material well-being. Growing insensitivity to community needs was making progress unsustainable. Value education was necessary to prevent further erosion of traditional values (Association of Indian Universities, 2000, p. 75).

The erosion has accelerated since independence mentioned by (Reddy G. R., 1987), Some attribute it to our secular approach, which led to the neglect of religious and moral thoughts in school and colleges. Others feel that westernization and modernization are responsible for giving primacy to materialism, which are responsible for the crisis in value education. He also emphasised the important role of teachers in imparting values through education.

Present generation teachers are not adequately prepared to teach values to the students. Values are one area where there should be no gap between teaching and practicing. Unless the teacher practices the values that he preaches, he cannot carry conviction or confidence with the students. Thus, it would not be incorrect to say that teachers are not well-equipped to impart values by behaviour and knowledge because of which it is presently impossible for them to impart values to the students (Reddy G. R., 1987, pp. 2-3).

Prahallada referred to the Education Commission’s (1964-66) observation that “there is a serious defect in the school curriculum in the absence of provision for education in social, moral and spiritual values. A national system of education is required that is related to life needs and aspirations of the people, which we cannot afford to ignore this purposeful force”. He also made the following observations on the effects of the value crisis:
I. The present Indian education system is reflecting more or less borrowed ideologies and philosophies. National values are relegated or downgrade to the background.

II. The teacher educators and teachers are not being clearly oriented to the national values and ideas, ideals and ideologies that they have to inculcate in the students. Hence they are not in a position to play their role as value educators.

III. Our curriculum does not reflect human values and value system. Hence, our schools and colleges have become examination centres and not value centres (Association of Indian Universities, , 2000, p. 3).

3.14 Role of Value Education:

In spite of awareness (and the understanding of the need for value education) of the consequences the absence of values can lead to, value education is not given enough prominence in the curriculum. The reasons are not difficult to understand. Value education is a subject that cannot be tested and graded. The learning outcomes are not immediately visible. Values are also something, it is widely felt, that the students will learn somehow or the other and it cannot be the teacher’s responsibility. Although imparting of values is primarily the responsibility of parents, teachers and schools play a crucial role. Students spend most of their waking hours in school (or college). The campus is the bridge between home and society. It is in schools and, later, colleges that students learn how to live in society. It is here that a good value system can be nurtured.

To understand the concept of value-based spiritual education, it is necessary to understand what “Values” actually mean. What are values? Defined simply, values are standards or principles considered important in life. Values come from within, and are practiced.

3.14.1 Need for value Based Education:

In the present conditions, the need for value-based education must be understood as also why values must be inculcated in the youth. Here are some of the way’s are discussed on the base of the available literature and field work experience.

3.14.2 Education System in the context of Imparting of Values:

The present education system lacks value-based learning. Value education is an urgent need. Everyone must grow as respectful members of society and must learn
to respect family, members of society and fellow citizens. He (or she) should behave in such a manner which will reflect his upbringing as a sensitive person.

School imparts knowledge and provides numerous opportunities for the child to grow and enrich his experiences. It has great impact on the personality of the child. School education is the foundation, which prepares him for a higher education and then becoming a useful citizen. The person carries and maintains the social and moral skills acquired by him during his school days. Lessons on morality will help in developing certain values. The child learns to be respectful to his elders, seniors and teachers. The educational institution, therefore, plays an effective role in preparing the children as efficient and useful citizens of the society (Shashi, 2007, p. 5093).

Monica Thapar elaborated on this point further: “Value education is education in values and education towards the inculcation of values. Implicit in this definition is the conviction that value education is a universal phenomenon intrinsic or fundamental to all learning and education, whether at home or in an institution. It is not. Our educational system is of little help. It neither teaches us to be critical thinkers or to regard ourselves as proactive beings in relation to ourselves, our community and humanity at large. We are not trained to be proactive thinkers because we are told so little of the life values that are the basis for creative thinking” (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).

Value-based education becomes the need of the hour in a society where people become selfish, face depression and indulge in malpractices. The conflict between vice and virtue is perpetual or continues; and has often led to violence and destruction. Even at the individual level, there is sometimes confusion over what right behaviour is and what is not. In such time, values serve as guidelines for responsible actions (Maharashtra State Board of Secondary and Higher Secondary Education, 2007-2008, p. 17).

With increase in the pace of life, cultural lag and the resulting conflict of values lead to serious dichotomies or differences. Inner conflicts and cultural contradictions intensify. Education has to face these new challenges. The important question, then, is about the appropriate approach to helping our youth develop the right values through education. Teaching values through moralizing and advice seems to be ineffective today; narrating stories has only momentary effect. One set of values are imbibed at home; the school environment and pedagogy project a completely different set. The modern communications and mass media offer an attractive and
unrealistic package of lifestyle aspirations. Peer group influences, political ideologies and celebrity lifestyles offer contrasting pulls and to the confusion in young, impressionable minds (Association of Indian Universities, 2000, p. 76).

3.14.3 How is Value based education useful:

Value based education is a threefold development of an individual, irrespective of gender and age, but most importantly of a child. It endeavours to develop all three aspects: physical, mental and character. Although the physical and mental aspects are important, the true potential of an individual cannot be realised without development of a sound character. Education plays a huge role here. Value-based education is a tool which not only prepares an individual for a career’ it also helps one to develop a purpose in life. The purpose of our life is undoubtedly to know oneself and be ourselves. However, we cannot do it unless we learn to identify ourselves with all that lives. In the old world, the advice proffered was, “Know thyself”; today, one must “Be thyself”. Being aware of all aspects of life and living makes a person complete, well rounded and knowledgeable. If we do not give such opportunities to students who are on the verge or border of adulthood, we are robbing or cheating ourselves of ideas rich in enthusiasm and innocence. It has been observed that we learn more effectively by listening and observing than by cramming. Our education system needs to evaluate its priorities and understand that learning should not be identified with cramming. We take pride that our education system is more advanced and progressive in terms of academic standards in comparison with the U.S.A. or U.K. However, in terms of creativity, independent study and encouraging an objective approach towards a subject we feel inadequate in experience. The objective of education in a country like India, whose heritage and diversity commanded admiration and respect for several centuries, should be to instil a student with values that are essential to a productive and fulfilling life. The range of problems that afflict our youth manifest in delinquency and antisocial behaviour, teenage pregnancies, crime, suicides etc. (http://indiaedu.com/articals/vale-education).

It is important to ask ourself as to what good would be our life if we fail to pass on something substantial to the generation that is in the process of building itself? Ignorance is not bliss; it is the deliberate neglect of the opportunities that the world has to offer. Education is the means to drive away the darkness of ignorance. A balanced approach to building a student’s academic career will enhance his (her) life
and make him/her a more useful and productive contributor to society, country and to humankind.

Value Education is a lively dynamic bipolar of transformation with the teacher at one pole and the child (student) at the other. The teacher’s beliefs, ideals and values influence the child. Thus, we can consider the teacher to be a philosopher who tries to mould and develop the child into a desirable type of individual according to his philosophy. Adams rightly remarked, “Value Education is the dynamic side of philosophy. It is the active aspect of Philosophical belief”. (http://indiaedu.com/articals/vale-education).

3.14.4. Importance of Value Education:

(Association of Indian Universities, 2000) India’s ancient education system laid great emphasis on the learning of essential values of life. Vedic education centred round what the pupil should do and what he should not do. Post- Vedic literature like the Ramayana, the Mahabharata, and the Bhagvad Geeta are elaborate expositions of values that people are expected to inculcate by emulating the characters in them.

The continuity of our great culture and education tradition was, however, broken by the long stretch of alien or unfamiliar rule over the country. Due to the socio-cultural upheavals or confusion caused by assault of the foreigners, technological advances and growing materialism the people of India were deprived of the essence of India’s ancient system of value education (Association of Indian Universities, 2000, p. 44).

The importance of value education cannot be minimized in a democratic country like India. In a democratic country corrective method to alter people’s behaviour is not possible. Hence, the only alternative way is to teach the people to be self-controlled, which is possible only when they are made to learn certain values because values are the prime movers of human actions. Hence, teaching of desirable value should be the major concern of the system of Indian education. Values are foundation stones of national unity and solidarity (Association of Indian Universities, 2000, p. 45).

A value is a state of the human mind, a mental disposition, an attitude or an emotionalized state of the mind towards some idea, thing or tradition carrying positive and negative charges within self. Its formation involves a deeper layer of personality. It is always a result of one’s own experience. Literacy, a value means something that
an individual considers important, something about which he feels strongly (Association of Indian Universities, 2000, p. 45).

Value education is important to help one in improving the value system that he/she holds and put them to use. Once, we understand our values in life, we can examine and control the various choices we make in our lives. It’s our duty to uphold the various types of values in life such as cultural values, universal values, personal values and social values. Thus, value education is always essential to shape a student’s life and gives him an opportunity to performing on the global stage. The need for value education among parents, children, teachers etc, is constantly increasing as we continue to witness increasing levels of behavioural disorders, conflicts, violence and disunity in society (http://indiaedu.com/articals/vale-education).

The gurukul system, that was responsible for imparting values, has close down or ceased to exist. In the modern era, it has not been very easy for the parents to inculcate the relevant values in their wards. This task is now performed with varying levels of effectiveness by many institutions that try to meet the changing needs of modern society. Their activities are concentrated on the development of children, young adults, etc. in areas like happiness, humility, cooperation, honesty, simplicity, love, unity, peace etc. (http://indiaedu.com/articals/vale-education).

3.15. An overview of the National Policy on Education – 1986:


The Kothari Commission recommended a policy for value education for 20 years beginning from 1966, the year when the Commission submitted its report to the Government. Since the adoption of National Value Education Policy,1968, which was formulated consequent to the Report of Kothari Commission, there has been considerable expansion of Value Education facilities all over India and at all stages/levels. This policy tried to address the social, demographical, political needs and challenges, with commitment to human values and social justice (Singh & Nath, 2005, p. 197).

3.15.2. Role of Value education in India:

According to NPC-86, the role of Value Education was envisaged as below:

1. In our national perception Value Education is essential for all. This is fundamental to our all-round development, material as well as spiritual.
2. Value Education has an acculturating or dominating role; it refines sensitivities and perceptions that contribute to national cohesion or unity, a scientific temper and independence of mind and spirit, thus furthering the goals of socialism, secularism and democracy enshrined or preserved in our Constitution.

3. Value Education develops manpower for different levels of the economy. It is also the substrate on which research and development flourish, being the, ultimate guarantee of national self-reliance.

4. In sum, Value Education is a unique investment in the present for the future. This cardinal or fundamental principle is the key to the National policy on value education (p. 198).

(As pertaining to Value Education):

1. **Value Education for Equality:**
   a. The Policy laid special emphasis on the removal of disparities and, to equalize value Education opportunities by attending to the specific needs of those who have been denied equality so far.
   b. Value Education will be used, as an agent of fundamental change in the status of women.
   c. The central focus of value education in the development of SC’s is their equalization with the non-SC population at all stages and levels; and in all areas dimensions like rural male, rural female, urban male and urban female.
   d. The entire nation must pledge itself to the eradication of illiteracy, particularly in the 15-35 age groups.

2. **Role of Value Education:** Value education is responsible for the all round development of individuals. It also facilitates culture assimilation or integration and provides strength to democracy and secularism. Value Education constructs the nation at every level, creates self-sufficiency and searches new areas of development.

3. **National system of Value Education:** Though Value education is a state subject, the policy provides a National system of value Education, i.e. 10+2+3 system.
4. **Equality:** The policy provides equal opportunities to all for Value education. Sarvodaya schools have been opened for socially and economically deprived but otherwise talented children. Regional imbalances are also being removed.

5. **Women Value Education:** There is special emphasis on women in value education. Eradication of illiteracy, vocational curriculum, nutrition and childcare courses, home management, etc., has been given priority in this regard.

6. **Value Education for the Scheduled castes:** Socially and economically deprived scheduled castes are the backbone of our society. They need proper development and place in society. Special scholarships and hostel facilities are being introduced for them.

7. **Value Education for Backward Classes:** A large number of backward classes and minorities had not been given any opportunity for Value Education. These classes are in a critical situation. They are socially and economically deprived due to their occupations; but they usually link themselves to a higher Varna, which does not give them social sanction. Value education is the only way to give them a chance to integrate with society.

8. **Adult value Education:** Value Education is necessary to remove illiteracy.


### 3.15.4 Emphasis on a National System of Value Education:

The concept of a national system of value Education implies that, up to a given level, all students, irrespective of caste, creed, location or sex, have access to value education of comparable quality. The system will be based on a national curricular framework that contains a common core along with other components that are flexible. All Value education programmes will be carried out in strict conformity with secular values.

India has been always worked for peace and understanding between nations, regarding the whole world as one family. Value Education has to strengthen this world-view and motivate the younger generations for international cooperation and peaceful co-existence.
To promote equality, it will be necessary to provide for equal opportunity to all not only in access, but also in the conditions for success. Beside, awareness of the inherent equality of all will be created through the core curriculum. The purpose is to remove prejudices and complexes transmitted through the social environment and the accident of birth.

Minimum levels of learning will be laid down for each stage of value education. Steps will also be taken to foster among students an understanding of the diverse cultural and social systems of the people living in different parts of the country. To promote the link language, programmes will be launched to increase substantially the translation of books from one language to another and to publish multi-lingual dictionaries and glossaries. The young will be encouraged to undertake the rediscovery of India, each in his own image and perception.

In the area of research and development and value education in science and technology, special measures will be taken to establish network arrangements between different institutions in the country to pool their resources and participate in projects of national importance.

Life-long value education is a cherished or special goal of the value education process. This pre-supposes that universal literacy opportunities will be provide to the youth, housewives, agricultural and industrial workers, and professionals to continue the value education of their choice at the pace and place suited to them. The future thrust will be in the direction of open and distance learning.

3.15.5 The Role of Government:

The National Education Policy insists on establishing a Centre for Value Education (CVE’s) in all universities and institutes of higher education with the sole purpose of imbibing human values in their campuses. But, will the activities of such CVE’s be limited to the conducting of expert lectures/discourses on values, ethics, morality education etc. and community/social service? No effort appears to have been made to explain how these will bring about changes in an individual. Good must come from within so that the external body reflect its beauty. This harmony between the inner and external processes is termed as ‘Spiritual Civilization’.

Therefore, what is urgently needed is change from what we are to what we have to become, in effect, change from ambition to aspiration. The importance and urgency of change must be brought forth through our education system. We need
education to understand the value of education and the value of further education. Since values are caught rather than taught, it is imperative or vital to devise or workout other meaningful and pragmatic strategies to help in personal evolution by embracing all aspects of existence.

3.15.6 Where does Value education fit into the curriculum?

Value education fits into the curriculum if we recognize that students are not born with a set of values. They are imbibing values all the time, from their parents, teachers and peers. So, to a large extent, values are more ‘Caught’ than ‘Taught’. At the same time, children need guidance to learn the right values. This guidance is given through the curriculum, all through the day. It is not the responsibility of one person.

Value Based Spiritual Education is important because Spirituality is the “art and science of Divine remembrance.” i.e., doing everything in the remembrance of God so that anything we do has a thought of divinity attached to it. This motivates us to keep the highest goals in all aspects of living and prevents us from doing wrong. Therefore it is necessary that our students are educated in spiritual values.

1. Value Education will help one to understand himself (herself) by answering the questions: a) Who Am I? b) What is my goal? C) How should I proceed towards my goal?
2. Value Education will help in better Time Management, Stress Management and Life Management.
3. Value Education will help in better Decision Making by making the individual perceive himself better: giving better clarity in “What is good for me?”, how to make the right decisions, co-operation and co-ordination, etc.
4. Value Education will help in Personality Development:

Value conflicts are the strongest test of character. Yet, today, moral dilemmas are considered a waste of time, a domain for 'losers'. Ultimately, we tend to declare all value assertions as unscientific and relative, hence dispensable. We do not realize that value conflict is healthy and necessary; and by eliminating it we are also erasing all conviction. To quote Confucius, "If a man carefully cultivates values in his conduct, he may still err or be wrong a little, but he won't be far from the standard of truth (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).
3.15.7 Organisation of value education

In her paper, Rani approached the teaching of value education by raising some basic questions. Should value education be taught as a separate subject? Should it be taught along with other subjects? Should value education be included in teaching schedule? If value education is included in the curriculum as a separate subject, the issue that arises is what should be included in it. Moreover, value problems and possibilities of value teaching are present in many other subjects also.

(Wilson, 1975) suggested that at least two periods per week should be set aside for value teaching in a formal manner using instructional material and other aids. Hartshorne did not find such value teaching very useful as it did not have lasting effect. Kohlberg agreed with Wilson. White partially agreed and commented that certain elements may be such as they have to be taught separately. Hirst argued in favour of Wilson. Some scholars hold a view that values should be taught informally through activities and programmes organised by the institutions. The debate shows that a general agreement on what is the appropriate approach is yet to be reached.
3.16 Values

“Value is a (idea) concept, explicit or implicit, distinctive of an individual’s characteristics, which influences the selection from available modes and ends of action”. Wuchon, and Rokeach, defined values “as an enduring (long term) belief, a specific mode of conduct or end state existence along a continuum (range) of relative importance” (Association of Indian Universities, 2000, p. 77).

Values may be described as a system of personality traits, which is in harmony with the inner nature of an individual and in accordance with the values approved by the society. The process of valuing is what we go through when we make judgment about things, events and people that we encounter in our day to day life (Association of Indian Universities, 2000, p. 97).

The Shri Prakash Committee explained moral values as ‘those which help individuals to deal with others in a proper way’ and spiritual values as “ones that inspire us to do things selflessly for others or for a good cause’. According to the Secretary, Committee of Higher Secondary School Board, values are defined as “...those noble thoughts, and high principles of life, ideal conduct and virtues which prove to be the source of inspiration and motivation for thousands of people to support and guide them and work as light lamps” (Maharashtra State Board of Secondary and Higher Secondary Education, 2007-2008, p. 2).

Professor Kireet Joshi, in his paper, “An Outline Programme of Value-Oriented education” offered an apt or stabile explanation: “The secret of teaching values is to inspire and kindle the quest among the students by means of one’s own example of character and mastery of knowledge. It is by embodying values within ourselves that we can really radiate values to our students. Value-oriented education should not be conceived as an enunciation or pronunciation of a series of do’s and don’ts” (Ruhel, 1987, p. 7).

Values are the social principles, goals or standards that are held or accepted by an individual, class or society. Values are defined for survival or enhancement of the quality of life, and the biological tendencies are graded according to some standard of value for life. It is at this point, however, that specific philosophical theories of value arise. As Prof. D.P.Mukharjee observed, “Value is conceived of as a logically primitive concept and, therefore, as ultimately indefinable; or else, they are conceived
of as a function of the coherent organisation of life or experience as a whole” (Mukherjee D. P., 2004, p. 39).

Values are subsumable in Goodness, Beauty and Truth a threefold cord, not easily broken. According to Mukherjee, values are those social principles that a particular society thinks are observable in regard to the welfare of both individual and society at large, through their reciprocity and interaction. These, of course, are determined in terms of Truth, Beauty and Goodness perceived for the individual and community life. To cultivate these values in the minds of the populace, moral education plays a significant role.

Values include the simple difference between right and wrong, a belief in God, the importance of hard work and self-respect. Education is a continuous learning experience, learning from people, learning from success and failures, learning from leaders and followers and then growing up to be the persons we are meant to be (http://indiaedu.com/articals/vale-education).

(Sheth, 1992) Values are an integral part of society. They have been examined, analysed and promoted throughout the history of human civilization. In fact, the contemporary concern about erosion of values is far from being a unique event in social history. Values are important because they bring quality and meaning to life. Values give a person identity and character; they act as guidelines to help him/her to judge what he/she should or should not do. They make us realize that what we are is more important than what we have. Education in values or value education is necessary to develop character, good conduct, moral integrity, self-discipline, compassion and love for all living beings, responsibility, and other positive qualities in the young people.

What are the values that we speak of? It is up to each person to define the kind of society that he or she would like to live in, and adopt an appropriate value system. These are three categories of values universal, cultural or ethnic and individual or personal values (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).

From the various definitions and the principles of determination of values, the meaning and characteristics of values may be summarized as following:

i. Values are related to the aims of human life. In order to achieve them people frame certain notions (ideas/ philosophy), which are known as values.

ii. Our conduct (Behaviour) is motivated by our values.
Values give direction to one’s aspirations. They represent feelings, needs, interests, attitudes, preferences and opinions about what is right, just, fair or desirable.

iv. Value may refer to the act of cherishing something. A person who values justice will spend a lot of time in interaction between personal and impersonal elements.

v. Values have both importance and worth. Only a good person will be able to see recognize good.

vi. Creation and preservation of values form an important purpose for man.

vii. The greater the consideration for the importance of values, the better would be that social group.

viii. Values can be subjective, material or abstract, elastic, etc.

ix. Values are aimed at perfection, self-realisation, personal development, integrity and cohesion etc.

x. Values guide our existence (Shashi, 2007, p. 5095).

**Values can be inherent or practised:**

1. Values from within: Love, Kindness, Compassion, Mercy, Sympathy, Empathy.

2. Values to be Practiced: - Punctuality, Discipline, Obedience, Good Behaviour, Conduct, Character.

3.16.1 Human Values:

Some of the major concepts given by eminent persons on Human Values are like; The Oxford English dictionary defines value as “worth, utility, desirability and the qualities on which these depend”.

Percy defined value as “an object of interest to someone, for it emanates from particular relation between the interest and its objects”.

Mukherjee (2004) defined Values as “socially approved desired and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards and aspiration”.

These definitions reflect three views on the nature of values:

i. Subjective View: According to the subjective view, desire, liking, interest, striving, volition, act and satisfaction constitute the multiplicity of factors upon which values depend. Values are said to be the subject and are intrinsically bound with an individual’s experience.
ii. Objective View: Values are independent and they reside in the object, just as truly as do colour, smell, temperature, size and shape, etc. Plato, Aristotle, R.B.Perry, etc. held this view.

iii. Realistic View: Realistic thinkers regard values as the relation between a valuing human being and his environment. A value is also taken to be partly feeling and partly reason. The feeling part is hedonistic or self-indulgent and the reason part is regulative. Thus, value is considered as a meeting of the regulative and constitutive or formative principles (Mukherjee D. P., 2004, p. 5).

Values have also been classified as physical, mental, emotional, social, intellectual, political, economical, aesthetic (artistic), moral, religious, cultural and spiritual. Yet another classification of values is as (a) universal, eternal, and absolute or root values like truth, love, peace; and (b) temporal or mundane values which include contextual values- social, cultural, economic etc.

3.16.2 Universal Values

Freedom consists not in refusing to recognize anything above us, but in respecting something which is above us; for by respecting it, we raise ourselves to it, and, by our very acknowledgement, prove that we bear within ourselves what is higher, and are worthy to be on a level with it. Goethe

Universal values reveal the essence of the human condition. These arise out of the fundamental questions: Who am I? What is my essence? When I remove myself from my social and cultural environment? Is there anything in me that cannot be explained by heredity, environment and society? These values are not manifest. They must be experienced, as one experiences sunrise, the beauty of a flower, joy, pleasure, bliss, awe, serenity and so on. These values cannot be contained by words. That the Upanishads and the Bible have remained as relevant today as they were centuries ago tells us that, at the core, there are some constants in the human condition that time has not changed. Universal values can be experienced as life, joy, brotherhood, love, compassion, service, bliss, truth and eternity or time without end (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).
3.16.3 Cultural Values:

If you see in any given situation only what everybody else can see, you can be said to be so much a representative of your culture that you are a victim of it. S.I. Hayakawa

Cultural values are the social values of the day. They are specific to time and place and can be used just as much as misused. These values are concerned with right and wrong, good and bad, customs and behaviour. They are meant to maintain social order. Cultural values are reflected in language, ethics, social hierarchy, aesthetics, education, law, economics, philosophy and social institutions of every kind (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).

3.16.4 Individual Values: That civilization perishes in which the individual thwarts the revelation of the universal. Rabindranath Tagore

Individual values are our private principles, the result of individual personality and individual experiences. Parents, teachers and one's peer group shape individual values. Personal values determine the differing reactions of people to similar events. A crisis may dim one person's enthusiasm and land him in depression, while another may be propelled or pushed into greater action. Individual values are reflected in individual goals, vows, relationships, commitments and personal preferences (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).

Universal values must be our foundation if we are to enjoy a rich, profound and fulfilling life. Our personal and cultural biases limit and distort our perception of the universal wonder that is life. Even as the hands of a clock are powered from the centre that remains ever still, so the universal values remain ever at the centre of human life, no matter where the hands of time are pointing past, present or future.

3.16.5 Different meaning of values:

1. **Psychological meaning:** Anything that is able to satisfy our desire is termed as value.

2. **Ethical meaning:** Those things or activities that are valuable and make our soul perfect.

3. **Philosophical meaning:** Values signify neither a thing nor an individual, but a thought or a point of view. As such, everything which is useful to an individual becomes valuable to him. (Shashi, 2007, p. 5094)
3.16.6 Meaning of value according to the constitution:

The Indian constitution places equality among individuals as one of the highest values to be pursued by the state as well as society in order to ensure human dignity and fraternity. The commitment to an egalitarian and just social order is to be shared by every citizen even if the strategies employed by the state are painful to certain sections. Of course, the majority state employs populist policies and crosses the constitutional limits of equal justice under the law. What is important is to subscribe to the value of equality and strive to promote it in the spirit of sharing and caring, particularly for the less fortunate citizens amongst us (Madhav Menon, 2011, p. 26).

3.16.7 National values:

Considering India’s vast cultural and religious diversity, certain common values must be articulated and emphasised. The architects of our Constitution have formulated certain clear values like justice, liberty, equality and fraternity, secularism, democracy and socialism. These are the accepted National values. Subsequently, other values have emerged from the core values like national integration, small family, etc (Reddy G. R., 1987, p. 2).

3.16.8 Thoughts on values:

Individual values vary from society to society, religion to religion. However, there some values like Sathya (Truth), Dharma (Being true to one’s religion), Shanti (Peace), Prema (Love) and Ahimsa (Non-Violence) that are free from controversy and should be acceptable to all the people of the country. On the essence of religions, the Upanishads say: “Just as the milk of the cows of different colours has a single essential colour i.e. white, similarly, truth, though proclaimed by different proclaimers, is always the same”.

In the word of Radhakrishnan: “The great religions give us the different dialects or languages until man has tried to speak of the Unseen; the living faiths of mankind are different paths to the same goal, the different ways up the supreme mountain whose summit is the divine unity.” The Holy Quran is also emphatic that, “Let there be no compulsion in religion. Truth stands out clean from Error”; and “let not the hatred of others make you swerve to wrong and depart from justice. Be just;
that is next to piety.” These are the values that must be promoted by family, educational institutions and society (Reddy G. R., 1987, p. 3).

We must then determine which of these values is the most meaningful and accord a relative priority to each category, so that we may be able to understand our own psychological and social conditioning. Beyond our ego (sense of self) and identity (sense of belonging to a group) that dictates what we know, think, feel and how we act lays the universal identity. Dissonance between ego and identity can create anxiety and alienation but acting upon universal values will not, for here it is authentic action emanating or originating from an authentic Self. Universal values are at the top of the list. The others have their place but it is through universal values that we experience a sense of oneness with the human race.

3.16.9 Involvement of Universities in education in human value:

Universities can play a large role in the promotion of human values. The Indian sociologist, Prof. RadhaKamal Mukherjee said, “Universities are the nurseries of the values and ideals of life in every country. Without values and ideals the university with its hundred classrooms, laboratories and museums remain but impressive scaffoldings, not an edifice of civilization” (Reddy G. R., 1987, p. 7).

The Indian education system has inbuilt social and ethical values in it, and through different way tried to impart within the student from childhood onwards. Their reflections get too observed through our daily experience.

The next chapter discusses the information on Study area i.e. Mumbai city and Mumbai University. How the uniqueness of study area has impact on the socialization of Youth and their development.