



REINSTALLATION OF MORAL AND ETHICAL VALUES IN CHILDREN AND YOUTH: REFLECTING UPON THE ROLE OF PRECEPTORS AND PARENTS IN REKINDLING THE FLAME OF MORALITY IN MORTALS WITH SPECIAL REFERENCE TO INDIAN EDUCATION SYSTEM

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Abstract

The precious possession of any educational institution worth its name is the treasure of knowledge and skills which it imparts to the educands in the hope that this very treasure proves to be valuable for them in every walk of life. The treasure of values serves as the springboard for determining the various aims of education. In fact, values act as the cornerstone of entire educational process whatsoever be the field. However, it is a matter of grave concern that the monetary value of education is escalating and its moral value is dwindling day by day. It won't be an exaggeration to say that the real cause and worth of education are plummeting with each passing day. As per the current scenario, there is dire need of instilling moral and ethical values in all those who are related to the field of education and this necessitates the inclusion of value based education the prime onus of which lies on the shoulders of none other than the teacher who is undoubtedly the maker of a nation's destiny. The present paper reflects upon the significance and need of value education and also throws light on how can moral and ethical values be inculcated in students at various levels of education besides giving valuable suggestions pertaining to the use of same in the field of Teaching and Pre-service Teacher Education programme.

Keywords: Values, Moral values, Ethical values, Teacher, Educands.



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Introduction

“Try not to become a man of success but rather try to become a man of value.”

- Albert Einstein

Etymology

The English language word ‘Value’ is derived from the Latin word ‘Valere’ which means ‘something that has worth, utility and importance.’ Hence, that quality / attribute of a person or thing due to which it attains importance, respect or utility is called value. The Dictionary meaning of the term Value is ‘something that has worth, utility and importance.’ According to Kane (1962), “Values are the ideals, beliefs or norms which a society or the large majority of a society’s members holds.” Operationally, Value may be defined as ‘factors which affect human behavior.’ In consonance with its verbal meaning, value signifies that

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quality of an individual or thing which makes that individual or thing important, respectable or useful. This quality may be internal or external or both.

Origin of the concept (Values)

The word 'Values' was first used in 1880 by a German Philosopher **Friedrich Nietzsche** (1844-1900). Till then, the word 'value' was used as a singular noun, which means 'the measure of something'. For example: the value of money, labor, etc. The word 'value' was also used as a verb which means 'to value as esteem something.' Nietzsche used the word 'values' in plural to denote moral attitudes and beliefs which were personal and subjective.

Values regulate and guide human behavior and action in our day to day life. Values are embedded in every word we select and speak, what we wear, ways in which we interact, our perceptions and interpretation of others reactions in what we are so and so on. Values are formed on the basis of interests, choices, needs, desires and preferences. These comprise the nuclei of value formation. Values have a selective or directional quality. When preferences acquire certain definiteness, intensity and stability, these become the criteria for judgment, choices, action and grounds for decision-making in behavior. Value thus is considered to be an enduring belief upon which human beings act by preferences.

Philosophical meaning of Value

In parlance of Philosophy, value signifies neither a thing nor an individual but a thought or a point of view (perspective). As such, anything which is of any utility to an individual becomes valuable to him. The very same thing may be quite useless to another individual and as such it is of no value to that individual.

Meaning of Educational values

Educational values are related to those activities which are good, useful and valuable from the point of view of education. **Plato** aptly remarks "*Education is teaching our children to desire the right things.*"

Classification of values

There are different types of classification of values. The classification depends upon the dominant desire in man. *Dominant* means overt, persistent, positive, socially acceptable and prized. Anything which furnishes greater pleasure, greater respect and greater enjoyment (satisfaction) has a higher value. Rareness, quality, instrumentality, etc. also add higher value to the object. Liberty, equality, fraternity, justice, etc. are viewed as Democratic values.

TYPES OF VALUES

(Broad Classification)

- Personal Values (Hygiene, Punctuality)
- Social Values (Respect of elders, Social welfare)
- Educational Values (Intellectual Development)
- Political Values (National Integration)
- Spiritual And Religious Values (Devotion)
- Aesthetic Values (Nature Love, Preservation of Forests,)
- Character Values (Kindness, Chastity)

Entities that have an inherent value

- | | | |
|--------------------------------------|--------------------------------------|--|
| <input type="checkbox"/> Loyalty | <input type="checkbox"/> Reward | <input type="checkbox"/> Peace |
| <input type="checkbox"/> Amity | <input type="checkbox"/> Punishment | <input type="checkbox"/> War |
| <input type="checkbox"/> Life | <input type="checkbox"/> Perfection | <input type="checkbox"/> Hard work |
| <input type="checkbox"/> Health | <input type="checkbox"/> Punctuality | <input type="checkbox"/> Honesty |
| <input type="checkbox"/> Career | <input type="checkbox"/> Truth | <input type="checkbox"/> Dedication |
| <input type="checkbox"/> Cleanliness | <input type="checkbox"/> Bravery | <input type="checkbox"/> Beauty |
| <input type="checkbox"/> Discipline | <input type="checkbox"/> Work | <input type="checkbox"/> Helping needy |
| <input type="checkbox"/> Kindness | <input type="checkbox"/> Charity | <input type="checkbox"/> Smart Work |

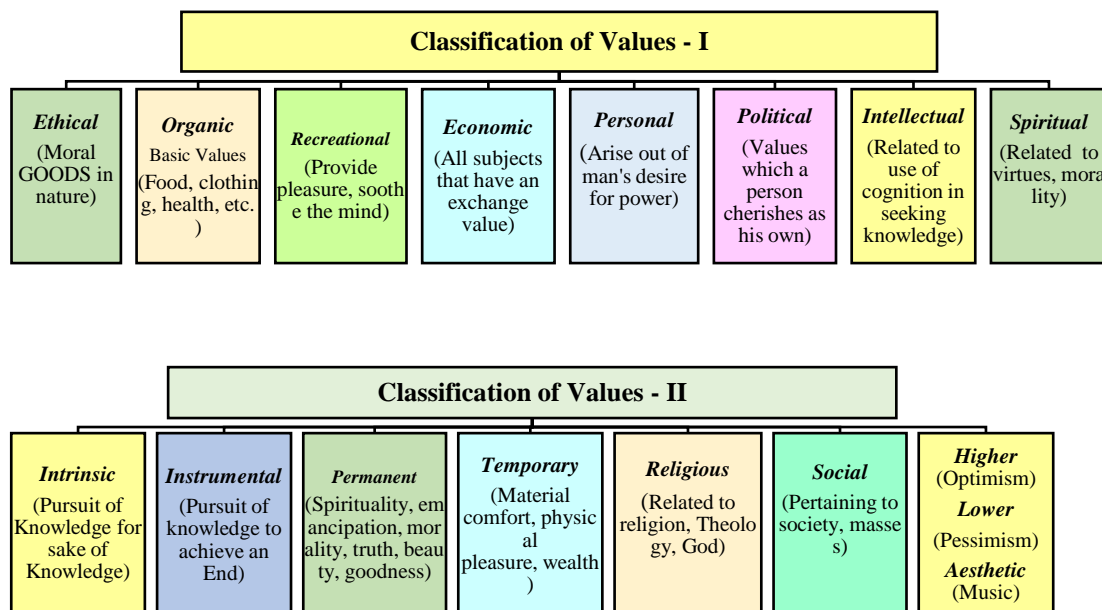


FIGURE 1: Classification of values at a glance

List of values compiled by the National Council of Educational Research & Training (N.C.E.R.T.)

N.C.E.R.T. has compiled a total of 83 values on the basis of various documents on education. Some of them are given below:

- | | |
|---|--|
| <input type="checkbox"/> Humanism | <input type="checkbox"/> Reverence for Old Age |
| <input type="checkbox"/> Kindness to animals | <input type="checkbox"/> Sincerity |
| <input type="checkbox"/> Quest for knowledge | <input type="checkbox"/> Loyalty to Duty |
| <input type="checkbox"/> Friendship | <input type="checkbox"/> Justice |
| <input type="checkbox"/> Self-Discipline | <input type="checkbox"/> Peace |
| <input type="checkbox"/> Team Spirit | <input type="checkbox"/> Discipline |
| <input type="checkbox"/> Punctuality | <input type="checkbox"/> Appreciation of Cultural Values of others |
| <input type="checkbox"/> Cooperation | <input type="checkbox"/> National Integration |
| <input type="checkbox"/> Cleanliness | |
| <input type="checkbox"/> Dignity of Manual Work | |

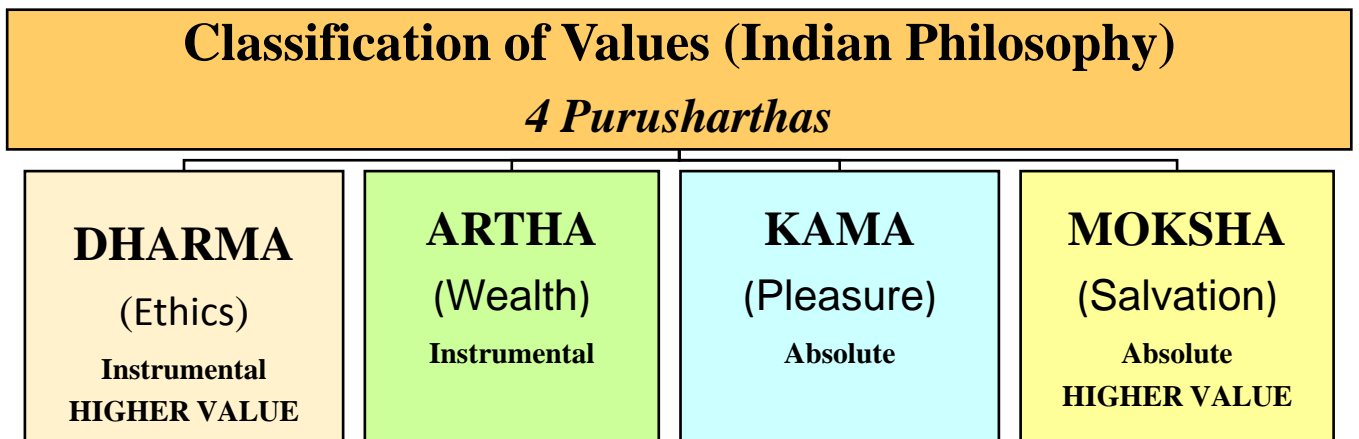


FIGURE 2: Classification of values according to Indian Philosophy

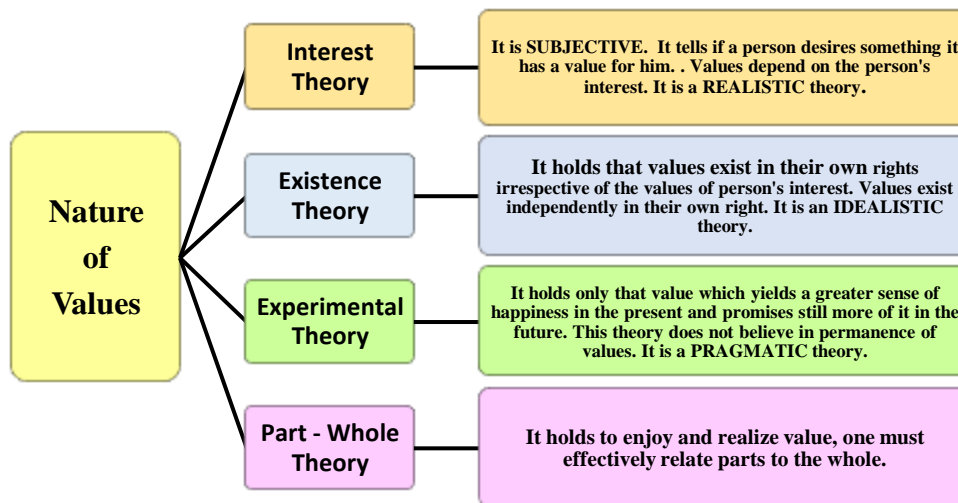


FIGURE 3: NATURE OF VALUES

From the pages of history

Swami Vivekananda always emphasized on character building with value education. He said, *“The character of a man is the sum total of the bent of his mind. We are what our thought made us.”* According to **Swamiji**, value education is essentially a matter of educating the feelings and emotions. It is the *‘training of the heart’* and consists in developing the right feelings and emotions.

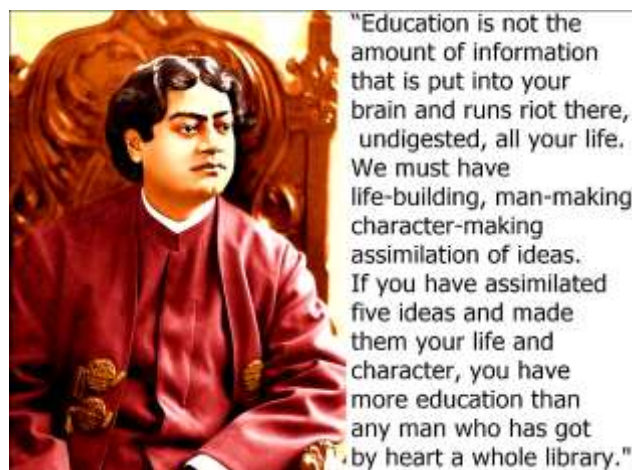


FIGURE 4: Swami Vivekananda with his philosophy on Value education

Mahatma Gandhi perceives that education must be imparted in a homelike natural environment where one has the opportunity of learning by doing. It must cover all the three aspects of human life, that is, physical, intellectual and spiritual.

Radhakrishnan Commission (1948-1949) held the view that in addition to the search for truth through scientific and scholarly pursuits an important task of education is a concern with values.

Kothari Commission(1964-66) with its emphasis on education's role in national development includes among the functions of higher education cultivation of right interest, attitudes, moral and intellectual values.

The National Policy on Education (1986) observes, "*The growing concern over the erosion of essential values and an increasing cynicism in the society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values*".

Bharadwaj (2005) reiterated that without effective value-education the country will face crisis of character. That would adversely affect the society by degrading the quality of life. The economy and development of a nation will stand to lose.

Value education is defined as '**Education of Becoming**' by **Seshadri (2005)**. According to him, value education is concerned with the development of the total personality of the individual – *intellectual, social, emotional, aesthetic, moral and spiritual*. It involves developing sensitivity to the good, ability to choose the right values in accordance with the highest ideals of life and internalizing and realizing them in thought and action.

Mohajer (2005) opined that Indian education system has lost its direction by imparting considerable volumes of haphazardly organized information, a sizable proportion of which is either redundant or obsolete.

A glimpse of current scenario

In consonance with *Bloom's taxonomy of Educational Objectives*, there are three domains of human behavior viz. **Cognitive domain, Affective domain** and **Psychomotor domain**. Cognitive domain is related to *Head (Thinking)*, Affective domain to *Feeling (Heart)* and Psychomotor (Conative) domain to *Doing (Hand)*. It is the Affective domain which incorporates feelings, values, emotions, interests and attitudes. It is matter of regret that today this very domain is paid least attention to by in-service teachers (school, college and university level), teacher-educators, educational administrators and other personnel associated with the field of education. It won't be an exaggeration to say that most of the teachers and administrators today are hypocrites in that there is a mismatch between what they say in public and what they do in their personal lives. They are in fact sanctimonious who are themselves not imbued with moral and ethical values. The essence of true morals and

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ethics in their say and demeanor remains confined only to the dais or podium they speak on. It is no denying the fact that only a few acme government and private educational institutions in our country actually adhere to morals and ethics. Leaving these a few aside, majority of educational institutions (be it school, college or the like) instead of being centers of teaching and learning have regrettably become centers of cheating and earning. Lackadaisical attitude, dereliction of duties, eavesdropping, doing dirty politics, backbiting, indulgence in vices, vindictive attitude towards colleagues and students, jealousy, envy, etc. have become the order of the day. Quality of education is a strong determinant of the nature of civilization that exists in any time period. The lack of human values and focus only on material values has the capability and capacity to throw any civilization into mistrust, division and conflicts. This has been the trend of our present day civilization. Each society has its own identity but when it weakens on the value side its downfall is inevitable. India has a great and glorious past of rich cultural heritage and values but ironically the present day civilization is facing a deep crisis simply because of the neglect of value based education which once used to be the very foundation of ancient Indian civilization. The modern day education is a copied model of the West which is strongly deficient on values side. Newspapers today are deluged with reports on rampant corruption, terrorism, nepotism, cronyism, abuse, etc. People have imbibed this mentality that they would fare better in life without following moral codes (Chaitanya Charan, 2008) forgetting that living by moral principles is like following traffic laws for smooth and safe travel. Moral principles, akin to traffic laws, promote order specifically orderly social interactions. But it is no denying the fact that modern education does not teach us about the goal of social transactions or life itself. In recent times, one could easily notice tangible change in behavior of students in terms of their thinking, life style, habits, relationships, attitude and responsibility, etc.

Value education in higher education: Need of the hour

Higher Education Institutes (HEIs) could play a vital role in imparting those 'Values', without which development of a nation would be at stake. Value education is a much debated and discussed topic in the plethora of education in India. But more emphasis on value education is given at primary and secondary level of school education, rather than in Higher Education in India. When political infiltration in academic periphery is at highest level and adverse effect of media is increasingly perceived on the minds of youth, consumerism and blind-competitions have distorted the outlook of humanity, we urgently feel the need of Value Education in Higher Education Institute. Numerous IIMs, IITs and other esteemed

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institutes have been erected in our country, nevertheless, the million dollar question of degrading human values in higher education is the most burning problem of the country. UGC (2003) said that the need of the hour is to 'inculcate human values in the students of HEIs, like quest for peace, adherence to truth and right to conduct, non-violence, compassion, tolerance, love for all living beings, respect for the Motherland and the glory of its culture and traditions in order to promote societal and responsible citizenship'. The Report of the **University Education Commission (1948)** noted, "*If we exclude spiritual training in our institutions, we would be untrue to our whole historical development.*" The Report went on to make a case, not for religious or moral education, but for evolving "*a national faith, a national way of life based on the Indian outlook on religion, free from dogmas, rituals and assertions.*" **The Education Commission of 1964-66** put the spotlight on "*education and national development*", from which perspective it identified the "*absence of provision for education in social, moral and spiritual values*" as a serious defect in the curriculum.

Key reasons for degradation and erosion of values in Higher education

- Lack of conducive ambience
- Lack of professional ethics in teachers and administrators
- Lack of extra-curricular activities pertaining to inculcation of values
- Over-emphasis of Cognitive domain in the curriculum
- Lack of accountability of teachers
- Politicization of education
- Lust for making money
- Conditional relationship between preceptors and pupils
- Negligence of Affective domain (Value education) in curriculum
- Malpractices in examinations
- Addiction of teachers to smoking, drinking, gambling, etc.
- Lack of dedication towards teaching profession
- Poor pedagogy
- Lack of mutual respect among fellow teachers, colleagues.
- Lackadaisical attitude of administration
- Flouting of ethics

Suggestive measures (For Teachers)

1. The teacher should focus on Education about Religions and not Religious Education (as recommended by Kothari Commission). All the Religions practiced in India have high inherent ideals and values. The teacher ought to do away with the narrow pre-conceived notion 'My religion is the best and preaches the best' and should be a true philosopher in that he or she should explore religions other than his or her own in the light of educational context and employ strategies to acquaint the students with the moral values and principles contained in the Holy texts of different religions. For example, importance of humanity, education, hard work, respect for God, parents, teachers, elders, sacrifice, selflessness, cooperation, team work, honesty, dedication towards duty, aesthetics, virtues, moral principles, etc. This measure holds good for teachers at all levels of education viz. Primary, Secondary, Higher, Vocational, Technical, etc. However, the aims, strategy and techniques and tactics employed may differ at different levels. Several such measures may be as under:

a. Story telling method (At all levels in tune with mental level of students. For example, fables do best for primary students; anecdotes do best at secondary and higher level.)

b. In the wake of paradigm shifts in current educational scenario apropos emergence of various ICT tools, teachers can make effective and appealing use of multimedia, animated videos, Power Point presentation. You tube serves as the best repository of videos on educational and moral values. (It may be borne in mind that the selection of content should be based on context and validity). Add to this, most of the text book publication companies provide interactive CDs along with the books on Life skills and value education. The teachers should also make use of such valuable stuff in schools and colleges and departments of education.

2. In the text-books, the values may be integrated in different chapters. The text books prescribed for the students should contain stories with certain moral lessons. Teachers interested in writing text books for the children can help in making the text books of this type. Even supplementary readers or books for the children may be written by some teachers in collaboration with others and help in the achievement of this goal. This strategy can also be made use of at college and university level. The chapters in text or reference books may contain contextual excerpts or snippets on moral and ethical values. Needless to say, a variety of moral and ethical lessons from the great epics of India viz. *The Ramayana* and *The Mahabharata* are being correlated with such areas as management, strategic decision-

making, ethical values, moral principles, team work, and life skills, etc. in leading institutions of management in India such as IIMs.

3. Role playing method can also be used for inculcation of moral values especially at school level. However, this method coupled with apt strategy can also be used at higher level of education.

4. Contextual correlation of lessons on moral and ethical values with the topic being taught.

This is evident from the following:

The Bhagvad Gita

1. Unconditional Reverence for Gurus
2. Unconditional faith in God
3. Significance of Hard work
4. Respect of fair gender
5. Importance of team work
6. Devising proper strategies to achieve desired aims.
7. Importance of Education for the wholesome development of individual.
8. Role of parents and teachers in inculcation of moral values.
9. Character building
10. Morals and Ethics
11. Virtues and Vices
12. Abstinence from vices and sins

The Holy Quran

1. Importance of Education
2. Education of masses
3. Significance of Honesty and Toil
4. Devotion to duty
5. Women Education
6. Abstinence from vices and sins
7. Role of Teacher in imparting Value Education

In the Holy Scripture, **The Bhagvad Gita**, Lord Krishnaspeaks about the *Divine* assets and the *Demonic* assets. We all have two sides in our heart- a Divine side and a Demonic side. If one invokes the Divine side by cultivation of values (which are very important)one can imbibe qualities characteristic of an Angel or a Soothsayer or a Samaritan. On the contrary, if one invokes the Demonic side by focusing only on material things to the total neglect of

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moral values and spirituality, one is sure to imbibe such qualities as are characteristic of a knave, sanctimonious and unscrupulous person or the demon. **The Holy Bible** says, "*Without values, a nation perishes.*" The light of **Buddhism** radiates Ethics viz. *an ethic of restraint* (deliberately refraining from doing actual or potential harm to others), *an ethic of virtue* (actively cultivating and enhancing our positive behavior and inner values), *an ethic of altruism* (dedicating our lives, genuinely and selflessly, to the welfare of others). In consonance with the principle of doing no harm, one may be particularly impressed and humbled by the Jain tradition. **Jainism**, which is something like a twin religion to **Buddhism**, lays great stress on the virtue of non-violence (ahimsa) towards all beings. In fact, all religions in their true spirit and real essence have the same core Philosophy in that all focus on such moral values and qualities viz. truth, goodness, beauty, virtues, honesty, labor, self-respect, respect of elders, teachers, parents, mutual cooperation, education of masses, industry, love, kindness, dedication towards duty, acquisition of knowledge, cleanliness, amity, etc.

5. Declamation contests may be organized in the institution on themes related to values of life. Participation in the contest by way of speakers and also by way of audience will have a good deal of impact.

6. In co-curricular programmes, different activities such as singing, poem recitation, drama, debate, declamation contest, essay writing competition, etc. may be organized with a motive of inculcating different values of life in the students. There can be social service activities, physical exercise, games and sports. Different activities will help in the inculcation of variety of values in students.

7. Social appreciation and laudation of endeavors of students pertaining to such moral qualities as honesty, bravery, gallantry, truthfulness, leadership. The deserving students should be duly awarded and eulogized in social gathering or functions.

8. Field visits to orphanages and old age homes present a true picture of the situation of our society. This can sensitize the students towards the less fortunate individuals of the society. Students can be encouraged to donate, may be a book, a shirt or a toy and share their happiness with the less privileged counterparts in the society. This will not just teach them sharing, helpfulness but also gratitude for all that they possess.

9. Activities and assemblies can be conducted on different values where students can showcase the importance of values through dance, drama, music, etc.

10. Display of thoughts and quotes of great personalities on moral values in classroom, laboratory, library, staff room and other apt places.

11. As already mentioned, it is the Affective Domain, which encompasses values, feelings, emotions, attitudes, interests, etc. So, the different taxonomical levels of affective domain ought to be taken into consideration while shouldering the onus of inculcation of moral values in pupils. It is clear that there is a plethora of values which the students are exposed to. Hence, conflict of values should be resolved on a logical and rational basis. The students need to be clearly told and explained about morals and ethics and how to get rid of the state of vacillation in case of moral or ethical dilemma. In fact, they should be trained in how to strike a balance between morals and ethics when they confront two or more conflicting situations.

12. The teachers especially the teacher-educators should organize orientation programmes and workshops based on value education at intra-institutional or inter-institutional level from time to time for prospective teachers who would serve as the preceptors to the future generations. There is a dire need to rekindle the flame of human values in the hearts of students and prospective. The author of the present paper himself conducts such orientation programme(s) aided by appealing Power Point presentations and multimedia, the visual glimpses of which are shown in the figures below:

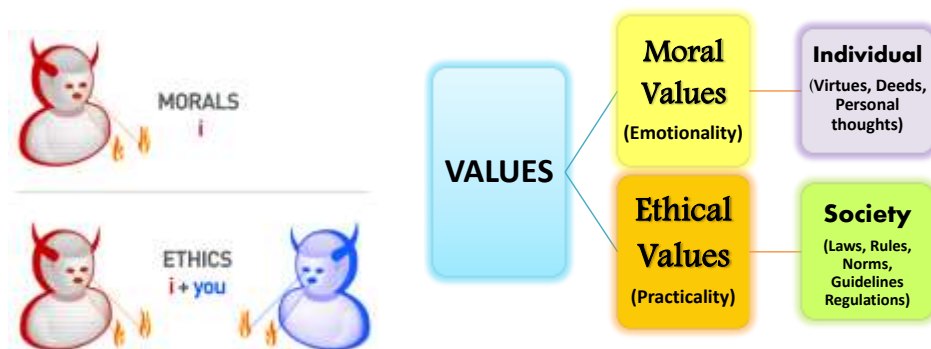


FIGURE 5: Differences between Morals and Ethical values



FIGURE 6: Choosing between Morals and Ethics

13. The teachers need to ensure amicable and healthy relationship between senior and junior students. The preceptors ought to make the best possible efforts to achieve this aim.

14. In the current scenario of Web 2.0 and 3.0 tools, the teacher can procure rich academic and multimedia based content form the Internet. YouTube serves as the rich repository which fetches a variety of multimedia content such as animated videos, motion picture (video clips), sound clips, voice- over clips,etc.

Different commissions and committee(s) that have laid stress on the importance and inculcation of moral values

- 1.The Religious Education Committee (1946) appointed by the Central Advisory Board of Education (CABE), Govt. of India.
2. The University Education Commission (Radhakrishnan Commission) 1948-49.
3. The Secondary Education Commission (Mudaliar Commission) 1952-53
- 4.Shri Prakash Committee on Religious and Moral Education (1959)
5. The Education Commission (Kothari Commission) 1964-66
6. National Policy on Education (NPE) 1986 and as amended in 1992.
- 7.Chavan Committee (1999)

Recommendations of various committees and commissionsfor inculcation of values in a nutshell

1. Morning Assembly
2. Silent Meditation
3. Story Telling (Great Saints, Personalities, Spiritual Leaders)
4. Study of Books highlighting the Biographies of Great Personalities
5. Use of Film-strips and Projections highlighting the Anecdotes of Influential Personalities.

Role of the Preceptor (Teacher)

It is necessary to underline the role of a teacher in the context of the needs of value oriented education. If education has to be value-oriented, the teacher too has to be value-oriented. At the same time, it needs to be stressed that the teacher will not be in a position to fulfill his role in value education unless educational methodology and contents of education begin to improve. A stagnant system of education cannot tolerate a dynamic and value-oriented teacher; irrelevant system of education cannot provide a teacher conditions to make his teaching relevant to the needs of the learner in his exploration and experimentation with the realm of values; a book-oriented, subject-oriented and examination-oriented system of

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education cannot provide the requisite opportunities to the teacher who wants to promote the objectives of value education.

In 21st century world one of the most significant concerns relates to the moral ethics and values. Needless to mention that values and ethics form an integral part of the curriculum at all levels of education. Teacher education programme and its content have to be invariably grounded in moral values and ethicality of conduct in respect of all those who are directly and indirectly associated with the planning and implementing of teacher education courses. Thus, the treatment of values and ethics in teacher education should take a broad view of knowledge and pedagogy attending not only to the scientific knowledge and theories which explicate it but also the socio-cultural milieu in which educational programmes have to run.

- 1) The teacher should be a role model for the students and make all possible endeavors to achieve moral and spiritual development of students.
- 2) The teacher should act in such a manner that the entire atmosphere is surcharged with love, affection, trust and mutual care.
- 3) The teacher should employ such teaching-learning strategies as may be conducive for creating as well as sustaining interest of students in studies.
- 4) The teacher should be creative and should strive for creativity in students.
- 5) The teacher should evaluate the students continuously not only in academic aspects but in behavioral aspects too.
- 6) The teacher can also resort to telling students about the noble thoughts and quotes given by various educationists, scientists, social reformers, activists, etc. every day before the class or the lecture starts. For example, in the words of great educationist **John Dewey**, "*Life and Time are two great teachers. Life teaches us to make good use of time and Time teaches us the value of life.*"
- 7) The teacher ought to be a role model and not a fashion model for students. Students have a natural propensity for imitating their teachers and following in their footsteps. The following recommendations of **Chavan Committee** corroborate this point:

- ❑ "*The Teacher is the key person who can inculcate all the required values in small children in spite of many odds. This task would become easier if the teacher through his personal character and actions sets an example before his students.*"
 - ❑ "*Value Education should be a part of curriculum for teacher training programme. Prospective teachers should be introduced to the concept of value education. All methods and techniques - both direct and indirect for inculcating values in students in tune with*
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the different stages of their psychological development- should be an essential component of teacher training programme. They should be reoriented so that they may impart higher values to their pupils through example and precept.”

8) The teacher should resort to doing Value research.

Role of parents for inculcation of moral values

- 1) The parents ought to be ideal role models for their children. They must not resort to double standards (mismatch between preaching and doing) at home.
- 2) 'Mother' being the 'first teacher' of the child ought to discharge her duties meticulously both through her words and her actions.
- 3) Parents ought to keep a watchful eye on the activities of their wards. Constructive feedback should be given and corrective measures need to be taken whenever and wherever required.
- 4) Parents should keep in touch with school teachers / principal apropos the progress and behavior pattern of their wards. They may give their constructive feedback to the teachers as well as welcome constructive feedback given to them by the teacher (s) of any.
- 5) Parents should devote at least sometime daily telling the importance of moral values to their wards by means of fables, moral stories, anecdotes, etc.
- 6) Parents should not generally condemn their wards. Things may be got done through love and affection.
- 7) Parents should duly appreciate and aptly reinforce the endeavors of their wards as this would give their children a sense of pride, recognition and belongingness.

Conclusion

Good education is inconceivable if it fails to inculcate values which are indispensable for a holistic life. Qualifications and skills undoubtedly play a crucial role in the success of an individual but without values he is incomplete as a person. With the increasing trend of nuclear families, parents entrenched in their jobs working round the clock, absence of grandparents and elderly in the family, children end up spending a lot of time with housemaids and caretakers. Here, role of the school and particularly the teacher becomes imperative to ensure that values are interwoven in all her lessons she takes up with her students. Inculcation of moral and ethical values must be an integral part of the curriculum especially at school level and must also be emphasized at college or university level of education (higher education). The teacher must also practice what he/she preaches as the teacher is a role model for his/her students and students emulate their teachers. The teacher

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educators ought to serve as role models for the prospective teachers. The inculcation of moral and ethical values, once considered to be the part and parcel of Ancient Indian education, is on the wane with each progressing day. There is *explosion* of knowledge (Cognitive Domain) but there is *erosion* of values (Affective Domain). There is an urgent need to check the labefaction prevalent in education at all levels. Values are both taught and caught. An appropriate classroom environment can enhance these positive dispositions in children and prospective teachers, if both receive appropriate training.

P.C. Wren aptly remarks, "*As is the teacher so are pupils.*" Unless the in-service teachers, prospective teachers, teacher-educators, educational administrators are themselves imbued with moral and ethical values, they won't be able to infuse these in their students. If we talk about children, we see that they spend a major chunk of their life in school, the very place where the values are ingrained in the children who are none other than the destiny of their own nation. **Kothari Commission (1964-66)** aptly remarks, "*The destiny of India is being shaped in her classrooms.*" **Humayun Kabir** aptly remarks "*Without good teachers, even the best of system is bound to fail. With good teachers, even the defects of system can be largely overcome.*" So the teacher is of paramount importance in any system of education. They play a pivotal role in the development of education system as a whole. Enlightened, emancipated and empowered teachers lead communities and nations in their march towards better and higher quality of life. They are responsible for acculturating the role of education. Teachers have crucial roles to play in preparing young people not only to face the future with confidence but also to build it with purpose and responsibility. The new challenges facing education, to contribute, to development, to help people understand and to some extent come to terms with the phenomenon of globalization and to foster social cohesion must be met from school onwards.

If the teacher sine qua non of the realm of teaching then the students are none other than part and parcel of learning. The teacher needs to be a preacher as well without a mismatch between saying and doing i.e. a real teacher worth the name is the one who is not a hypocrite. He / she is the maker of destiny of the nation. He has to blaze a trail and be the torchbearer on the path of pursuit and inculcation of moral and ethical values in his students. A spark of interest may be fanned into a flame of enthusiasm. It's high time when the teachers and all stakeholders moved from reflection to action. The development of values in students, prospective teachers, in-service teachers, teacher-educators, etc. is not an easy task. There is no short cut or magic formula or techniques or strategy for the inculcation and development

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of values. The process of value education is a very complicated task influenced by a variety of hereditary and environmental factors. The aim of inculcation of moral values in teachers, students, prospective teachers, in-service teachers and the likes can't be achieved overnight and encompasses so many valuable objectives that need to be achieved with the mutual reciprocation. In the words of **J.S. Brubacher**, "*To state one's aim of education is at once to state his educational values.*"

Parents too need to do their part in this regard. Parents ought to not resort to being stern and orthodox upbringing but friendly and cooperative. However, what they don't realize and become oblivious of is that there is a fine line between being friendly and being a friend. Being friendly with your child is good as they are able to share things, but if you become a friend then the equation changes. The children then take you for granted; parents should thus know when and where to draw a line. What is acceptable and what is not. As goes the old dictum, '*Charity begins at home*', so do basic morals and values. Parents have to teach these at home. The school moulds a child; however the clay is set at home. What the parents need to understand is that even the best of schools will fail to mould the child if the clay is not proper.

Value education is a many-sided endeavor as value itself. If the real value of moral and ethical values is not valued, the real essence of humanity and true and valuable education is sure to lose its value some day or the other. Something is always better than nothing. It is rightly said that Value Education is exploration and not imposition.

"When educating the minds our youth, we must not forget to educate their hearts."

- Dalai Lama

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