

VALUE EDUCATION IN INDIA: CONCEPT, TYPES AND GENESIS

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Abstract

This paper is a conceptual paper which deals with concept of values, value education and genesis or historical development of values in India. Genesis or historical development of values has been discussed with reference to ancient Vedic period, Buddhist period, medieval period, pre-independence period and post independence period in India. The values such as Truth (Satyam), Beauty (Sunderam) and Goodness (Sivam) have been referred to as intrinsic and instrumental. Different types of values have been discussed in this paper such as health value, economic, social value, cultural value, religious value, moral value, spiritual value, aesthetic value, humanistic value, constitutional values, and global values. By going through this paper one can get a complete idea about values, its types and historical development or genesis of values.

Keywords: Values, Value Education, Historical Development of Values.



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Introduction

Values are both intrinsic, desirable in itself and instrumental, to achieve certain goals. It is the essential norm which is the measure of all other good things in life. However, this concept of value has been changing from time to time with the emergence of each new generation. In academic as well as traditional philosophy, man comes across the widely accepted concept of timeless values such as Truth (Satyam), Beauty (Sunderam) and Goodness (Sivam). Value is the cohesive element that binds everything and is involved in every event, every act of humans. So value apart from its traditional intrinsic function has to play an instrumental role. It influences our actions and consequences of these actions uphold the values in the community.

School is supposed to be a model institution for inculcation of values among the students. But the students after completion of school education do not display desirable values as expected by the society. The teacher-taught relationship seems to be deteriorated. Copyright © 2017, Scholarly Research Journal for Interdisciplinary Studies

Teachers do not command respect from the students. Students do not find a role model in teacher. The curricular programme is packed with information and knowledge. The affective development of students' personality is grossly ignored. As a result of which students do not show any commitment for their institution, neighborhood and society. There is widespread malpractice in examination. There is rampant corruption in public life. There is a religious fanaticism and obscurantism. The students with their belief, attitude, and value are to be moulded properly to extend their hands to other sphere of life. Childhood stage is the most crucial stage for development of habits and values, the students can make or break themselves.

Concept of Value

Values are the guiding principles, criteria or norms, which determine human conduct. Value comes from a Latin word "valere" which means to be worth, to be strong. The dictionary gives the meaning of value as relative worth, utility or importance, degree of excellence, something (as a principle or quality) intrinsically valuable. Values are a set of principles or standards of behavior which are regarded desirable, important and held in high esteem by a particular society in which a person lives and the failure to uphold those results in blame, criticism or condemnation. Values reflect ones personal attitude, judgment, decisions, choices, behavior, relationships, dreams and vision. They influence our thoughts, feelings and actions. Values guide us to do the right things; they also help us to be morally sound. Values add quality to life.

Dewey (1948) observes that the value means primarily to prize, to esteem, to appraise and to estimate, it means the act of cherishing something holding it dear and also the act of passing judgment upon the nature and amounts of values as compared with something else.

According to Ottaway (nd) Religious, philosophical and ideological aspects of culture are considered as values – guiding social aims and religious beliefs of people are ideas they think worthwhile of which they attach values.

According to Hipple (1969) values are conscious or unconscious motivators and justifiers of the actions and judgment.

Rokeach (1973) observes that a value is an enduring belief – a specific mode of conduct or end state of existence that is personally or socially preferable. A value system is an enduring organization of beliefs concerning preferable modes of conduct along with a continuum of relative importance. Hunt (1975) looks at values as a judgment concerning the

worth of an object, person, group or situation. Value judgment contains evaluative rating terms, such as good bad, moral, immoral, beautiful, ugly etc.

Torralba (1995) has observed that values can be defined operationally to include norms of right conduct and good intellectual and moral habits. Kripal (1982) proposes for a fresh enunciation of human values which can be shared by all and made operative in order to build human solidarity for greater justice and higher quality of life. Dutta (1986) says that a value is defined as an endeavor which satisfies need system, psychological as well as physiological needs as human beings.

According to Seshadri (1992), “value refers to objects that human beings consider desirable and worthy of pursuit in their thoughts , feelings and action these objects may be material or abstract qualities and state of mind and heart like truthfulness, happiness , peace, justice. In any case, they function as ideals and standards and govern human actions.

Types of Values

Thus different types of values emerge from different definitions of value. It is worthwhile to discuss different types of values as each value contributes to the well being of individual and society. Those values are mentioned below:

- *Health value:* Health value is a way of life with a motive to enhance one’s own and others health, safety, wellbeing and physical activity participation in varied and changing contexts so as to live well and live longer. The areas of health value has a strong foundation in the fields such as physiology ,nutrition biomechanics and psychology which informs what we understand about healthy , safe and active choices to enrich quality of life in an approach of cure and prevention.
- *Economic Value:* Economic value is redefined in terms of the satisfaction of human wants. These values include pleasure and wealth of individuals. Economic values are those around money, and may include beliefs around ownership of property, contributing to the common good, the balance of supply and demand and so on.
- *Social value:* Social values are good for society and form the basis of the relationship of an individual with other people in society. Social values are those which put the rights of wider groups of people first. This may include equality, justice, liberty, freedom, and national pride. These are often instilled into us when we were young.

- *Cultural Value:* Cultural values are the core principles and ideals upon which an entire community exists. Cultural values include customs, rituals, traditions, conventions, values, beliefs, styles and fashions which remain in the core of culture.
- *Religious Value:* Religious value is the satisfaction of higher grade of self. Religion sustains and upholds human life. Values like love of god, giving rituals are certain examples of religious values. Religious values include beliefs in how we should behave, including caring of one another and in worship of our deity or deities.
- *Moral Value:* Moral values are set of principles guiding us to evaluate what is right or wrong. Moral values help shape the character and personality of individuals. Children are taught about it through moral stories. Moral values such as integrity, determination, loyalty, truthfulness, honesty, giving respect to each other etc. should be inherited by every individual.
- *Spiritual Value:* Anything that takes us out of our self and inspires us to sacrifice for the good of others or for a great cause is spiritual value. Spiritual values are also concerned with the realization of the “Self” and being one with “Divinity”. Spirituality attempts to access the divine power that resides within the deeper processes of our consciousness. It is this inner life that we all need to access whether through prayer, meditation, yoga or any other methodology.
- *Aesthetic Value:* Aesthetic values are the values concerning beauty. Appreciation of an art and architecture is a value of this kind. Aesthetic value is the value that an object, event or state of affairs (most paradigmatically an art work or the natural environment) possesses in virtue of its capacity to elicit pleasure (positive value) or displeasure (negative value) when appreciated or experienced aesthetically.
- *Humanistic Value:* Humanism is a belief in the value, freedom, and independence of human beings. For a humanist, all human beings are born with moral value, and have a responsibility to help one another live better lives. Humanism emphasizes reason and science over scripture (religious texts) and tradition, and believes that human beings are flawed but capable of improvement. It also tries to discover the truths about the universe and humanity’s place within it. Humanism is usually very individualistic, seeing each person as important in his or her own right, regardless of the needs of the community.

- *Constitutional Values:* The constitutional values are reflected in the entire Constitution of India. Its Preamble embodies 'the fundamental values and the philosophy on which the Constitution is based. These are: sovereignty, socialism, secularism, democracy, republican character, justice, liberty, equality, fraternity, human dignity and the unity and integrity of the Nation.
- *Global Values:* Global values pertain to the entire humanity. We need shared values for the emerging global society as global citizens committed to human survival or welfare we must use the latest array of innovative and interactive pedagogic methodologies to structure a worldwide programme of education.

Concept of Value Education

As the destiny of India is being shaped in the class rooms as observed by the Education Commission (1964-66), the future generations depend on the input they get from the school. But values cannot be taught in classrooms; they are caught. In this regard NCERT document (2012) proposed that Value Education that should not be taught as a subject but inserted into the curricular and co-curricular activities of the school. NCERT document (2012) recognizes this important dimension as "Value based education would help the nation fight against all kinds of fanaticism , ill will, violence, fatalism, dishonesty, avarice, corruption , exploitation and drug abuse. The document reiterates this point in clear terms as "Promote a sense of patriotism and nationalism tempered with the spirit of Vasudhaiva Kutumbakam, non sectarian attitudes, capacity for tolerating differences arising out of caste religion ,language, region, ideology, sex etc". The NPE (1986) also rightly observes the growing concern over the erosion of essential values and increasing cynicism in society which has brought to focus the need for adjustment in the curriculum in order to make education a forceful tool for cultivation of social and moral values.

Need and importance of Value Education

Man, values and education constitute a sacred triangle, where education is a vital medium to foster, perpetuate values in man. Truth, beauty, goodness, peace and righteousness of conduct are the main aims of value education. To develop rational attitude, to remove weakness in individual, social and national life, to develop right attitude towards own country and tolerance to the religion of world are the main objective of value education .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. Value oriented education should not be

conceived as enunciation of a series of dos and don'ts. The idea of a series of dos and don'ts implies a belief that there are others which are absolutely bad. An inner process however, shows that outer actions derive their values only in relation to inner motive and the inner consciousness from which these actions emerge. It is not actions in themselves but the inner qualities behind actions which are important.

History of India proves that this great tradition has given us values of satya , ahimsa, aparigraha, maitri , karuna, prema, seva. Tyaga, etc. but it is observed that children do not get an opportunity to acquire those values through education. Therefore, the immediate need is to have an integral system of education which would cater to the fourfold values as advocated by the ancient Indian philosophers namely dharma – righteousness , artha- economic independence, kama- fulfillment of desire and mokhya- spiritual realization. Hence it is the need of the hour to make all possible attempts to inculcate value oriented education in the centers of learning.

Values cherished by Indian people today enshrined in the constitution of India these permeate the constitution as a whole. However following are the most important part of the constitution in this regard i) preamble of the constitution ii) part III dealing with fundamental rights iii) part iv containing directive principles of state policy . The Preamble is the most precious part of the constitution. It is the key to the constitution which states as:

“WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all

FRATERNITY assuring the dignity of the individual and the 2[unity and integrity of the Nation];

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION” (Constitution of India,GOI, 2018)

UNESCO-NIER joint report on moral education in Asian countries (1980) lists the following objective of value education such as (i)Full development of child's personality in its physical, mental, emotional and spiritual aspect ,(ii) Inculcation of good manners and of

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responsible and cooperative citizenship, (iii) Developing respect for the dignity of the individual and sanctity of fundamental human rights.(iv)Inculcation of a spirit of patriotism and national integration, (v)developing a democratic way of thinking and living,(vi)Developing tolerance towards and understanding of different religious faiths. (vii)Developing a sense of human brotherhood,(viii)Faith in some supernatural power and order that is supposed to control this universe and human life.(ix)To make moral decision on the basis of sound moral principles.

The National Policy on Education (1986) also highlighted the need of education for values in removing intolerance, violence, religious fanaticism, obscurantism, superstitions & upholding social cultural and scientific principle to make India a secular democratic & progressive nation. It envisaged ten core values in the curriculum such as (i) history of India's freedom movement, (ii) Constitutional obligations, (iii) content essential to nurture national identity, (iv) India's common cultural heritage, (v) egalitarianism, democracy and secularism, (vi) equality of sexes, (vii) protection of environment, (viii) removal of social barriers, (ix) observance of small family norm and (x) inculcation of scientific temper.

Genesis of Value Education

Ancient Period

The genesis of value education may be traced to the four fold goals of every human life envisaged in ancient Indian philosophy as Dharma (religious value), Artha (economic or material value), Kama (organic or physical value) and Mokhya (spiritual value). These goals constitute purusartha which means good life. In Indian culture human body is considered as a four wheeled vehicle. The four wheels are identified as right conduct which implies Dharma, Wealth or Artha, Desires or Kama and Liberation or Mokshya. Everybody would have desire, but education has to convert it as desirable. A righteous life would pave the way for liberation. In ancient Indian philosophy both material and spiritual values have been reconciled together. Human behavior must follow the right path as directed by the scriptures. Fulfillment of all wants in the life should satisfy a person and he should seek liberation. Thus Indian philosophy views about the mode of living suggested following these four steps i) live according to Dharma. ii) Earn wealth following Dharma. iii) Fulfill your desires in this world with the wealth so earned. iv) After enjoying this life substantially, when old age takes over, be ready to give up this body as a ripened fruit falls to the ground from the tree.

Considering these four steps as four wheels of a vehicle which are supported by faith and steered by mind the vehicle is started by intellect. The food consumed is the fuel for the

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vehicle. The driver of the vehicle is the soul or the Divinity or individual consciousness within. When we keep full faith and confidence on the driving spirit of the Divine, the goal is reached without any doubt. Such is the logic and belief of the Indian seers.

Hence, one should enjoy this life with a feeling of sacrifice. The scriptures Rigveda and Upanishad exhort people to perform constant selfless service to humanity. One must perform all stipulated duties without expecting any benefit. Service to man is considered as service to God. Mother, father, teacher and guests are to be treated as Gods in this world and service must be rendered to them with great respect. In Hinduism also known as Sanatana Dharma there is an extensive literature which analyzed in depth, the purpose of human birth and the ultimate goal that is to be reached in this life namely, self realization.

The reflection of physical, religious and spiritual values may also be found in Buddhist period of education. The pupils were expected to live a simple and austere life and special emphasis was given on spiritual development and observance of strict moral conduct and discipline.

Medieval Period

The aim of education during medieval period was the illumination and extension of knowledge and propagation of Islam. Education of this period was imparted for the propagation of Islamic principles, laws and social conventions. Education was based on religion and its aim was to make persons religious minded. The Muslim education aimed also at the achievement of material prosperity.

Modern Times

The concern for value education is reflected in India's key policy documents from time to time. The constitution of India, which embodies the ideas, hopes, values and aspirations of the people of India through its preamble provides for the citizen of the country—Justice, Equality, Liberty and fraternity. It also indicates the spirits of the nation – Sovereign, Socialist, Secular, Democratic and Republic. The catch words of the preamble also indicate the values to be adopted in our national life to be followed by every citizen of the country and to be inculcated among the younger generation through educational programmes and practices. The subject of values and ethics in education has been under discussion and debate in India for over hundred years.

The different commissions which took up the issues of value education a century ago from now were Indian Education Commission 1882, Indian University Commission 1902 and Calcutta University Commission 1917 which discussed the subject of reforms and strategies

in the field of education. After this various committees and commissions have taken up the matter related to value education, the important points of which are presented below.

Pre-independence Period

Woods dispatch (1854) had recommended that moral and material progress of the natives of India through the general diffusion of useful knowledge. The objective of English education was to produce a higher degree of intellectual fitness and the man of moral character for holding the offices of trust and responsibility in the company services. The purpose was very much in the interest of company

The Indian Education Commission (1882) had recommended that, based upon the fundamental principles of natural religion, an attempt be made to prepare a text book on moral education. This book should be taught in all the government and non government colleges. The principal or one of the professors in each government and aided colleges should deliver a series of lectures to all the classes on the duties of a man and citizen. The government however, rejected the proposal by its resolution No 10/309 of October 2,1884.

Wardha Shikshan Parishad (1937) expressed the views of Gandhi. The common principles from all religions should be nurtured through education. The value of truth and justice should be given due importance in educational system of India.

Central Advisory Board of Education (CABE) 1944 stressed the fundamental principles to determine the training for the future citizen, where ever in the world he or she may dwell. The attributes emphasized were physical fitness intelligence and integrity of character. At all stages of education the training of the intellect and the training of the character must precede side by side.

University Education Commission (1948-49) headed by Dr. S. Radhakrishnan while throwing light on value education observed that the fundamental principles of our constitution call for spiritual training. The commission suggested that ethical and spiritual education should be stressed through various educational programmes that develop the personality of the students. Prayers and biographies of great persons should be given importance. The moral and spiritual aspects of education should be given importance. It must be free from caste, class and color differences .education should be a medium through which proper moral influences should be impressed for the healthy development of students and society.

After independence the Secondary Education Commission (1952-53) was a significant landmark in emphasizing character building as the defining goal of education .the

supreme end of the educative process should be the training of the character and personality of the students in such a way that they will be able to realize their full potentialities and contribute to the well being of the community. It stressed that education should be free from religious jealousy, conflicts and disparities .education should be a medium through which proper moral influences could be impressed for healthy development of students and society.

Religious and Moral Education Committee (1959) under the chairmanship of Sri Prakash affirmed the need for definite, deliberate steps to introduce moral and spiritual values in school curricula and in order to facilitate it , suggested well defined programmes for different stages of education. Committee also observes that the teaching of moral and spiritual values in educational institutions is desirable and specific provision for doing so is feasible within certain limitations. The committee also provides a stage wise broad framework of instruction in moral and spiritual values at different level of education. At elementary level the committee recommended that (i) the school assembly should be held for a few minutes in the morning for group singing.(ii)simple and interesting stories about the lives and teachings of prophets, saints and religious leaders should be included in the syllabus for language teaching. (iii) wherever possible the interest of the child may also be aroused by the use of audio visual material , especially good quality photographs, film strips and colored reprints showing great works of the main living religions of the world; such material could be used in the teaching of geography. Emotional Integration Committee (1961) Dr. Sampurnananda suggested the need to frame the syllabus keeping in view national integration and human being welfare.

The Education Commission (1964-1966) headed by Kothari put the spotlight on ‘education and national development’ from which perspective it identified the ‘absence of provision for education in moral and social and spiritual values’. It stressed the significance of secular state with tolerance and understanding among citizens. These values should be included in the curriculum. The commission suggested some action plan which includes (i) Two hours should be devoted to value education (ii) Moral education through stories and lives of great men (iii) Mass prayers and silence should be observed. The commission stressed the importance of character of teachers, respect, sincerity, and punctuality. Wide reading and command over teaching to inculcate values.

National Policy on Education (1986) in national policy, there was a strong suggestion for introducing 10 core values in the school curriculum. These are patriotism, scientific temper, and national integration, and gender equality, protection of environment, democracy

and secularism, cultural heritage of India, small family norm and removal of social barrier. The NPE expressed concern over The erosion of essential values and an increasing cynicism in society.” it advocated turning education into a forceful tool for the cultivation of social and moral values. Education should foster universal and eternal values, oriented towards the unity and integration of our people.

Programme of Action (1992) states that value education should be the integral part of school curriculum. It highlighted the value drawn from the national goals, universal and ethical considerations and character building. it stressed the role of education in eliminating religious fanaticism , exploitation and injustice as well as inculcation of values . The programme of action of 1992 tried to integrate the various components of value education into the curriculum at all stages of school education.

The UNESCO report of the International Commission on Education for the 21st century (1996) looked into education as an indispensable asset in mankind’s attempt to attain the ideals of peace, freedom and social justice. It acknowledged that though education is not miracle sure or a magic formula for opening the door to a world in which all ideals will be attained, it is certainly one of the means available to foster a dipper and more harmonious form of human development.

The National Curriculum Framework for School Education (2000), echoing the National Policy on Education (1986) remarked erosion of the essential, social moral and spiritual values and increasing cynicism at all levels”. Against this backdrop, the framework advanced an appeal to integrate value education into the curriculum asserting that “schools can and must strive to resolve and sustain the universal and eternal values oriented towards the unity and integration of the people enabling them to realize the treasure within. it further stated that the entire educational process has to be such that the boys and the girls of this country are able to see good love good and grow into mutually tolerant citizens”. This document has prescribed strategies for value development through education. The document explicitly stated that the curriculum should contain the components that communicate essential values.

The National Curriculum Framework (2005) articulates the need to reaffirm our commitment to the concept of equality, amidst diversity, mutual interdependence of humans to promote values that foster peace, humanness and tolerance in multi cultural society (p.2). Enabling children to experience dignity, confidence to learn, development of self esteem and ethics, need to cultivate children’s creativity, making children sensitive to the environment and the need for fostering democracy as a way of life rather than only as a system of

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governance , as well as the values enshrined in the constitution assume significance in the framework . It further opines that independence of thought and action, capacity of value based decision making , sensitivity to others well being and feelings should form the basis of rationale commitment to values.

The NCF-2005 particularly emphasizes education for peace as one of the national and global concerns. As a paper on education for peace prepared by the national focus group as a part of NCF 2005 puts it “Peace is contextually appropriate and pedagogical gainful point of coherence of values . “Peace concretizes the purpose of values and motivates their internalization.” Education for peace has been considered as a strategy to make value education operative. It aims at equipping students with the values and attitudes required for living in harmony with oneself and others as responsible citizens.

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