

Value Based Education in Primary Schools

Dr. Boddu Suvarna Kumar

Hanna College Of Education, Gokavaram,
East Godavari District, Andhra Pradesh, India

E-Mail: Bskumar_Coc@Rediffmail.Com

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Abstract. Education in human life is development of natural abilities, character building, personality integration, preparation for adult life, control and sublimation of basic instincts, education for useful citizenship, development of a sense of community, a progress of culture and civilization, social welfare, use of leisure and the synthesis of national as well as international consciousness.

Education renews and rebuilds the social fabric and creates the intellectual consciousness. The formal and informal agencies of education like school and home assume a supreme position in shaping a child in his primary attitudes and values towards the society and personal conduct gets fixed and carried all through the life. If not the values we cherish are not clearly defined and assiduously developed by all the agencies of the education, no matter how elaborated and expensive, will fail in its purpose. Perfect value oriented education, therefore, is the need of the hour.

The personality of man's starts right from the beginning of his socialization with the people around him and more promptly when he enters into the school. The strength of any nation lies is the education of its citizens therefore a properly organized schooling is very essential for any nation. Gandhi says: "By education I mean an all round drawing out of the best in child and man, body, mind and spirit. Literacy is not the end of education not even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is no education."

1. Value Based Education in Primary Schools

Education is a powerful instrument of change and it improves human behavior by cultivating moral and spiritual values among the youth and promotes national consciousness in the country. Any educational system, to be effective today, must also be holistic and integral as it is no longer possible to divide education into different levels or the human personality into various compartments. Right kind of education always makes any person altruistic, honest, and magnanimous and a good socialite who is concerned with the other beings of society.

The modern education has failed to help a man in becoming a man. Education must make man able to face any kind of danger, difficulty, uncertainty that the one may meet in the journey of life. Modern education which lacks spiritual aspects has made majority of people only literate and not wise. It was due to this emphasis on the spiritual meaning of education that Swami Vivekananda said: "Religion is the inner most core of education."¹

[¹] Vivekananda, S., *The Complete Works (C.W.)*, p.161.

The gap between the content and aim of the education is continuing despite of several attempts to reform the system and strengthening the new democratic India. It is the main source of development of character and supportive to life. The deteriorating rate of human values and the neglect of social concern are many in the history of our nation in all spheres of our national life. This has stirred the national wide discussion among the people for a critical appraisal of the school practices in our educational program. The quality education and efficient teachers with superfine school products has become a subject of national concern. According to Gandhi:

“True education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children.”²

Education in human life is development of natural abilities, character building, personality integration, preparation for adult life, control and sublimation of basic instincts, education for useful citizenship, development of a sense of community, a progress of culture and civilization, social welfare, use of leisure and the synthesis of national as well as international consciousness. In the words of Robert R. Rusk: “We may accept that the aim of education is the enhancement or enrichment of personality, the differentiating feature of which is the embodiment of universal values.”³ The formal and informal agencies of education like school and home assume a supreme position in shaping a child in his primary attitudes and values towards the society and personal conduct gets fixed and carried all through the life.

The contemporary Indian thinkers, Jawaharlal Nehru and M.N. Roy were well influenced by modern western educational thought where as Swamy Vivekananda, Sri Aurobindo, Swamy Dayananda Saraswati, M.K.Gandhi, Rabindranath Tagore and Sarvapalli Radhakrishnan followed the ancient Indian educational thought with revisions and changes. Traditionalist thinkers stand for the Indian spirit in contemporary Indian philosophy of education. The present study of the contemporary Indian philosophy of education will be primarily based upon the educational thought of these traditionalist thinkers.

India with its hard earned democracy has paved a long way in the field of education. The stupendous tasks the independent India faced after attaining independence, was the reconstruction and systemization of education. The government of India has been striving hard to provide free and compulsory primary education to the children up to 14 years, as per the article 45 of the Indian constitution this provision has been reiterated in the National policy of Education 1968 and 1986. Primary education shapes a child into a perfect educated individual. It is the crucial phase in the entire system of education and earmarked as a paramount importance it is here the entire growth and development of child both physical and mental faculties depend. It, sans doubt, lays foundation for the development of attitudes habits, skills and positive thinking in the mind of a child childhood forms an important part in the entire spectrum of human development. The education received at an early age will have an indelible print on the personality of a child. The personality of man's starts right from the beginning of his socialization with the people around him and more promptly when he enters into the school. The strength of any nation lies in the education of its citizens therefore a properly organized schooling is very essential for any nation.

2. Meaning of Education

Education is a universal Phenomenon which is as wide spread as the human life. Its uses are rich and varied. It is not so easy to define the education in a few words are to give with a single meaning. In its most literal meaning the word education has its origin in the Latin word ‘Educatum’.

[²] Gandhi, M.K., *Harijan*, 11-9-1937.

[³] Rusk, R.R., *The Philosophical Bases of Education*, p. 154

It composed of two terms, 'E' and 'Duco'. 'E' implies a progress from inward to outward and 'Duco' means progressing or developing. This is also connected with the Latin word 'Educare', meaning propulsion from the internal to the external. Education is the process of developing the inner abilities and powers of an individual. This means educating a child implies drawing out what is inherently in the child or leading him out of the darkness into light. The incident Indian thinkers took an idealistic or spiritual view of education. The modern Indian thinkers have regarded education more from practical point of view.

3. Education in Ancient India

Since ancient times, in India, education has continued as there has been a synthesis of ideas on the wide issues of educational practice between the ancient and modern thinkers. The foundations of contemporary Indian philosophy of education are based on this strong agreement. Religion dominated ancient ideology and worked for conserving the traditional culture. This conservative ideology tried to retain its status quo even after realizing the fact that, it was no more applicable in the changed situation. It tried to rationalize itself and keep up the *Śāstras* as the final authority and absolute truth. It moulded the social institution according to its values and beliefs. On the other hand, contemporary Indian philosophers of education hold the view that, despite having the knowledge of variety of subjects, one should have one's own philosophy of education which helps any individual to solve their personal problems. According to R.K. Mookerji:

“The true country of the spirit, the invisible church of culture, not confined within physical bounds. India thus was the first country to rise to the conception of extra-territorial nationality.”⁴

The educational system of ancient India being predominantly a religious bi-product, there is no doubt that religion played a major role in molding and shaping its main features. In the beginning of the *Ṛg-Vedic* period the highest knowledge was attained by the self - learning method of 'yoga'. This was the age of origination of the *Ṛg-Vedic* hymns. The original *Ṛṣis*, by their method of 'Tapas' or 'yoga', attained the Truth. This self-learning method of *Tapas* or *Yoga*, to attain the Eternal Bliss and knowledge, could be truly considered as the beginning of learning. According to *Ṛg-Veda* even the whole creation was due to the 'Tapas' of *Brahma*.

These sages imparting knowledge in turn to their sons or pupils, was thought to be the beginnings of *Vedic* family-school:

“The technical lore of the language and hymns was handed down from father to son, and this was no doubt the beginnings of *Brahmanic* education”.⁵

4. *Upaniṣads*, as the source of Education

The word '*Upaniṣad*' is derived from the root '*sad*' which means (i) to sit down, (ii) to destroy and (iii) to loosen. '*Upa*' means 'near by' and '*ni*' means 'devotedly'. The word therefore means the sitting down of the disciple near his teacher in a devoted manner to receive instruction about the highest Reality which loosen all doubts and destroys all ignorance of the disciple. The *Upaniṣads* provide, not a religion for the people, but a discipline of salvation for those ready to receive their redeeming mysteries. For the raise of popular Hinduism, the two

[⁴] Mookerji, Radha Mukud., *Ancient Indian Education*.
Brahmanical & Buddhist, p.xix.

[⁵] F.E. Keay., *A History of Education in India and Pakistan*, p.8.

great epics of India - the *Rāmāyaṇa* and the *Mahābhārata* are responsible. *Bhagavad-Gītā* (song of the Lord) is a very influential book. In the *Bhavad-Gītā* also the Lord asks *Arjuna* to rise above the three *Guṇas*, telling him that the Veda deal with the three *Guṇas* and that he who has known *Brahman* has little to do with Vedas.⁶

5. Contemporary Indian Thinkers

Education must be of a new type for the sake of the creation of the new world. Everyone of us has good inherent in the soul it needs to be drawn out by the teachers, and only those teachers can perform this sacred function whose own character is unsullied, who are always ready to learn and to grow from perfection to perfection. 'Education, for Gandhi, is not relative, peripheral or superficial phenomenon. Education has resonances that lead us directly to the Supreme Truth and to the step-by-step realization of this truth. Here lies the vital distinction between the Gandhian education and modern views on education that are based on behaviouristic, materialistic and pragmatic concepts. Gandhi's education is God-oriented and truth centered'⁷ Gandhi defined education:

“By education I mean an all round drawing out of the best in child and man, body, mind and spirit. Literacy is not the end of education not even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is no education.”⁸

Rabindranath Tagore insists upon education primarily as a means to mould the character of mankind. Education to be true and effective must enkindle the spirit of steadfastness to truth. It must raise the mind above all meanness and selfish attitudes. It must keep the doors of the mind quite unbarred and wide open to allow good sense and sensibilities to enter. In order to achieve that aim in his endeavours he makes education as broad based as possible. That becomes evident when he says:

“But for us to maintain self-respect which we owe to ourselves and to our Creator, we must make the purpose of our education nothing short of the highest purpose of man, the fullest growth and freedom of soul.”⁹

Sarvepalli Radhakrishnan expressed that the education should be a process of man-making. Man-making means character formation. In the words of S. Radhakrishnan: “The real aim of education is this that the character of man may become rhythmic and his soul creative.”¹⁰ Knowledge cannot be achieved without the purification of mind. The mind can be controlled through *Yoga* which is an essential part of education. Sri Aurobindo says: “The child's education ought to be an out bringing of all that is best, most powerful, most intimate and living in his nature, the mould into which the man's action and development ought to run is that of his innate quality and powers. He must acquire new things but he will acquire them best, most wholly on the basis of his own developed type and inborn force.”¹¹

[⁶] *Bagavad-Gītā*, 2. 45-46

[⁷] Joseph C. Mukalel., *Gandhian Education*, p.vii.

[⁸] Gandhi, M.K., *Harijan*, 31-7-1937.

[⁹] Rabindranath Tagore., *My School*, p. 5.

[¹⁰] Frankena, W.K. (Ed.) *Philosophy of Education*, p.54.

[¹¹] Aurobindo, S., *Essays on the Gita*, p. 319

6. Western Thinkers

The western educational philosophers have generally agreed that free growth of the human child is the essence of education. In the words of A.G.Hughes, “The essence of discipline is, thus not forced subordination to the will of hated tyrants, but submission to the example of admired superiors.”¹² Plato used the term education in a very wide sense: “Education makes a man eagerly pursue the ideal perfection of citizenship and teaches him how rightly to rule and how to obey.”¹³ In order to understand Christian educational theory and practice, one must realize the importance of the conception of man. Therefore, even man’s higher nature needs guidance and assistance.

7. Modern thinkers

Many educational liberals do not hold Rousseau’s extreme position which amounts virtually, saying that the child can do no wrong. Rousseau wrote: “Everything is good as it comes from the hands of the Maker of the world but degenerates once it gets into the hands of man.”¹⁴ They insist with Herbert Spencer, that the child’s needs, interests and desires are not evil in them but, rather, are morally neutral and can be directed toward socially acceptable and useful ends. As a philosopher of education, Herbert Spencer has been traditionally placed amongst the radicals. As a result of his outspoken criticism in Victorian Educational thought, and practice, there has been an almost unqualified acceptance of him as a radical educationalist analogous to Rousseau in France, Pestalozzi in Switzerland, Herbart in Prussia, and of course the more recent figures of Dewey and Russell in United States.¹⁵

John Dewey, in ‘My Pedagogic Creed’ rejected the notion that the school is an institution existing apart from the home and community. In other words, the school is the continuation of the pupil’s life and cannot be isolated from the processes of daily living. The school, as a social enterprise, has no final or ultimate goal and no goal outside itself. Since its activities are continuous with the social living of its clientele, John Dewey pointed out: “There is nothing to which education is subordinate save more education, and to set up any end outside education as furnishing its goal and standard, is to deprive the educational process of much of its meaning.”¹⁶

According to Pestalozzi, the eighteenth century Swiss school master who tried to put Rousseau’s theories into practice, “Education is the natural, harmonious and progressive development of mans innate powers”. Pestalozzi, showed how this could be done. His experimental schools at Stantz and Yverdon embodied the activities recommended by Rousseau. Pestalozzi designed these activities to achieve the harmonious development of moral, intellectual, and physical powers.¹⁷

8. Value Crisis

Education is the most important activity in any civilization. It is the medium through which a civilization renews itself and passes down to generations. The *vedic - upanishadic* system was in India is the first documented educational system anywhere in the world. It confined to a small section of the population, it was an extremely powerful and luminous system revolving around the method of passing on wisdom from *Riṣi Guru* to the *Śiṣya*. It was one of the high watermarks of human intellectual endeavour. In the whole system of education that we have inherited, there was

[¹²] Hughes, A.G., *Education and the Democratic Ideal*, p. 92.

[¹³] Plato, *Laws*, Jowett, 644.

[¹⁴] Boyd, W., J.J. Rousseau’s *Emile*, Tr, p.8

[¹⁵] Cole, P.R., *A History of Educational Thought*, p.233.

[¹⁶] Dewey, J., *Democracy and Eduation*, p.60.

[¹⁷] Boyd, W., *J.J. Rousseau’s Emile (Tran.)*, p.105.

an emphasis on the integral and the holistic. The meaning of an integral education is that it must be able to cover the entire human condition and the totality of the human personality.

Modern education which lacks spiritual aspects has made majority of people only literate and not wise. Hunger, sleep, fear and sex are common to men and animals. What distinguishes men from animals is the sense of right and wrong. The modern education has failed to help a man in becoming a man. Education must make man able to face any kind of danger, difficulty, uncertainty that the one may meet in the journey of life.

Today's majority of youth with so called degrees, diplomas or short course certificates are devoid of this quality. AIDS, stress and strain, addiction to liquor or drugs are not good signs of an educated people. Education must help to inculcate national spirit in the student. Today's national spirit is restricted to singing national song or national anthem. If you ask a senior student to sing them singularly it will be difficult task for him. Education at all levels should be imparted through socially useful and productive activities linked with growth and development, in both rural and urban areas.

Our educational institutions must be effectively linked with developmental programmes in the neighborhood so that the students get the opportunity to actively participating in these productive schemes and imbibing the basic qualities of self-help, dignity of labour and community service.

The international commission on the development of education, appointed by the Director-General of the USESCO, have under-scored in their report entitled "Learning to be", the supreme importance of providing to every individual "Life-long" education by taking teaching out of "School house walls" and using many forms of social and economic activity for educational purposes. Contemporary Indian thinkers were born at a time when the nation was passing through all types, including those by the foreign rule. These thinkers were the spokesmen of the national consciousness. They were not only men well versed in contemporary knowledge but they fully imbibed ancient Indian cultural heritage and reflected in the field of education. The planners for new education must pay attention to these agreements and recommendations if the future schemes of education wish to deliver real goods.

In the contemporary period, the Crisis of moral values are still more baffling the minds of educators and the students. The effects have undoubtedly felt on all walks of life, economic, social and Political. The democrat values, bestowed by the constitution, are at unfulfilled stage and not realized due to value crisis existing in our society. The individuals in the society becoming prey to the contradictory values like extremists, revolutionists, and anti -nationalist etc. It has long been felt that our education system rolling under the borrowed ideological philosophy instead of our own, hence the depletion of national values.

Proper inculcation of national values and ideals are lacking in the teacher and taught, now-a-days. Therefore the role in the society is earmarked at the last position. Since our curriculum no more reflecting the human values, the schools and colleges are running after quantity instead of quality, more result oriented than value oriented. In any educational system the integrated perspective value education plays a pivotal role providing the organic unity among the various activities of a school or college curriculum and program can show us solutions for these problems. Hence integrated education can fetch us integrated personality and education and therefore integration of values.

9. The measures taken by the Parents, Teachers, Students and administrators to Strengthen Value Education

The main aim of education is to produce citizens with sound character, a health personality and to help individuals make necessary adjustments towards a constant changing environment. Education can be viewed in one sense as the transmission of values and accumulated knowledge of a society. Values are principles which direct our actions and activities. They are in-built in our society common to not only all the communities but also to all religions at all times. There are many definitions of values given by many philosophers and educationists.

There are personal values, community or social values, cultural values and institutional values. We need a value imparting education which not only given a shape to one's own personality or character but also imparts a certain amount of real joy to life and work. Schools, colleges and universities are vital instruments for the preservation of spiritual and moral culture. Especially a university stands for reasons, for progress, for experimentation of ideas and for search of truth i.e. centre for cultural and academic excellence it is true that we must redesign our education all levels to stress the importance of human values in human relations as well as in social development. Parents, teachers, students and administrators are the four pillars for strengthening the above value in education. The child's character is developed only on these four pillars.

Jawaharlal Nehru can be considered primarily a social and political thinker who had his own values of life. The values of his educational thought can be characterized as naturalistic humanism which assumes Nature to be everything in place of God, and even Nature gives to man the central place. He aimed at the human welfare as the supreme end. His attitude towards education was scientific. Nehru pointed out: "Only through right education can a better order of society be built up."¹⁸

Humanist trend is that of democratic. One must know how to live democratically in order to be a humanist. Unless right from the childhood the child is given a democratic environment, the development of humanist activity is not possible. Only on democratic pattern the educational institutions should be maintained. The teachers and the students will participate in all the aspects of school management, formulation of curriculum, teaching methods, extra-curricular activities, etc. The educational institution should be based on democratic ideology as a community to develop, keep and safeguard democratic values. Emphasizing the moral aim of education Gandhi said: "The end of all knowledge must be the building up of character"¹⁹

Role of parents

The role of parents is very important in character building of a child. Character is not ready made but it is created bit by bit and day by day. The character building first starts from home itself i.e. from parents. Hence parents follow moral and ethical values and stands as an example for their children. Inculcate among children values, ideas, proper moral conduct, life based upon good principles. Gandhi says: "A teacher, who establishes rapport with the taught, becomes one with them, learns more from them than he teaches them. He who learns nothing from his disciples is, in my opinion, worthless."²⁰

Role of Teacher

The role of teachers in education is very important for preparing the students as good citizens who

^[18] Nehru, J.L., *Soviet Russia*, p.85

^[19] Gandhi, M. K., *To the Students*, p. 107

^[20] Gandhi, M.K., *Harijan Sewak*, 15 February 1942.

will shoulder tomorrow's responsibilities. Therefore *Guru* (teacher) is considered "*Gurubrahma Guruvishṇu Gurudevo Maheśwara Guru Sakṣāt Parabrahmaha Tatmaīśri Gurvenamah.*" Whatever may be the religion, region and race, the essence is that *Guru* is everything and supreme. It shows the respect and status given to the real *guru* in the society, because he alone can take an active part in strengthening value education in students. The success of any education system depends on the quality of the teacher which, in turn depends on the effective reaching learning process in a classroom. Teacher's performance is the most crucial input in the field of education. Whatever policies may be laid down in the ultimate analysis, these to have to be interpreted and implemented by teachers as much through their personal example as through teaching learning process. Teachers must "Glow in" their profession they should never "glow out" and become "burn outs". Teachers are to awaken the lives of others and work as supermen for the creation of a sense of human values. Teachers should be committed to their job and perform the same with integrity and devotion. Teachers should inject curiosity and initiation among their students and become model teacher and think education as a challenge. Hence he expects the teachers to set an ideal example before their students by living a simple and austere life themselves. Gandhi asserted:

"It is possible for a teacher situated miles away to affect the spirit of the pupils by his way of living. It would be idle for me, if I were a liar, to teach boys to tell the truth. A cowardly teacher would never succeed in making his boys valiant, and a stranger to self-restraint could never teach his pupils the value of self-restraint."²¹

Dr. A.P.J. Abdul Kalam, former President of India believes that good teachers radiate knowledge everywhere. They are unique, divine looking personalities. They inspire the young students and prepare them to face any challenges in life. They instill in them courage, hope, confidence and a sense of victory, values, so that they march on the path of brilliance to achieve their rightful destiny.

Role of Students

The role of students is also very important in strengthening value education. They should maintain strict discipline, peace happiness and success. The conditions to become great are self control and moral behavior. Even if you have failed for a thousands of times, make efforts again, you will definitely become successful, do not loss heart, keep adopting as small routine, keep taking a small pledge towards self control everyday and move on towards becoming great. Students to work religiously towards the accomplishment of their determined objectives through a chain of its survival, success, stability and significance.

10. The significance of the Values in Education

The ultimate object of the education is to impart good to a child. Therefore truth is good, and the good is truth. If we go back to the lore – old mystic experiences of the saints, both east and west, say that God is good / love. In one of the Psalms (117) of the Bible it is prayed.

"Give thanks to the Lord for He is good,
For His love has no end,
Let the sons of Israel say
"His love has no end".

[²¹] Gandhi, M.K., *Complete Works of Mahatma Gandhi*, Vol. 39, p. 271.

Some Philosopher rightly said that “Good” is the abbreviation of “God”. Gandhi amalgamates Truth and Righteousness as the combined mouthpiece of religion par excellence. As he remarks: “There is no religion higher than Truth and Righteousness.”²²

11. The need for a value oriented Education

We are living in the world of globalization liberalization and the zig-zag world of science and technology where the life is speeding at breath taking fast. The computer education, which has now become inevitable part of our lives, has sent its tentacles to all corners of our nation playing a crucial role in our education. At present making a provision of a variety of knowledge and skills by creating good living conditions for those well versed in it.

It is quite regrettable to witness in the recent years, there has been an increased incidence of failure in our educational system. The glare gap between the behavior of educated individuals in their everyday activities and what they have learnt at school is becoming increasingly choking. Especially some of the very serious problems are coming up evident of everyday phenomena. The following are the few:

- ❖ Personally motivated interests are more evident in the present generation instead of universal good.
- ❖ Lacking respect for the elders and teachers.
- ❖ Gradually losing foot in religious practices among the commoners.
- ❖ The good human angles of love, kindness charity, Compassion, sympathy, Hospitality, love towards animals, kind treatment towards environment etc are depleting from the individuals as well as from the society.
- ❖ Deceit, cheat and treachery have become a dime – a – dozen in the business world today.
- ❖ Violence, criminal activities destroying peaceful living in the society.

If is therefore we are in non pulsed situation whether to find out where lies the problem? Is it with the teacher or with the curriculum, or with the other components of school activities? What should be the nature of education? How and why it is needed? Which method is followed to adopt the value oriented education? The basic solution lies in the two possible points. Firstly any good education imparts two kinds of values – basic values and life values – they are spiritual and social values respectively. The basic values are foundations on which life values are evolved. However, our education system, according to (Chandra 2002) fails to give priority to basic values like truth, beauty, love righteousness and courage. Instead, in reality, the social values are given much priority over basic ones.

The second reason, in the schools the teaching value education adopted by our schools, is to teach moral education for one or two hours in a week. This practice cannot help the development of appropriate value. This should be discourage because spiritual and moral education cannot be taught with text books, black boards and calks alone. This cannot be amenable to teach in small doses like history or Geography. This should take place as an integral part of general instruction without making it bring to the taught. In other words there is no prescribed syllabus and curriculum and examinations for evaluation for evaluating the students.

Hence, it is the responsibility of the teacher to use every small occasion available during the instructional hours in inculcating values and drawing the attention of the students to the values hidden in each topic they are exposed to. This is more possible in the language subjects.

- ❖ Highlighting the involved moral value.

[²²] Gandhi, M.K., *Ethical Religion*, p.49.

- ❖ Relating these values to the more social situations by suggesting suitable examples
- ❖ Relate these values to student's cognitive emotional and intellectual developments etc.,

By teaching of science can be used to involve students to

- ❖ The commitment of scientists to the truth, perseverance and sacrifices
- ❖ Presenting their invention in irrational essential social practices.
- ❖ We can also sort out the insignificance ego by giving place for the humanity.

The social science subjects could also oriented towards highlighting the following aspects:

- ❖ The basic values of life could be inculcated only through these social services by taking incidents movements and innovative ideas in the history of other subjects.
- ❖ We could also relate these values to our culture and traditions.
- ❖ Pointing out the social disharmony caused by controversies

It is not that we should have a totally separate set of value oriented text books, but we should have a different kind of interpretation of the contents in the already existing text books.

The other serious problem our education has been facing is with the teachers themselves. The value instruction becomes meaningful only if the teacher himself assimilates and practices the values he teaches. The negligible few, if not all, teachers who by their living example confuse and distorting the value information among the students has been haunting the education system today. The ideal teacher guides his student to the source of knowledge and learning. So the task of teacher is to providing value clarification and by exercising their life style to the ideals he preaches. They can play a crucial role, at any moment of the students' lives, in shaping or moulding their habits and manners.

Parents too have a crucial role in preserving and enhancing values while they assimilate in the schools. The value taught in class rooms must found their reflection to attitudes and life style of parents. Unless the parents play the complementary role, whatever the values used at schools would go to gutter and efforts made by the teachers in imparting values will definitely be wasted away.

12. Educational Implications

a) Values that are taught at Schools:

The total Programme of teaching values is Well-planned in advance. The plethora of curricular activities is to be taught suitable and appropriately to reach the set goals.

Through direct method the pupils are equipped with proper values during their class hours allotted for teaching subjects. In the indirect method the teachers are often resorted to explain values through stories, poems and anecdotes.

A separate syllabus is planned for value education in curricula approach by allotting definite number of hours for academic subjects.

The Co- curricular activities can be well exploited of fuller development of secular, moral and social values. Dramas, songs and dances can be taught for inculcate or imparting values in the students.

The extracurricular activities like organizing social service activities, observing different festivals in the schools, encouraging greetings on different religious celebrations and visiting temples, mosques and churches to know the different ways of worship and religious ritual values which will enhance moral values in students.

b) Teacher's role in imparting values:

Teacher plays a vital role in imparting values in the schools, colleges and Universities. Here he sees himself as a good example of conduct, behavior which the student is expected to imbibe for

himself. The student should also be prepared of making equerries. Speak out boldly and respond clearly to the questions asked. The teacher should encourage the democratic atmosphere by mutual co-operation, trust and understanding in the class or in the school. While teaching the subjects like languages and social studies, the teacher has to stress on ideals and moral values. Particularly unity of communities, harmony among the various religions, national integration, citizenship etc. the teacher also has the role of involving all the students in the learning process.

13. Conclusion

Values cannot be forced, even if conveyed with good intentions. No real integration or internalization of a value can be achieved unless the learner agrees with it. Communication is the key in this. The classroom should send message to the young people, messages of love, safety, security, belongingness, warmth, message which says that this is the place where the individual is respected and trusted. Let us provide opportunities to our young ones to “learn, live and flourish” in our classrooms like perfect human beings. Education must develop sensitivity to environment and must foster human ethos for the enjoyment of the fruits of progress.

As time changes the values too change accordingly to our and situations. This creates some gap among the young generation. The youth is struggling hard to cope with the confused state of mind, while exercising the own chosen values.

According to Varma’s (1976) study all the possible sources of moral knowledge as reported by children were personal Knowledge, Books, Teachers, Parents and Friends.

Thomas (1979) study of the development of more specific areas of moral judgment is based on sympathy of others. In four different cultures, middle class children were found to be more advanced in their moral judgment under matched with lower class children.

In the Indian context the whole nation in general and student community in particular are in crisis of coping with a problem of imbibing right values. This is only because of the traditional values losing their ground by giving place to the new emerging values.

The Education Commission (1964-66) observed that the same problem: “the old values which held society together are disappearing and as there is no effective Programme to replace them by a new sense of social responsibility. Innumerable signs of social disorganizations are evident everywhere and these are continually on the increase.

These include strikes, increasing lawlessness and disregard for public property, corruption in public life and communal tension and troubles.” The commission further states, “The human knowledge, mastering of outer space and his own self are out of balance.”

‘Guru Kulas’ at the time of Vedas, explained us how the guru and shishya’s relationship entwined and helped the disciple by living in his master’s house leaving his parents far away at his native place. The disciple received education along with his other fellow-students practicing rigorous values. In the times of yore the parents and grandparents used to live with us, as we had joint families. Those old elderly People taught values to their grand children. But in the today’s world the burden of syllabus is increased and the students are facing the heavy loads of books and syllabus. The teachers are struggling to finish off the prescribed syllabus. Therefore the teachers are deprived of time and students have forgotten hearing to moral values. On the other hand, in world of busy scheduled jobs, the parents are unable to think of their children in inculcating values at home. Thus no one is showing interest in imparting values, there by the youth or students are prone to do anti-social activities. In the above circu- mstances there is an imperative need of imparting value education to the primary school students in the present’s world.

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