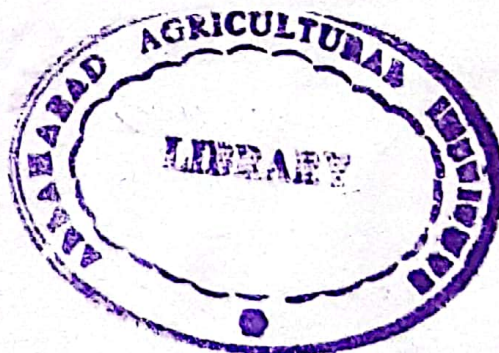# Resource Book

for

Value Education

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INSTITUTE OF VALUE EDUCATION
NEW DELHI

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Introduction

Overview of the Role of Value Education

1   Indian Universities and colleges have laid stress on value education from the very beginning in the early decades of the 19th century. Concerned educators believe that education should impart not only knowledge and skills but also the right values and attitudes which lead to balanced human formation. There is consensus among educators on three points. First, the approach to value education at the college and university level must be characterized by, not so much a crusading zeal to "impart" or worse still, to 'impose' values but by a sensitive concern to enable the youth to discover values by independent thinking, examination of alternatives, exercise of judgement and self-directed discernment, in relation to issues that confront them in life and to own the responsibility for and to face the consequences of one's choices. Secondly, programmes of value education which are not appropriately contextualized in the social, economic, political and cultural reality of today's India and geared to her developmental endeavours, would be a sin against reality and the broad national objectives enshrined in the preamble to the Constitution of India should form the conceptual framework for such programmes. Thirdly, any large-scale programme of value education should begin not with students but with teachers, with motivational and training programmes for the teaching community and educational administrators.

2   "Value" has been defined as a belief upon which man acts by preference. We live by certain values. They guide our behaviour and put meaning into our existence. We organize our desires and ambitions around our values. A person is known by the values that he or she keeps. According to T.A. Mathias: "What do we understand by Values? The common understanding is that values are ideals, beliefs, moral or spiritual principles which are important to us and on which we base our living. In other words, values are not something theoretical but they influence our behaviour; they are practical norms. Consequently, the best way to understand a person's values is to observe his habitual way of acting, rather than what he says. An anthropological definition of values is "a broad tendency to prefer certain states of affairs over others". Obviously this definition can apply to moral and spiritual norms and principles, as also to aesthetic and other preferences"

3   Values come into full play whenever decisions are called for. When a student decides not to smoke a cigarette or not to copy in the examination or keep punctuality in coming to school he is making a value decision. To sharpen this capacity to make moral choice is the task of value education.

1.4 Historically, value education is a successor of religious instruction educational institutions. It had acquired sectarian overtones and was discarded almost irrelevant in secular societies. But value systems, whatever their ori and roots are necessary in civil society. In the Indian context, reiteration essential values is critical : abiding values which should permeate sec democratic societies. Secularism in the Indian context is not divorce between State and the Religion as in some other countries but an acceptance of equality of all faiths (*Sarvadharma Samabhavana*).

1.5 Some of the values which can be inculcated through education are :

- Communal harmony;
- Respect for life;
- Sense of social justice;
- Participation in social change;
- Self reliance;
- Counteracting materialism and consumerism;
- Equality;
- Participative decision making;
- Stewardship of land, water, trees and other resources;

- Commitment to environmental protection;
- Integrity of character;
- Tolerance of persons with other faiths and ideologies;
- Commitment to work for th poor;
- AIDS awareness;
- Avoiding substance abuse (alcohol, drugs etc.)

1.6 The children and youth of the nation need to be exposed to the valu enshrined in our culture and heritage. They should be given an opportunity learn the ethical dimensions of issues facing individuals and society. T schools and colleges can impart personal values, social values a environmental values. The process of education will not be complete witho value content.

1.7 In our opinion, the task of value education can be accomplished by no governmental organisations provided they abide by certain strict norms a criteria which emerge from the laws of the land and the Constitution of Ind The Government agencies also can participate in the task by promoting val which are enshrined in the Constitution of India such as justice, libe democracy, secularism, welfare of the weaker sections etc.

1.8 Every student needs to be made aware of his or her responsibilities society in the context of his/her field of study, let it be medicine, chemist mathematics, physics, languages or social sciences. The teaching and learni of academic disciplines needs to be informed by the concerns and values social responsibility; economical, equitable and peaceful use of ener avoidance of pollution of air, water and soil, conservation of flora and fau and ecological sustainability in general; use of communication media systems for humanization as against indoctrination and manipulation; peop

orientation and developmental contributions of social sciences; and basically education being not merely a ladder for self-advancement but a means of learning to be "men and women for others".

1.9 A multiple strategy for the promotion of value education in colleges and universities is called for. On the one hand, colleges which do have ongoing programmes of "ethical studies', moral and religious education' or 'personality development' etc. should make them more relevant and meaningful by diversifying their content and teaching methods. Another line of action could be on the assumption that values are better *caught* than *taught*, to consciously plan and structure the various programmes, activities, procedures, human interactions and the campus culture in general in such a way as to breathe and manifest wholesome values which the college community would hopefully imbibe and assimilate thorough self-learning – value education by means of the 'hidden curriculum' of the total college experience. And yet another important strategy could be to facilitate the exploration and discovery of values in and through the study of various academic subjects, preferably on an interdisciplinary basis, by ethical enquiry and critical evaluation –for example in the case of sciences, values such as integrity, reverence for truth, accuracy, thoroughness, objectivity, open-mindedness, sensitivity to and awareness of possibilities of bias and of errors in observation and recording of facts.

1.10 New methodologies can be used for value education such as :

■ Symposia	-	Case studies
■ Panel discussion	-	Stimulation games
■ Dramatization (role plays	-	Think tank
■ Skits, mimes)	-	Surveys
■ Library research	-	Field trips
■ Interviews	-	Photo language sessions
■ Project work	-	Debates
■ Hot speeches	-	Nature walks
■ Games	-	Talent contests
■ Organising career day	-	Collages and montages
■ Film shows (film criticism)	-	Word Association
■ Seminars	-	Using popular songs
■ Creative writing	-	Analysing critical incidents
■ Preparation of scrap books		

1.11 Value education classes may be conducted from three dimensions viz. Self, Interpersonal and Social. The various issues incorporated in these dimensions as well as the specific values associated with each of these values are suggested below:

DIMENSION	ISSUES	VALUES
SELF	Self awareness Self acceptance Personal growth	Self worth Self esteem Self confidence Self enhancement Self actualization Spiritual values
INTERPERSONAL	Relationship with : Friends Teachers Family Fellow beings Fellow students	Harmony Peace Tolerance Co-operation Understanding Respect Concern Forgiveness Adjustment Responsibility Solidarity Loyalty
SOCIAL	Environmental Issues Gender Issues Corruption Accountability in Public life Drug abuse STD/AIDS Mass media and its impact	Concern Respect for life Responsibility Patriotism Honesty Equality Justice Tolerance

2. Views of Commissions and Committees on Value Education

2.1   It is useful to examine the recommendations made by various educational Committees and Commissions on Value Education.

2.2   In 1815, Lord Moria had observed : "The humble but valuable class of village school masters claims the firs place in this discussion. These men teach the first rudiments of reading, writing and arithmetic for a trifling stipend which is within reach of any man's means and the instruction which they are capable of imparting, suffices for the village shop keeper. The inculcation of moral principle forms no part of it. The remedy for this is to furnish the village school masters with

little manuals of religious sentiments and ethical maxims that while the awe and adoration of the Supreme being are earnestly instilled, no jealousy be excited by pointing out any particular creed."

2.3 "In 1887, the Government of India considered the recommendations of the Education Commission, 1882-1883, and hoped that the number of aided schools in which religious instruction was given would increase and that even in public schools such instruction could be effected out of the school hours and in accordance with established principles".

2.4 "In 1946, a Committee headed by Rev. G.D. Barne proposed that :

- "Spiritual and moral teaching common to all religions should be an integral part of the curriculum and provision of facilities for instruction therein should be a responsibility of the State".

- "An 'agreed' syllabus incorporating the spiritual and moral teachings common to all religions should be formulated".

2.5 The Dr. S. Radha Krishnan Commission (1948-49) suggested the following:

a) "The fundamental principles of our Constitution call for spiritual training. There is not State religion. The State must not be partial to any one religion. All the different forms are given equal place, provided they do not lead to corrupt practices. Each one is at liberty to approach the unseen as it suits his capacity and inclination. If this is the basis of our Secular State, to be secular is not to be religiously illiterate. It is to be deeply spiritual and not narrowly religious.

b) How can we build the value into the human mind? Our attempt should be to suggest and persuade, not command or impose. The best method of suggestions is by personal example, daily life and work, and books read from day to day.

c) In the early stages, these books should contain not moral lessons but lives of great men given as things of supreme human interest, lives which exemplify the living of great thoughts and noble emotions. These books must be written with dignity, beauty and tenderness.

d) While in the secondary schools, stories which illustrate great moral and religious principles are used in college classes, ideas, events and leading figures associated with religious movements should be studied.

e) In the first year of the Degree course, lives of the great religious leaders like Gautam Buddha, Confucius, Zoroaster, Socrates, Jesus, Sankara, Ramanuja, Madhava, Mohammad, Kabir, Nanak, Gandhi, be taught.

f) In the second year some selections of a universalistic character from the scriptures of the world be studied.

g) In the third year, the central problems of the philosophy of religion be considered.

h) The absolute religious neutrality of the State can be preserved in state institutions, what is good and great in every religion is presented, and what is more essential, the unity of all religions. It is in the detached atmosphere of an academic institution that we can study, analyse and eliminate the prejudices and misunderstandings which disfigure inter-religious relations".

2.6 The Dr. A.L. Mudaliar Commission (1952-53) observed: "Moral instruction in the sense of inspiring talks given by suitable persons selected by the headmaster and dwelling on the lives of great personages of all times and of all climes will help to drive home right values"

2.7 In 1959 Shri Prakasha Commission recommended that:

i. "Suitable books should be prepared for all stages from primary to university which should describe briefly in a comparative and sympathetic manner the basic ideas of all religions as well as the essence of the great religious leaders, saints, mystics, and philosophers. These books should be suitable to the various age groups in different classes of schools and colleges and should be a common subject of study for all. Collections of poems and selected passages from Sanskrit, Persian, English and the regional languages should be made for the use of young people.

ii. We attach very great importance to the preparation and production of such books. Authors should be selected with the greatest care and their manuscripts should be revised in consultation with eminent authorities. The entire programme of preparing and distributing such publications should be operated by a central agency set up under the auspices of the Union Ministry of Education.

iii. Elementary Stage – The essential teachings of the great world religions should be studied as part of the curriculum pertaining to social studies and history. Simple texts and stories concerning different religions may be included in the teaching of languages and general reading.

iv. A general study of different religions should be an essential part of the general education course in degree classes. In this connection, the recommendations of the Dr. Radhakrishnan Commission are agreed.

A post graduate course in Comparative Religion may be instituted. Due importance should be given to the study of the following subjects in the appropriate Honours and M.A courses in the fields of Humanities and Social Sciences.

- Comparative Religion
- History of Religion.

2.8   The Education Commission headed by Dr. D.S. Kothari (1964-66) made a forceful plea: "A serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of the majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and the inculcation of ethical values. A national system of education that is related to the life, needs and aspirations of the people cannot afford to ignore this purposeful force. We recommend, therefore, that conscious and organized attempts be made for imparting education in social, moral and spiritual values with the help, wherever possible, of the ethical teachings of great religions".

3.   About the Institute of Value Education

3.1   The Institute of Value Education has been functioning at the national level with headquarters in New Delhi from 1967 onwards. Its objectives are :

- To promote teaching and learning of values in schools, colleges and universities.
- To prepare curricula, teaching-learning materials and methodologies for effective value education.
- To prepare text books, resource books, monographs, audio visual materials etc. for value education.
- To orientate and train teachers at the school, college and university level, in imparting value education.
- To conduct research studies, organize conferences, seminars etc. on issues related to value education.
- To engage in advocacy for incorporating value education as an integral part of the educational process at all levels.
- In general, to encourage value based individual behaviour, public policies and socio-political interactions in national life.

3.2   The Institute published three volumes of the book "Development of Personality" in the year 1976 and they were widely used in colleges and schools all over India.
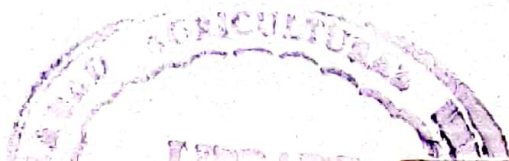
3.3   Since then the Institute has organised the following programmes at the national level:

  i.   Thinking Cell Meeting on Value Education (18-31 October, 1983).
 ii.   Consultation on Value Education for Autonomous Colleges (23-28 April, 1984).
iii.   Training Course in Value Education Programme (2-12 May, 1990)
 iv.   Consultation of Resource Persons for Value Education (11-16 May, 1992)
  v.   Training Course in Value Education for College Teachers (1-9 May, 1993)
 vi.   Refresher Course for Teachers in Value Education (20-27 May, 1996).
vii.   Workshop for Preparation of Value Education. (10-17 May, 1998).
viii. Workshop to Prepare Value Education Materials (24-30 May, 2001).

3.4   A large number of Principals and teachers from all parts of India have participated in these activities and we record our gratitude to them.

4.   Proposals for Future Action

4.1   The Institute of Value Education presents the following proposals for immediate action in schools and colleges in all States of India:

a)   "Education and Values are inextricably inter-woven. It is difficult to think of education without implying a systematic effort to strive for something worthwhile and valuable.

b)   The acquisition of values is an integral part of the process of socialization that starts at home and continues through school and college as well as, as a result of one's exposure to and interaction with society as a whole: its mass media, its professional groups, its political system and other social agencies.

c)   The role of schools and colleges in the whole process of value transmission and learning is relative and difficult to define with precision. Two extremes seems to excluded: that they have no effect on students' values and character and that they have a decisive impact on the values students live or live by.

d)   In trying to define the relative role of schools and colleges in value-education and character formation, the following points should be duly emphasized:

   ▪   The awareness that value education does not begin at the college level. Values are already formed in the home and in the school.

- The questioning attitude prevalent of youth to be looked upon not so much as a pose, but as an expression of their search for meaning in life.

- The increasing impact of mass media among students as a source of values.

- The position of teachers in this process in so far as their behaviour is more effective as an educating force than their words. After all, students are in need of checking how genuine adults are in their behaviour. Consequently, students seek living models rather than systems of values or inspiring thoughts.

- The role of academic disciplines as a source of implied values. Often education in values is more the result of indirect or inferred conclusions hidden in what is explicitly taught than of an explicit programme meant to inculcate values as such.

- The importance of the campus climate as conducive to the practical realization that value education is not a mental exercise, but the pursued growth in under-standing life in all its complexities and in one's commitment to discovering meaning in one's own life.

e) Therefore, schools and colleges must pay as much attention to a cogent and well designed programme of value education as to its climate as a whole. Furthermore, educational institutions would do well to develop programmes and refresher courses on values and professional ethics for teachers, too. After all, it is quite probable that in today's changing society, many an educator might be as baffled and perplexed by moral problems as students.

f) Finally (and it is perhaps against this point that the relevance of value education efforts must be tested), educational programmes for ethical values and character formation should not be conceived as a way of transmitting the values of societies of the past, nor as a means of salvaging whatever is good in existing societies against the onslaught of modern technology and of fast-spreading pragmatism. Rather, educators must make a concerted, deliberate and broad-based effort:

- To preserve and make available to modern generations what is humanly relevant and inspiring in one's own cultural tradition (without neglecting what is of worth in other cultures); and

- To search and help others discover the new values to be found in the emerging societies, however absurd such values might appear; by the way so many people are affected in so many disruptive and negative ways".

5. About this Resource Book

5.1 The materials in this Resource Book have been prepared a team of committed educationists and the production of the resource book was executed with commendable expedition by the Project Team members.

We thank each one of them for their hard work and cooperation.

5.2 This Resource Book has four sections:

A) BACKGROUND MATERIALS
B) 31 LESSONS ON VALUE EDUCATION
C) SUGGESTIONS ON THE PREPARATION OF THE SYLLABUS AND METHODOLOGIES FOR VALUE EDUCATION.
D) BIBLIOGRAPHY.

5.3 Obviously within the limited space of this book it is not possible to cover the entire range of issues and concerns which should be placed before the students and teachers. They are welcome to choose what is best for them, their context and their needs out of this basket of resources.

5.4 We are conscious of the fact that there can be many deficiencies and shortcomings in this book. Please point them out if you come across any. Suggestions in improving the book and its contents are also welcome.

5.5 This resource book will be followed by a series of monographs and collections of lessons in future. We request teachers of schools and colleges to send us the lessons they prepare for value education in their institutions.

We are grateful to Dr. APJ Abdul Kalam, for addressing a gathering of school and college Principals which we organized at Bangalore on 18th May, 2002 and presenting an insightful and inspiring address. Excerpts from his address have been included in this book as a special message.

We thank God Almighty for guiding us in the production of this resource book. We trust and pray that it will be widely used in schools, colleges and universities by students and teachers. We hope that this will be the beginning of a national mission of value education for the Learning Society that is India.

Dr. Mani Jacob
Chief Editor

A MESSAGE FROM DR. APJ ABDUL KALAM

(Excerpts from an address delivered while inaugurating a National Conference of College and School Principals held at Bangalore on 18th May, 2002)

CREATING RESPONSIBLE CITIZENS

Our Mission

My greetings to all the Principals and Headmasters who have come to discuss the mission. What can be the mission? Creation of responsible citizen indeed is the mission.

"What can I do for you?"

Every one of us has gone through the various phases of education from the childhood to profession. A scene appears in front of me. It is, a child, a teenager, an adult and a leader. How each one reacts to one situation? The situation is human need. The child asks, "what can you do for me?" The teenager says, "I want to do it alone". The young person proclaims, "let us do it together". The leader offers, "what can I do for you?". So, the principals have got a tremendous responsibility to transform a child into a leader - the transformation of "what can you do for me" to "what can I do for you". That will demand a principal to be a visionary with an inspiring capability. Also the principal has to ensure that teachers impart learning to the children in such a way to bring out the best in them, for this he has to be a good teacher himself. I am sure, many principals would have been blessed with transformational capabilities.

Prime Learning: Education with value

The best part of a young person is his or her childhood in school and the best time spent is 0800 Hrs to 1600 Hrs in the school. The prime learning environment is 5th to 16th years of age. The student spends approximately 20,000 hours in the school campus. Of course, at home, love and affection are imparted but again most of the time of the day is spent on preparing school's homework and study, eating, playing and sleep. Hence the school hours for children are the best time for learning and need best of environment, mission oriented learning with value system. I still hear the echo from *Bestolozzy*, a great teacher's saying, "give me a child for seven years. Afterwards, let the God or devil take the child. They cannot change the child." What a golden mission a school can have. All the more, the Principal / Headmaster is in the center of the mission.

The best dynamic triangle is composed of the child, the teacher and the parents. For parents and teachers, school campus and home have to have an integrated mission: education with value system. If the child misses the value-based education in the school, no government or society can establish a transparent society or a society with integrity. At this juncture, in relation to what I told you I recall an incident that happened recently when I visited villages deep in the Maharashtra, Rajasthan and Orissa. I am going to narrate the three events.

After my interaction with 10th standard students of a school in Rajasthan. I asked one student – what is your dream? What will you be? He said that he wanted to become scientist. I asked why? He said that he wanted to make India as No-1. In Orissa, I asked a school girl what she wanted to become after 10+2. She said that she wanted to become a doctor. - I asked why? - Normally children will tell that. my parents told me to become that way - I want to earn money - I want to become famous etc. - This girl told me that she wanted to become a doctor, to remove pains of the people. The learning process of the school and college students has to lead the young to the elevated thinking.

Recently I was in Rajkot meeting school children on my mission. After my lecture one child asked me "Mr. Kalam, is it possible to make knowledge India, developed India in a corrupt country what you have visioned. I was taken aback by the question of the young girl. I sought the help of the teacher for the right answer. The teacher said that the child is too small to discuss such type of issues Then I asked her father to give his considered reply. He said that she was too small to see the real status of the nation. Nobody in the crowd of 2500 had an answer for such a genuine question. Shall I send this question to Delhi and all the religious leaders, industrial and education leaders for the correct answer. Friends, I gave my reply to the child's beautiful and bold question - Any number of government laws cannot remove the corruption. No religious doctrines can remove the corruption. But only the combination of the three can systematically remove corruption. The three are - father, mother and the elementary school teacher who teaches. The learning process of the children up to the age of 15 years is an important section in which their character is built. So removal of corruption is the work of generation. This is the only way we can remove corruption.

The Young and the Teachers

When I entered into my High School in the third form in 1946, Rev. Rathnam was my Headmaster in Schwartz High School at Ramanathapuram. One day the Headmaster assembled all the students including the first year pupils like me and explained in Tamil the meaning of - "Let not thy winged days we spent in vain When gone no gold can buy them back again". This school motto with certain experiences when our Headmaster narrated, got embedded in my mind and remained forever with me, reminding me every minute, the importance of time. Our schools have to embed such unique value systems in the young minds particularly the high school children.

In 1947, at the dawn of freedom, we had the best of leaders in science education, in technology, in history, in politics and in industry. On 15th August 1947, my high school teacher Rev. Iyyadorai Solomon took his class students including me to hear the mid-night freedom speech of Pandit Jawaharlal Nehru. We were all thrilled when Panditji spoke that the mission was accomplished. On the next day that is on 16th August 1947 I had a great experience. An experience of best of education I can think of. in a Tamil newspaper, on the front page, two news items appeared. One item was about India achieving freedom and the Panditji's speech. The other news item and the most important one, which has been embedded in my memory, was about Mahatma Gandhiji walking barefoot in Naokali, removing the pain of riot affected families. Normally as the Father of the Nation Mahatma Gandhi has to be the first to unfurl the national flag on August 15, 1947 at the Red Fort. But he was not there at the Red Fort, instead he was at Naokali. Mahatma Gandhi wan an embodiment of nobility, elevated thinking and concern for human beings. What an everlasting positive impact in the mind of a schoolboy!

I recall a wise statement: "If you have integrity, nothing else matters. If you don't have integrity, nothing else matters." Did you get the message both ways? Flooding the society with lacs of qualified students of Educational institutions with character and integrity, every five years will indeed bring a big and pleasant shock to the present fragile society. Educational institutions hence have a vision to empower the students with knowledge.

Principals and teachers are the gurus, the role models. The gurus can instill creativity. I would like to narrate two incidents that are working on me every day, as it is the best of my education. I am presenting this because the teachers and the leaders in teaching profession may create a greater opportunity as part of student learning.

The teacher puts you, decades ahead

Another incident was at St. Joseph's College, Tiruchirapalli. As a young student, we had the opportunity at St. Joseph's College for witnessing a scene, a unique, divine looking personality walking through the college campus every morning teaching Mathematics B.Sc. (Honors) and M.A. (Mathematics) students. Young students looked at him with awe and respect, a personality symbolizing our own culture. When he walked, knowledge radiated all around. The great personality was, Prof. T.Totadri Iyengar, the great teacher. At that time, 'Calculus Srinivasan' was my mathematics teacher. Calculus Srinivasan used to talk about Prof. Totadri Iyengar with deep respect. I had the opportunity to attend his classes, particularly on the subjects of modern algebra, statistics and also once I heard him teaching complex variables. When we were in the B.Sc. first year, Calculus Srinivasan used to select the top ten students to the Mathematics Club of St. Joseph's where Prof. Totadri Iyengar used to give lecture series. One day, in 1952, I still remember, he gave a one hour lecture on ancient mathematicians and astronomers of India and introduced four great mathematician and astronomers.

For nearly one hour he spoke. The lecture is still ringing in my ears. I
introduced to the pride of the nation: pioneers in astronomy and mathematics, wh
to 20th century) Aryabhata, Bhaskara and Ramanujam who gave to the world you
value of zero to number, orbit period of earth around sun recently the num pa
theory. The two incident narrated have become the foundation for my educa ex
learning with hope and value system. My teachers of primary, secondary giv
college education had put me a few decades ahead. This is indeed the vis cu
Today our schools should lead the young to dream and work for transforming Inte
into a knowledge society.

Knowledge society and education

A task team of the Planning Commission has worked on the study on how India Co
be transformed into a knowledge society in a decade. India is a nation endov
with natural and competitive advantages as also certain distinctive competenc Th
But these are scattered in isolated pockets and the awareness on these an
inadequate. During the last century the world has undergone a change fre
agriculture society, where natural labour was the critical factor, to indust n
society where the management of technology, capital and labour provided r
competitive advantage. In the 21st century, a new society is emerging wh h
knowledge is the primary production resource instead of capital and lab o
Efficient utilization of this existing knowledge can create comprehensive wealt ac
the nation in the form of better health, education, infrastructure and other so
indicators.

Such a knowledge society has two very important components driven by socie
transformation and wealth generation. The societal transformation is ar
education, healthcare, agriculture and governance. These will lead to employm r
generation, high productivity and rural prosperity. How do we do that?

The wealth generation is a very important task for the nation, which has to
woven around national competencies. The task team has identified core areas pe
will spearhead our march towards knowledge society. The areas are: Informat
Technology, Biotechnology, Weather forecasting, Disaster management, Ti
medicine and Tele-education, technologies to produce native knowledge produ er
service sector and Infotainment which is the emerging area resulting fr
convergence of Information and entertainment. The driving force for a knowle
society is the primary and secondary education.

One solution is to adopt distance education as a means of bringing education
every school-aged child, together with innovative schemes and incentives to en
poor children to attend the school. One full satellite transponder gives adequ
bandwidth to provide a full range of curriculum from pre-school and nursery to
10th standard. Technology-based learning has to become an important curricu
in schools.

While classroom learning is important, what the child learns by self-observation outside the classroom is equally important. A child must become an active participant in the process of learning through observation, field studies, experiments and discussions. A child's individuality and creativity needs to be given due importance in our education. Further, in addition to innovation in curriculum, priority needs to be given to the reorientation of the outlook of the teachers and overhauling of the examination system so that it recognizes and evaluates creativity and new thinking rather than memorization of facts. The schools must move from becoming educational centers to knowledge and skill centers.

Conclusion

There is a national mission for universal primary education by 2010. Good teachers and parents select the schools for high academic standards, focus on teaching and learning, education philosophy with value system close to their own above all innovative approaches in instruction. The learning process has to inculcate Creativity in the children. Of course, schools are sought where students are challenged to achieve higher levels. Schools and homes have a great responsibility to make the children to dream. Dream transforms into thoughts. Thoughts result in action. India needs young people of action.

In conclusion, the principals who have assembled here, have a great mission to ignite the minds of the young. The ignited minds of the young are the most powerful resource on the earth, above the earth and under the earth. That makes me recall the saintly saying of Maha Rishi Patanjali in Yoga SUTHRAS: "When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bounds: Your mind transcends limitations, your consciousness expands in every direction, and you find yourself in a new, great, and wonderful world. Dormant forces, faculties, and talents become alive, and you discover yourself to be a greater person by far than you ever dreamed yourself to be".

I wish you all the Principals and Headmasters for the success in giving the nation empowered learned young with integrity. It is indeed a big mission. God bless you.

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Gratitude to Contributors

We express our deep appreciation of the dedicated work done by the following academic leaders for preparing the lessons in Value Education included in this Resource Book. We offer a bouquet of gratitude to each one of them.

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SECTION A

Background Materials on Value Education
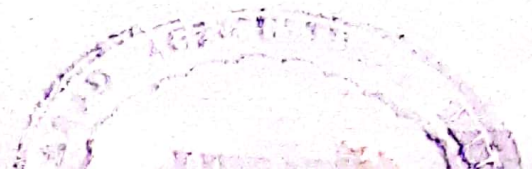
VALUE-ORIENTED EDUCATION

Value Clarification

WHAT IS A VALUE?

Value means literally something that has a price, something precious, dear, worthwhile and hence something one is ready to suffer and sacrifice for, a reason to live and a reason to die for, if necessary. Values give direction and firmness and bring to life the important dimension of meaning. Hence they bring joy, satisfaction, and peace to life. Values are like the rails that keep a train on the track and help it to move smoothly, quickly and purposefully. Values prove a great source of motivation or movement for the person. Values identify a person, giving him a name, a face and a character. Without values, one floats like a piece of driftwood in the swirling waters of the Ganga or Jamuna, however exciting that may appear at first. That is why values are central to one's life, since they are normative in all one's actions and undertakings. They bring quality to life.

Values have three anchor bases: first, they are anchored in the 'head'. I perceive, I see reasons why something is valuable, and is so intellectually convinced about the worth I prize so highly. Values have also an anchor base in the 'heart'. Not only the language of the head, but the language of the heart also tells me that something is worthwhile. Not only do I see it as worthwhile but I also feel it as such. When the mind and heart are involved, the whole person is involved, leading to the third anchor base, namely the 'hand' or in other words, values lead to decisions and actions.

THE CRISIS IN VALUES

Suddenly everyone is concerned about values and is talking about the urgency of introducing values into education and into society. This, I submit is a misperception. Every society and every individual lived by values. But the degree of dissonance between individual and societal values and between what the older and younger generations see as values has caused the present feeling of crisis. The pace of change in patterns of living and consequently in patterns of thinking and behaviour has been so rapid as to cause 'shocks'. Education, by its very nature, as a preparation for life, has been and will continue to be value-oriented. So, the question is not how to introduce values into education, but how to deal with the present crisis.

Science-based technology has brought spectacular advance in various fields of human endeavour. Ascent of market economy and the growth of consumerism has resulted in the emergence of the economic man, the material man, the man of transience. A code of morality based on what works, what profits, what is convenient or what is pleasant has emerged. Due to this, shrinkage has come about in the multi-dimensional man. His spiritual dimension (using the term without any religious connotation), his humaneness and his linkage with his

fellowmen has given way to a brutishly selfish attitude. Money and what money can buy have gained the highest value for many and have become the operating principle.

In the society of the future that is emerging and whose frontiers remain largely unknown, it is not possible to provide a package of values to the student for use in his later life. Unlike in the past, the degree of confrontational and conflictual situations has largely increased. There is marked erosion of personal freedom, brought about by mass hysteria induced by the powerful electronic print media. To maintain one's selfhood and identity; to find the resources to make personal choices and decisions will become one of the major problems. This is also an educational problem. Whether we deal with this crisis as a source of peril or (as the Chinese use the term crisis) as an opportunity, depends on us. This represents the agony and the ecstasy of the problem.

A Curriculum Framework for Values

NORMS FOR A CURRICULUM FRAME

The curriculum frame should be such as to find acceptance by different sections of society, even though they may have religious and cultural differences. Hence, there should not any anything that is objectionable from a particular religious group's point of view.

The frame should be concrete enough to provide a definite work of reference, but supple and flexible enough so as to enable individuals and institutions to explore the fuller dimension according to own needs and circumstances.

While it provides as frame that which is specific to India, it should at the same time, provide larger context, linking with the universal man.

A SUGGESTED CURRICULUM FRAME

It would seem necessary and urgent that through a series of conferences and workshops, we actively seek to develop a core curriculum frame and aim at reaching some degree of a broad consensus, but leaving a large degree of freedom to explore. Unless this much of support and concreteness is made available to Boards, Departments of Education and to institutions, several of them, burdened with so many preoccupations, may carry on with good intentions, without leading to action. Much good work has already been done by states and institutions. Values cannot be termed such unless they 'degenerate' into action. It would be necessary that we fix certain deadlines for accomplishing this preliminary task.

I suggest one curriculum frame. There are three fundamental and essential values in this frame which may be considered either as three sides of an equilateral triangle or as ascending steps in a taxonomical structure.

The aim of value education is to enable the student to be:

    (a) Really Indian; (b) Truly modern; and (c) Deeply human.

As sides of the triangle, each side provides necessary support to the other two sides and is in turn supported by them. As a taxonomy, the base is provided by human dimension, on which

is built 'the Indian' and leading on to 'the modern'. The human dimension provides a criterion reference of authenticity to the other two and as taxonomy, all the three stand also interdependently.

The modern dimension must offer a critique to what is truly and abidingly Indian, while 'the truly Indian must similarly moderate the modern. To live and cope with the realities and conditions of the 21st century, this modern dimension must engender a truly scientific attitude, temper and spirit. Hence the modern base will stress the development of attitudes such as the following: the courage to ask questions: the strength and discipline to search for knowledge and new knowledge; to give primacy to reason; to remain open and be willing to accept or respect conclusions based on researched data, even if they go counter to one's personally held theories, beliefs and convictions; to keep in focus the evolutionary ascent of man and the expansion of human frontiers.

The Indian dimension starts with appreciation of one's local culture, customs, language and traditions, moving on to the regional or state affiliation and then to the national level. For too many youngsters, the anglicized education means an uprooting from one's own culture and dangling helplessly under a shallow mask of modernity, and mod culture, with no real personal identity or life stance. An education that roots the person in oneself, in one's people and into the contemporary context, is an urgent imperative of this value orientation. Not an easy task, by any means.

The Indian base must reflect the deeply authentic cultural traditions of India, culled from our national heritage and from national sources. Centuries and indeed millennia of search and discovery are epitomized in the philosophical and religious writings and in the social conventions, revealing values that are authentically and abidingly Indian and which would give personal and national identity to us, even while we remain open to the demands of the future. National documents, such as the Constitution or the Five Year Plans etc. also express the basic ideals and aspirations of the Indian people. People, deeply immersed in Indian culture and traditions, may help to identify such Indian values.

To mention some Indian values that readily come to mind:

- Universal love - oneness and unity of reality, narrowing the distinction between living and non-living; respect for life, all forms of life.
- Knowledge as a source of liberation - hence desire for knowledge, respect for it.
- Desire for self-awareness, self-actualisation - the search for the transcendental, the ultimate reality and one's essential place in that reality.

Exploring the deeper implications of these three dimensions namely the affiliation dimension, the knowledge dimension and the transcendental dimension will result in discovery of many sub-categories, such as *rishta* or relationship; *karuna* or compassion; *abhaya* or freedom to be, etc.

The human base brings a depth dimension to values. The human critically discerns and validates what is modern and to a great extent what is Indian. As the human delves into the spirit of man, it touches the spiritual dimension of man, complementing the search for growth in the horizontal dimension, as stressed in the modern base with an equal stress on growing in the vertical dimension. The human dimension must help to counter the increasing depersonalization and dehumanization that is taking place.

Exploring the human, man must find, in the depth of one's heart, one's fellow man, not merely his kith and kin, but man-in-community, man-in-society, at the local, regional, and national level, then moving on to the international level. What is deeply human is also truly spiritual. If man consciously decides to live a one-dimensional life, he will become less and less human. Actualization of the self can come about only by contact with the non-self. It is only the dialectic of an inner and outer movement that will bring wholeness to man. Students must be helped to discover this spiritual or beyond-the-self dimension. It may also be mentioned here that one's own religious context provides a powerful motive for the nurture and growth of values. Where and how to make the spiritual and religious context an ally and not a foe to value orientation will require much more exploration but to discard them out of hand will be to reduce values to mere conventions or conveniences, to be disposed of as easily as finely made paper napkins.

Value Characterisation

Identification and clarification of values is a relatively easier task. The more difficult but necessary task lies in the area of enabling the students to engage in value exploration and value personalization. Making the accepted values part and parcel of one's behaviour, life and personalization of values remains the critical task.

Bloom et al have identified five steps in the process of characterization of a value:

- a. Receiving
- b. Responding
- c. Valuing
- d. Organizing
- e. Characterising

The Experimental Taxonomy, proposed by N.W. Steinaker and M.R. Bell (1975) identifies five ascending steps :

- a. Exposure
- b. Participation
- c. Identification
- d. Internalisation
- e. Dissemination

It is obvious that there is an essential difference between content-based subjects, where information transfer, storage and recall will result in high achievement and value orientation, which need to be internalized, and become regulative of one's life and the base for decisions and actions. Hence the methods used for value education will mean a 90-180 degree turn from the traditional classroom approaches.

For reaching the objectives of value education, the approach must be different. It must stress:

- a. The *existential:* namely starting with the here and now, with facts, issues, problems and events of current occurrence and significance. These become the starting blocks and not exposition of principles.

- b. The *experiential*: The largely one-dimensional medium of teacher talk has the least degree of permanence, so far as learning effectiveness is concerned. Multi-dimensional learning is what adds to the effectiveness of learning. If the student is able to

experience, first hand, real life conditions or at least have vicarious experience, through role-play and consequent reflection, learning is maximized and consequent internalization.

c. The *student's role in this education:* He must become the subject and not the object of his education. He must be actively and responsibly involved in the process of learning through open-ended discussions, role-plays, dramatization, personal decisions, etc.

WHAT CONSTITUTES A VALUE-NURTURING CLIMATE?

a. A basic condition for values is *relationships*. The quality of a home is governed by the quality of relationships that exist. The child experiences his father as protecting, caring, helping, supporting etc. and the mother as nurturing, mothering, loving, etc. Similarly with other members. As a result, the child is not a number in the family, but finds himself bound by deep-rooted attachments. He feels secure and 'comfortable' in that warm climate of sun, air and sand. He *knows he belongs*. As a result, he need not spend his energy in protecting or defending himself and can use all available energy for growth. Like a good home, the value climate in school or college must depend on genuine relationships.

b. Relationships find a base and support in *attitudes*. Attitudes are stable mind-sets, a way of thinking, feeling, perceiving, and prizing. The set of attitudes that one has, gives colour, identity and tone to the person he is, gives him character.

c. *Congruence* between the person and the role he/she is identified with has a great formative effect on the young. When the child sees that the father/mother is indeed such and that the teacher, who is a second parent similarly exhibits relationships and attitudes like those of his own parents, the teacher becomes a great educative influence. On the other hand, any amount of verbiage will not be able to counteract the disharmony between what the teacher says and what he is.

d. *Clarity of Norms and Rules*: Rules and norms, formulated on the basis of reason and communicated to the child in a direct and non-threatening way enables the child to know the boundaries, namely what is permissible and what is not. What is acceptable and what is not, what is good and what is not.

e. *Awards and Sanctions* have also a place: The ideal is that good actions or behaviour is its own basic motive and also its reward. But in most cases, a child is helped by the incentives of an award or deterred by the threat of punishment. Excessive use of either though will become counterproductive. The goal is for the person to develop inner motive and make it the source of action.

f. *Appreciation*: Often the action is praised and appreciated, namely, achievement becomes the measure for the worth of a person. What creates a climate of growth is the appreciation of the person as a person of worth and value, not simply measured in terms of performance, especially by comparing performance of two or more. This becomes doubly damaging, when persons of unequal ability are rated and judged for unequal achievement.

g. *Freedom to be and to become*: Growth is possible in a climate of freedom. This freedom must be shown in allowing a child to ask a question; to express an opinion, to disagree, without immediately encountering judgemental reaction, freedom to make a decision, to make a mistake and correct himself. In such a climate, the child learns to appreciate himself, trust himself and is enabled to actualize himself. By definition, values imposed are not values, namely what others prize as values. The children will learn to *become*, the more they experience the wholeness of the being of the parent or teacher. More than any amount of talk, the climate of living values by the adult will provide the ground, air and water for the child to grow and blossom into persons.

Strategies for Value Orientation

Without attempting a prescription in the narrow sense of the word for the whole country, it would seem necessary to have a basic frame of reference and a core curriculum spelt out, which would find general acceptance.

The place to start this will be the primary stage, since here we have the largest number, and in their most formative stage of development. What they learn well or ill will mean much to them and to others later.

The approach to value education should be through integration with the various subjects and the several co-curricular activities.

A massive programme of teacher orientation not only for those entering service, through pre-service education, but also to orient those already in service must be undertaken. With INSAT 1B in operation, electronic media seem to be the answer for adequate coverage and to do it in reasonable time. Media alone will not do, of course, but they must be supported by face-to-face orientation as well.

Basic support materials in the form of Teacher Handbooks and resource packs would also be necessary.

Any realistic effort at value orientation of the young cannot be done in isolation, but must be congruent with the value system of the adults. Hence, while the young receive value orientation (in the home and) in the classroom, media should help provide value clarification to the adults as well, reducing dissonance to the minimum.

Since the Government is the most visible institution, and since values do not grow except in the proper climate, efforts must be made at the governmental level to provide a national value climate. Roles, relationships, attitudes, norms and rules will have to contribute towards the building up and sustaining of such a climate. If education, especially value education is seen as the business of the colleges and schools, we will find ourselves against insurmountable odds. But if it is seen and approached as an integrated project, of concern to society at every level, in the college and school, in the wider society and to the nation, the present crisis in values will indeed present new opportunities.

(T.V. Kunnunkal)

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CULTURE AND VALUES

INTRODUCTION

We are at the beginning of a new century. Despite the tragic situation of our country, we are looking forward with hope and optimism to the future. We believe in the possibility of a new social order, we dream of a society built on the rich cultural heritage and values of our country. We must remember that our dream of a new society will never be realized, unless our young people who form an integral part of our society and whom we educate, have developed firm convictions, sound morals and a clear value system. Unlike in the past, perhaps, educators today have to give direct attention to a crucial educational experience-the examination of values, ideals and goals-since the value systems the students develop are directly related to the kind of people they are and will be, and to the quality of relationships they form, the roles they play and the society they build. Everything they do, every decision they make and every course of action they take is based on their consciously or unconsciously held beliefs, attitudes, and values.

Young people need help and guidance in the development of their values and value-system, today more than ever before. They are confronted by many more crises than the previous generations. They are surrounded by a bewildering array of alternatives. They are faced with many important personal and theoretical questions that will lead them to crucial decisions and action:

➡ Do we have to take to the streets, may be even violently, to bring about political or social change nowadays?
➡ Are we not justified in doing that?
➡ Do I have to be honest always?
➡ What is wrong with taking drugs?
➡ Why can't I resort to abortion if the situation is serious enough?
➡ What is wrong with pre-marital sex?
➡ What occupation shall I choose to make my life meaningful?
➡ What can I do in the face of communal violence and religious fundamentalism?
➡ What is my responsibility towards society?
➡ Does religion have any meaning in my life or is it nothing more than a series of outmoded traditions, customs and rituals?

And countless other questions that demand immediate answers. Unless our young people have a clear value system, they will find it extremely difficult to face these questions and find adequate answers.

Educators today have the responsibility of guiding, and helping students to develop a sound value system based on our cultural heritage and values. And that demands a value-based educational system.

CULTURE AND VALUES

Culture has wide and varied connotations. We may define culture as a system of ideas, values and beliefs, knowledge and customs, transmitted from generation to generation, within a social group. A culture is a growing, living tradition. In course of time a society develops values, symbols, folklore, myths, laws, religions and ideals that may differ from those of the people who live across the river or beyond the mountains. And these form the elements of culture.

Values form an integral part of a particular culture. A *cultural value* is an idea shared by the people in a society about what is good and bad, right and wrong, desirable and undesirable. Values tend to be general, abstract ideas that shape the ideals and goals of a society. Values are emotionally charged and provide the basis of justification for a person's behaviour (William, 1970). Even though different cultures have the same or different values, they differ a great deal, in their emphasis and expression, for example, honesty, hospitality, politeness, equality, self-reliance, reverence for God, democracy and other values.

OUR VALUES - OUR CULTURAL HERITAGE

From ancient times India has a rich heritage of lofty ideals and values cherished and handed down the centuries. The four *"purusarthas"* or basic values traditionally recognized in Indian culture are: *"Dharma"*, righteousness, *"artha"* or material goods, *"kama"* or satisfaction of primal urges and desires, and *"moksha"* or final emancipation or perfection of the self. Dharma is considered to be the most important among them because it should govern all others. It stands for the performance of both moral and religious duties, Indian tradition also emphasizes nine other moral virtues: *"ahimsa"* or non-injury, *"satya"* or honesty, *"asteya"* or non-stealing, *"sauca"* or cleanliness, *'indriyanigraha"* or control of the senses, *"dana"* or charity, *"dama"* or self-restraint, *"daya"* or kindness and *"ksanti"* or forbearance. Our culture upholds and promotes these and many more lofty ideals and values of which we can be proud of. But the crucial question is whether our people really live up to those values or merely pay lip-service to them. What is the reality today in our country? Do we not see a breakdown of our traditional cultural values, held sacred for centuries? Don't we witness a total disregard for values in the public and private life of people?

VALUE CRISIS AMONG THE YOUTH

Today our young people are going through a *crisis of values*. Many of them are totally confused about what their values are or should be. Given the condition of the world and of our country in particular, such value confusion is understandable. The contrasts, contradictions and changes are dramatic.

Just look at the socio-economic and political realities of our country today corruption everywhere, political and social oppression, unjust systems, communal and caste conflicts, religious fundamentalism, cut-throat competition and senseless rat race to get ahead, oppression of women, bonded labour, child labour, soaring crime rates... you

name it, are the order of the day. Side by side, there are positive signs of hope too. For example, there is a greater awareness of their fundamental rights among the weaker sections of society. The Government seems to make some attempts - though not effective enough-to bring up the underprivileged through new policies. There are young people committed to the cause of justice and social change...etc.

One can see how difficult it is for young people to relate to this inconsistent world. Traditional values are not accepted as before. Some young people plainly reject them. But many of them cannot seem to find replacements for traditional values. Consequently a 'value vacuum' is created. Evidently, this is a very dangerous situation.

To add to the problem, young people today confront many more choices than those of yesterday. This makes the problem of choosing and decision-making difficult. And areas of confusion and conflict abound: politics, religion, love, sex, marriage, family, employment, drugs, materialism, caste, education, leisure time etc.

The end result is that today a young person has to face innumerable value problems. A value problem is indicated for a young person if, in the absence of prior emotional disturbance, he/she finds it difficult to face typical life situations and to make choices and decisions. Or, if he/she typically makes choices without awareness that some alternatives may be more worthy than others. Or, if he or she does not behave in ways that are consistent with his choices and preferences - that is, if there is a gap between his creed and his deeds.

WHAT EDUCATORS CAN DO ABOUT VALUE DEVELOPMENT IN THEIR STUDENTS

In the light of the present situation, the crucial question to ask is: What educators can do about value development in our young people? What alternatives are open to the educators, who would help students in the development of values?

Teachers have three main alternatives in dealing with value development:

1. To do nothing about value development
2. To transmit a pre-existing set of values to students
3. To help and guide students to find their own values and develop their own system---VALUES CLARIFICATION.

Doing Nothing about Values

Some educators choose this alternative because because they believe value education is not within their domain or because they believe that values come from trial-and-error interaction with life, and there is nothing the educational institution can do about it. What do you think about this view?

Transmitting Values

Many educators who are concerned with the state of youth's values believe that we must work more effectively to transmit the values we know are right, desirable and good.

They assume that such values are known, at least in part, and the task of the educator is to learn better ways of teaching those values to the students.

We can identify six common approaches to transmitting values:

(i)   The Model Approach
(ii)   The Reward and Punishment Approach
(iii) The Explanatory Approach
(iv)   The Nagging Approach
(v)   The Manipulation Approach
(vi)   The Transmittal Liberal Arts Approach

The above approaches do not seem to work effectively. They all tend to moralize and moralization does not help to develop the individual's own value system.

Why moralizing does not work?

Moralizing is the direct, although sometimes subtle inculcation or imposition of the adults' values upon the young. The assumption behind the moralizing runs sometimes like this: *"My experience has taught me a certain set of values which I believe would be right for you. Therefore, to save you the pain of coming to these values on your own, and to avoid the risk of your choosing less desirable values, I will effectively transfer my own values to you."*

One of the problems with this approach is that it is becoming less effective. The direct inculcation of values could work if there is complete consistency about what constitutes "desirable" values. But consider the youth of today. Parents offer one set of 'should' and 'should nots'. Religion may suggest another. The peer group offers a third view of values. The mass media a fourth. The film stars, the pop stars and sports a fifth. The political leader a sixth. Bombarded by these influences, the young person is ultimately left to make his/her own choice about whose advice or values to follow. But young people brought up by moralizing adults are not prepared to make their own responsible choices. They have not learned a process for selecting the best and rejecting the worst elements contained in the various value systems which others have been urging them to follow. Consequently they may end up making the wrong choices.

Another problem with direct inculcation of values is that often it results in a dichotomy between theory and practice; lip-service is paid to the values of the authority while behaviour contradicts these values. Moralizing so frequently influences only people's words and little else in their lives. There seems to be much truth in the saying: "Values cannot be taught, they are caught" - we teach values but we can learn them but not through moralizing.

Laissez-faire in the Classroom

Soon educators go to the other extreme and choose to maintain a laissez-faire attitude toward the transmission of values. The rationale here is this: *"No one value system is right for everyone. People have to forget their own set of values. So I'll just let my students do and think what they want without intervening in any way; and eventually everything will turn out all right."*

The problem here is that everything does not usually turn out all right. Young people left on their own, experience a great deal of conflict and confusion. We know young people need a lot of help and guidance.

Values Clarification Approach

By values-clarification is understood a methodology or process by which we help persons to discover through their behaviour, feelings and ideas, what important choices they have made that they are continually in fact, acting upon in and through their lives. It is not a new approach. There have always been parents and educators who have sought to help young people think through their issues for themselves. They have done this in many ways.

However, the value clarification approach we are discussing here is more systematic and more widely applicable. It is based on the approach formulated by Louis Raths, who in turn built upon the thinking of John Dewey. Unlike other theoretical approaches, Raths is not concerned with the content of people's values, but the process of valuing. His focus is on how people come to hold certain beliefs and establish certain behaviour patterns.

The Valuing Processes

Valuing, according to Raths, is composed of seven sub-processes:

1. PRIZING one's beliefs and behaviours:
    (i)   Prizing and cherishing
    (ii)   Publicly affirming when appropriate

2. CHOOSING one's beliefs and behaviours:
    (iii) Choosing from alternatives
    (iv) Choosing after consideration of consequences
    (v)   Choosing freely

3. ACTING on one's beliefs:
    (vi) Acting
    (vii) Acting with a pattern, consistency and repetition.

Thus, the value clarification approach does not aim to instil any set of values. Rather, the goal of the value clarification approach is to help students utilize the above seven processes of valuing in their own lives; to apply these valuing processes to already formed beliefs and behaviour patterns and to those still emerging.

Value Clarification Strategies

In recent times, a variety of value clarification strategies to help students build the seven valuing processes into their lives have been developed. Once the goals and the methodology of this approach are clear to the educator and the students, almost any learning experience can be used for this purpose. A few books on value clarification strategies are available in India too.

Another approach to teaching values clarification is to incorporate it into the subject matter. Most subject matter can be taught on any or all of the following levels: the facts, the concepts and the values level. Still another, and often the most sophisticated use of

values clarification is to tie the value clarification strategies in with the subject matter and skill learning, so as to advance both the search for knowledge and the search for values.

The growing amount of empirical research (unfortunately not in our country) that has been done on the values clarification approach indicates that the students who have been exposed to this approach have become less apathetic, less conforming, less influenced by propaganda, more critical or their own thinking, stronger in following their own convictions and more self-reliant.

VALUE EDUCATION: SOME PRIORITY AREAS

Living as we do in a country that is a mosaic of contradictions (modern and backward, very rich and very poor, democratic and feudal, socialist in slogans and capitalist in practice, steeped in religious traditions and notorious for corruption...) we need to challenge and revamp our values. What do we believe in? What values do we live by? What are our priorities? What should be our priorities?

Some areas requiring urgent attention are indicated below (in addition to traditional moral values accepted in all societies, such as respect for life, truthfulness etc.).

1. *Education for peace*
   - Communal harmony
   - Tolerance
   - National Integration

2. *Respect for life*
   - Fundamental sacredness of life
   - Preventing loss of life.

3. *Justice*
   - Direct involvement in the cause of justice
   - Becoming agents of social change
   - The debt owed by the educated to the majority (who are poor), on whose work our opportunities depend.

4. *Issues of women*
   - Change of attitudes towards women
   - Restoring their rightful place in society

5. *Job-oriented Education*
   - Education for self-employment
   - Employment that will generate jobs for others

6. *Faith in God*
   - Strengthening the spirit of man
   - Counteracting materialism and consumerism

We may add the following areas of priority:

7. Self-respect
- Respect for the given work
- Cleanliness of our person and surroundings
- Taking pride in work well done

8. Initiative and Creativity
- Not resignation, slavishness and imitation

9. Democracy
- Equality of persons before the law
- Involvement and direct action to get our rights
- Holding the government accountable

10. Ecology
- Responsibility for our land, water, trees....
- The danger of destroying ourselves
- The hazards of industrial pollution
- The ethics of business

11. The meaning of "success"
- Is it merely scoring high marks?
- Is it getting a good job, making money, getting ahead at all costs?

12. Openness
- Seeing people of other "groups" as persons like ourselves

13. Noble truths of all religions
- Being exposed to the teachings and great achievements of the various religions. This diminishes prejudice and promotes respect.

These are some of the priority areas that should be given urgent attention in our value education programmes in the light of the situation of our country today, and the needs of the times.

CONCLUSION

The time has come when we should reconsider, evaluate and strengthen value education in our institutions. We have to take concrete steps to improve the quality of value education especially since today's young people are facing a value crisis, value confusion and conflict.

As you know the rational educational policy of India, despite its many drawbacks, insists that values, heritage and culture should be promoted through education in schools and colleges. Educational institutions should set new trends in this area and be a model to others. Since teachers have to play a significant role in the value development of

students, to all those who choose to be teachers, there is an urgent need to impart a str and relevant value system. If the teacher has no sense of values, where shall the stud seek guidance and direction to form his own value system?

The teachers should be given adequate training to make them competent and effect value educators. And the institutions should provide the time and resources necessary that value education classes may not be a burden for the teachers and the students, b significant and beautiful part of their whole educational experience.

Value education cannot be restricted to the few minutes spent every week in classroom. What matters is the whole set up of the institution - what it stands for, policies, the values it upholds, the priorities chosen and the life and example of the s members.

As we are looking forward with hope and optimism to the new decade and as we considering the priorities in higher education in this decade, let us remember it is responsibility to prepare our young people to meet the unknown challenges of the fut The education we provide should help them to appreciate our rich cultural heritage values, to develop their own values and the value system which will guide them in th personal and social life and will form the foundation of the society we dream of.

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(Felix Koik

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"The most rewarding things you do in life are often the ones that look like they cannot be done."

- Arnold Palmer

EDUCATION AND VALUES: NEED FOR INTEGRATION

All education, under whatever umbrella it is organized, must be based on certain assumptions about the nature of man and his destiny, the nature of the world and the moral issues arising out of their relationship.

However, with the trend toward secularization that has swept over the world in the last few decades, there are some who would keep the educational process separate from philosophy and moral values. Education according to them has just the function of imparting knowledge without having to worry about the real life of the students. Education is concerned with the mind and intellect, not with persons. As Prof. Theodore Hesburgh puts it: "It is assumed, that, how students live has no relation to their education, which is, in this view, solely an intellectual process. Those who espouse this view would not necessarily deny that values are important in life. They just do not think that values form part of the higher education endeavour-if indeed they can be taught any way". Perhaps underlying this attitude is the desire to do away with any kind of paternalistic education. This ranges from stressing the fact that the university has no right to impose on students any specific moral values to a complete indifference with respect to the actual life of the students and how they are going to use the intellectual knowledge acquired in the university. To some people the most important characteristic of the processes of higher learning should be objectivity, totally divorced from values. As they see it science has been able to make its giant strides just because of such objectivity. On the other hand, increasingly all over the world there are signs of a return to the idea that in a world 'where moral abdication and valuelessness is a sign of the times and the basic illness of modern society is rootlessness", there is need to integrate ethical values into the learning-teaching process at the level of higher education, challenging, inviting, stimulating students to pursue the deeper meanings of life.

Most countries, faced as they are by mounting corruption, untrammeled violence, and the whirl of disappearing landmarks of tradition and culture, seem to recognize the urgent necessity of giving all education a value orientation. The Indian Education Commission of 1964, whose overriding concern was education as the supreme agent of national development, says: "Modernisation aims among other things at creating an economy of plenty which will offer to every individual a larger way of life and a wider variety of choices......while this freedom to choose has its own advantages it also means that the future of society will depend increasingly upon the type of choice each individual makes. The expanding knowledge and the growing power which modernization places at the disposal of society must therefore be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values. While a combination of ignorance with goodness may be futile, that of knowledge with a lack of essential values may be dangerous".

It is increasingly realized particularly in developing countries that what hampers national progress and the fruition of carefully worked out plans is not so much deficiencies in material resources, not even in technical and managerial expertise but a crisis of character. Most national leaders and thinkers would echo the words spoken by Lord Samuel in the House of Lords some years ago: "The moral state of the nation is at the base of everything else and in these days there is among careful watchers of the times a feeling of deep anxiety".

Some words spoken by Gen Bacerio, Peruvian Minister of Education in 1971 are worth quoting: "New occasions teach new duties; and time makes ancient good uncouth. The world of the student is very complex today. His problems are far more subtle and far-reaching than ever before. Rapid change, easy communication, population growth, development in terms of economic productivity alone, more wealth, better living standards, more comfort, more power, increasing wants, enigma of freedoms, unemployment confront today's youth and leave him confused. There are grave moral issues implied in the complexities the student faces. For instance there are issues of ends and means, issues of freedom and responsibility, issues of rights and duties; issues of oppression and liberation. To educate is not so much to teach as it is to become committed, to encourage creativity in ourselves and in others, and under God, and His power, to liberate mankind from the bonds that prevent the development of God's image".

Faced with a multiplicity of co-existing value systems and life styles just when they are groping to find their own identities and roles the young feel the contradictions of society most strongly. Depending on the strength of their personalities and the support given to them by their parents, teachers and friends, a good number of young people get over this crisis of growing satisfactorily. Others seem unable to discern between the many strands running through modern society, a process only made more difficult as they observe that their elders who profess a noble philosophy of life often live by a different standard.

Another important consideration which has found growing acceptance is that referred to in a book published by U.N.E.S.C.O.: "The concept of development must include economic and social factors as well as the moral and cultural values on which depend the full development in society…Not only is man at the origin of development, not only is he its instrument and beneficiary but above all must be regarded as its justification and its end". A total vision of man lies behind the concept of development itself. "Development should be quest for a quality of living which is the need equally of the developed and the developing countries. The concept of quality is based on basic and universal values as well as on the traditions and particular experiences of a specific society. In this respect development belongs to the realm of values, to the pursuit of happiness, rationality, harmony, love, compassion and freedom".

A fact which we in India do not seem to appreciate fully or deeply is that science and technology are not value free and they place in the hands of man awesome powers so easily misused. "We are all caught on a tiny planet, hurtling through space and insuring our own destruction because our scientific research has far out-distanced our search for wisdom".
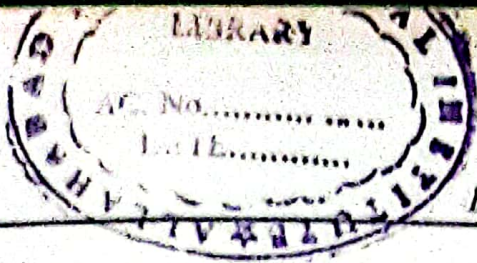
The failure of the university is as Sir Walter Moberly said that, "it neglects its moral duty by allowing most of its students to spend the whole of their time within its walls without ever having been forced to exercise their minds on the issues which are really momentous". If higher education has the responsibility of training and equipping future leaders and responsible citizens, it is not paying the attention to ethical values it should. It is only spiritual and moral values that can give direction and power to manpower.

The integration of moral and spiritual values in the life and work of universities and colleges must then be a matter of top priority. Integration is the objective, not the giving of a decorative veneer. We might agree that the basic and over-arching objectives of higher education may be summed up in the phrases liberation, contextualisation and conscientization. Liberation which means deliverance from bondage to everything that dehumanizes, the setting free of the full range of individual talents and God-given potentialities: contextualisation, which means the relating of knowledge and experience to the realities of national cultural heritage and the political, social, economic environment; conscientization which means the awakening and the stirring up of the informed, sensitive consciousness to the demands of social justice. Full and abundant lives, able to perceive, understand and respond to national and cultural aspirations and needs and sensitized to become "men for others" should be the objective of higher education.

According to Moberly there are six principles which should govern an institution of higher learning in its educational operations. (1) The conviction that the things of the mind are worth pursuing, developed to an intensity at which it becomes an intellectual passion. (2) The duty of intellectual thoroughness, of pursuing the argument wherever it may lead, (3) The obligation to be meticulously accurate in dealing with empirical evidence. (4) The obligation to approach controversial questions with the temper of the judge rather than of the advocate or the notorious expert witness. (5) Insistence on freedom of thought and publication. (6) The conviction that the university has indeed a social responsibility but that this is first and foremost responsibility for focusing the community's intellectual conscience. These principles must determine the methods and ways in which the college or university tries to integrate ethical values in the teaching-learning process.

As has been clearly indicated the place of the mind in the hierarchy of the human capacities in universities must not be overlooked. In the area of moral and spiritual values there cannot be any attempt to insult or assault the intellect. Here it is not preaching or propaganda that is called for. "It should be no part of the college's obligation to endeavour to give or rather to impose answers but a college should help its sons to ask the right questions and all the questions". Organised skepticism can be regarded as the first principle of real learning. It involves a latent questioning of certain bases of established routine, authority, vested procedures and the realm of the sacred generally. In this connection some words of Prof. Demos of Harvard University quoted in the *Harvard Crimson* of March 1958 are worth careful notice: "There can be no morality without freedom. There is no freedom without understanding. What makes a choice free is that it is based not on caprice, not an impulse, but on knowledge, also on intelligent reflection upon the various alternatives and possibilities. Some of us believe in

taking the student to the woods and losing him there; the process by which the student finds his way back constitutes his education. But in the process he may get confused and baffled; there is no good education without suffering".

It is sometimes held that one of the goals of education, formal and informal is to assist the student to adapt himself to the conditions of his environment. The well-adjusted individual is supposed to be a happy individual; he is not torn by anxieties and frustration, he upsets no applecarts. What is needed is not the peace of mind which questions nothing and accepts everything but a state of "divine discontent".

Whether or not there is provision in the regular curriculum to include courses on Religion and Ethics, there is the need, the imperative need in all teaching for a new dimension, that of ethical enquiry and critical evaluation in every area of study. What are required are commitment, reflection and action in the classroom, in the laboratory, and in all areas of human relationship on campus and in society. In all teaching there is need to create a stronger atmosphere of mutual respect, active thinking and open dialogue. Years of non-reflective learning under an examination-dominated system of education have made a good many students unfit or unwilling to think afresh or think for themselves, give up cherished ideas, to search for better, at least new answers to old questions, to study critically. Some are too lazy to think and quite a few afraid to be open to new experiences, insights and ideas. How important it is to encourage independent, critical and reflective thinking may be realized when we remember that there is in our world today so much of what might be called brain-washing and unadulterated propaganda on T.V. and in radio. In the politicians' approach in agitations, demonstrations, gheraos, etc. there is the attempt to discourage cool and objective analysis of facts or any kind of reasoned thinking.

There can be no doubt that the prime instrument in the integration of ethical values in the teaching-learning process is the teacher. His life and example, his attitudes and his outlook make an important impression on the students. It is not only the subject matter of what is taught in the classroom that counts but the way it is handled: the integrity and objectivity of the teacher, his profound concern for the highest and the best in the growth and development of the student.... These are factors which cannot be overemphasized. It must be remembered, however, that the kind of man by whom a student wishes to be taught or counseled may be a man who loves him but he must be someone who loves his subject even more. Whether he knows it or not, whether he likes it or not, his convictions and his moral attitudes will colour all that he says and does. While he presents his own point of view with courage and infectious conviction he will have the humility and the integrity to explain that there are other points of view worth considering, that should not be ignored or bypassed.

What is of the utmost importance is that whatever is done in the classroom in the area of value-oriented education must be reflected, supplemented and reinforced in the total life of the institution in all the give and take of human relationships and in the various administrative and other procedures. Communication of values takes place largely by example in the context of a shared life, shared service and shared concerns. A social

consciousness is developed in the students through a framework of response, experience, experimentation, instruction and inspiration.

Even more important than the life and example, attitudes and outlook, of the individual teacher is the role of the community life which knits together the members of the college, the faculty, the students, the administration in a unity of purpose which fosters and keeps alive among all the members a sense of belonging and a sense of partnership. The essential marks of such community life are an active orientation towards participatory concern, a relationship of openness and trust, the academic vigour and freedom which combines openness and commitment exploration, and conviction. A vital influence, instrument and agent in the educational tasks of the college, whether it is the student's intellectual growth, the strengthening of his academic competence, professional skills or the building of his character and the shaping of his outlook and vision is the community life he shares and participates in. This is equally true in faculty development.

While considering the processes and instruments of value education, and the methods appropriate to the genius of university education we have touched upon programmes that involve all of the students such as (1) regular day-to-day work in the classrooms and laboratories; (2) specially organized coursed on ethical studies; (3) the influence of the life and example of the teachers; and, (4) the influence of the community life within the college.

Beyond these there are what might be called extra-curricular activities which promote active involvement of groups or sections of the student body and faculty in the community around. Poverty in its most dehumanizing forms, social injustices, gross economic disparities and inequalities...these abound in every part of our country. Programmes can be organized for the students which provide for real contact with the poor, in slums, in ghettoes, in factories-of "immersion" in real life situations which would promote sympathetic understanding and sensitized awareness of the problems of the unfortunate, the oppressed, and the under-privileged in society. Such exposure to the realities of life around them can sharpen in the students a value orientation and conscientise them as to their responsibilities and obligations for social action.

The values we would like to cultivate and promote in our students may be summed up as a deep faith in the dignity of the human person and an alert consciousness of and respect and concern for "the other". The concern for "the other", the overcoming of the self (individual, nation, class, race or creed) is the essence of morality.

(P.T. Chandy)

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HUMAN VALUES AND DEVELOPMENT

GLOBAL INTERDEPENDENCE

Cross-cultural relations between civilizations and cultures have existed in the past and contributed to progress and broadening of man's horizons in time, space and his inner psyche. Some kind of interdependence has always existed ideologically or regionally, depending upon the range and nature of relationship. "Christendom" and the successive Empires are examples. But it is only in the present time of history that a global interdependence of peoples on plane earth has begun to emerge: this emergence which is now a fact is not universally or consciously recognized and welcomed. However, global interdependence is a fact of life that is now quite irreversible, even if its recognition and acceptance is tardy, lags behind and still encounters the habits and myths of the past, such as inflated concepts of nationalism.

The global interdependence of our times is reflected in the life of contemporary man, in his daily living. It moulds the psyche of contemporary man who is now somehow conscious of his belonging to the species of mankind in a way that could not happen earlier in history. This consciousness enters the contemporary man's contemplation of his past and his projections of the future, and shapes the images of his memory and his vision. It impinges upon the institutions and problems of society and calls for the revision and reformulation of ideologies.

Global interdependence is at present mainly

    (i)   the product of science and technology,
    (ii)   largely devoid of ethical and cultural roots, and
    (iii) still coloured by realities, styles and institutions of the past, in spite of some new signs and efforts to understand and systematize the new order.

The aims and projections of the coming future are only dimly reflected and there are powerful forces such as national chauvinism countering the reality of global interdependence and even striving vainly to reverse the inexorable trend. This causes confusion of thought, uncertainty of values and inadequacy of institutional and social structures.

The interdependence of people on planet earth is reflected in varying measures and modes in the following ways:

    (i)   through the revolution in communications manifest in the press, film, radio, travel and all the wonders of cybernetics;
    (ii)   through the growing networks of economics, industry, commerce and finance;
    (iii) through cultural exchanges, including tourism and the arts;
    (iv) through science and technology;

(v) through the explosion of knowledge and the spread of education;

(vi) through political systems dealing with each other in the form of nation-states and regional groups of States (OAU, EEC, SELA, non-aligned) pursuing national security and national interest;

(vii) through a growing sense of common destiny and a universal vision which is still confined to a minority of creative and forward-looking persons.

The main characteristics of global interdependence which require deeper study and understanding are:

1) the relationship between the so-called developed and developing world, between material affluence and poverty which poses the problem of cooperation or confrontation, the way of peace or conflict in the unfolding of a new World Order;

2) the relationship between individual and corporate power, between freedom and organization, which poses the problem of human values and culture and impersonal, mechanized power and stereotyped ways of life;

3) the relationship between the drives and compulsions of growth and the quest of development in human values and quality of life which poses the problem of the choice between quantitative growth and unbridled consumerism on the one hand and qualitative development and cultural life on the other, a choice which will determine the values of man in the emerging future.

These three problems of global interdependence, still unresolved and only dimly identified, hold the key to the making of a new World Order. The solution of these problems depends upon how we approach Development and what human values are chosen and practiced. The transition from the past to the future is difficult, even dangerous and we are perhaps now at the crucial point of change and mutation requiring the understanding, ingenuity and faith of all. The moral resources of humanity are required to bring about the change in the right way.

THE QUEST FOR DEVELOPMENT

Concept and Meaning

In spite of the popularity of development terminology and its frequent use by politicians, economists, scholars and bureaucrats, the concept and meaning of development are still far from clear and settled, and we continue to probe and fumble, groping towards a viable and universally acceptable theory. The main difficulties lie in the undue dominance of economics in our thinking about development, the tendency to apply a single model derived from the experience of the West, and a notable failure to recognize and accept diversities and to synthesise different disciplines of knowledge and various aspects of human life and goals into an over-all, broad, flexible and integrated approach. However, this is now beginning to be realized and we are on the right track to understand the various aspects and ramifications of development, its essential particularities as well as its broad universities.

The earlier obsession with the narrow objective of economic growth and the emerging advocacy of quality of life freely chosen by each society in the context of its particular traditions, problems and aspirations, are now fused into the new concept of Development which is centred on the primacy of human resources and human values. However, the two levels of (i) fulfillment of basic needs of existence (food, shelter, health and security) and (ii) the larger pursuit of life's quality beyond the basic needs of survival, remain relevant to the overall problem of development in our times.

Objectives

In general the quest of development is marked by the pursuit of the following objectives:

(1) wiping out poverty in all its forms of dire want and wretchedness, hunger, insecurity, ignorance and ill health;

(2) establishing identity: the personal identity of individuals as well as the cultural identity of social groups;

(3) fulfilling potentials: individual fulfillment and social harmony;

(4) the free choice and meaningful pursuit of quality of life for the individual and his society;

(5) participation in the movement towards a new World Order- the solidarity of mankind reflected in man's common predicament and the emerging sense of universality.

Some Aspects of Development

Economic growth, social justice and quality of life form the triangle of development, balancing universality and diversities and rejecting the dominance of a single (Western) model in favour of the free choice of each society to choose its way of life and its values according to its own cultural patterns derived from its own notions of life's meaning. However, the extent of free choice is necessarily limited in an interdependent world, and the best we can hope for is a plurality and diversity of cultures in the midst of a certain degree of uniformity imposed by science, technology and communications. The life of the mind and the creations of the spirit of man in varying patterns of thought, imagination, beauty and the arts must be cherished, if we are to preserve and guard the freedom and uniqueness of the human personality and the integrity of every society.

Globally, development is the need of all. For the developing countries the present stress must be on the fulfillment of basic needs; but life's quality cannot be ignored, even deferred by the poorest. Even in extreme poverty and utter wretchedness the human spirit strives and often finds some form of life's quality and its meaning, without which it is not possible to mobilize enough effort and courage to fight and overcome poverty. Quality of life is a requisite for all, over and above basic needs.

For the rich and the affluent the problem is to regulate and contain growth and to seek for life's real quality. The so-called developed countries have to shed waste and excessive

consumerism in order to seek beyond the trivial and the vulgar a richer quality of life and a living and uplifting culture. This is more difficult to achieve as it requires changes of values, goals and life-styles. Affluent societies face the massive problems of dealing with mindless waste, pollution, greed, alienation, boredom and fragmentation of personality and environment. The need for practicing austerity is urgent and over-riding, but there are as yet few signs even of a recognition of this need and little hope of its realization. The need for human values, for survival and development in the affluent countries is more formidable than the task facing the developing countries who must accelerate growth and at the same time ensure better distribution of wealth, greater social justice and a measure of life's quality to all in the form of cultural participation and human values.

Modalities

The question of modalities in the pursuit of development is of the utmost importance and many good intentions and plans have foundered on the wrong choice of strategies and modalities. The emergence of the will to change, the modification of adequate human resources, both material and moral, the requirements of human dignity call for the right choice of modalities. The earlier obsession with condescending aid from the rich to the poor, often resulting in the rich becoming richer and the poor becoming poorer, has given way to more dignified notions of transfer of resources in mutual cooperation and partnership; but these well-meaning intentions have brought in an alien model along with foreign resources and created social problems and distortions. The basis of self-reliance, now being stressed for the making of a new international economic order, is the best strategy of action for development. Real participation is the key to growth as well as equity. But we are still at the threshold of self-reliance and participation for which concrete and adequate strategies and modalities remain to be devised and launched. It is also necessary to take into account the urgency of global problems along with imperatives of development at the national level. Both are intertwined and complete self-sufficiency and isolation are neither desirable nor possible.

Global Problems

The most important problems are population, pollution, poverty, depletion of finite resources, disarmament, misuse of power and exploitation, neglect or defiance of human rights, and a waning of individual freedom and dignity. Even national tasks, such as food, industry, education, and health have global ramifications and can gain or lose from global conditions and international developments. An ethical climate for development has to be generated at the global level in order to nurture enough altruism, sensitivity, idealism and concern for human dignity and welfare.

A good society, whether national or global, can only be built on the quality of its individual members who must be wise, compassionate, courageous and creative. Ultimately development, both as fulfillment of basic needs and as enjoyment of the quality of life, is founded upon and sustained by the right human values of the individual and of his society. Individuals and societies must be value-oriented. What are the right

values for human development in our present times and how can we promote these in the world of action and behaviour?

The Relevance of Values

Before considering further the problem of choosing and using eight human values for promoting development, some clarification of the concept of quality of life would be helpful. The term has been in vogue only recently and its concept is still largely undefined. Social Scientists are busy quantifying it and philosophers and humanities are paying increasing attention to this concept, which, along with life-long education and cultural identity, is a product of contemporary history, destined to play an important role in the mutation and transition of society presently in progress.

Quality of life pertains to both the individual and his society. The goodness and happiness of the individual and the society are interdependent.

The following scheme of the components of quality of life for the individual and the society is offered for discussion. The choice of values would stem from them.

Quality of Life

For the Individual	For Society
(1) *Consciousness*: Knowledge, awareness, experience, imagination, vision	(1) *Identity*: Cultural Identity, Comprehending past heritage and traditions, present realities and future aspirations
(2) *Self-Confidence*: Security and growth, Scope for effort and achievement, Ego development	(2) *Power*: Security, Strength and expansion, Sense of destiny.
(3) *Harmony*: inner peace and good human relationships; integrity	(3) *Harmony*: happy and firm bonding together, Unity
(4) *Discrimination*: Choices and goals; values	(4) *Participation*: balancing of freedom and order, role in change and decision-making
(5) *Creativity*: adjustment and adaption; innovation; over-reaching oneself; transcendence	(5) *Ideology*: Values and beliefs.

Human values play a decisive role in the achievement of national developments as well as global interdependence, for the sustenance, dignity and quality of life.

Values depend upon (1) what we believe - professed values; (2) what we practice - operational values; (3) what we learn from experience in order to adapt and renew - values-dynamic values.

Values must be operational, and also relevant and dynamic. Often the gap between professed and operational values is too great and a sense of unreality and confusion follow. Also values should not be crystallized to the point of rigidity, stopping further growth and renewal.

The main sources of human values are (1) education; (2) habit and tradition; (3) religious belief and faith; (4) reason; (5) necessity; and (6) some sense of vision and poetry, which can also find expression in the religious spirit.

These are also the instruments for effecting value changes. The most effective instrument for value change is education which should be viewed in a broad and comprehensive sense, embracing the whole life-span of the individual, the entire communication system of his social environment, and all the modalities of formal and non-formal education. However, it is doubtful if education can succeed in changing human values for development without some religious drive or ideological faith and vision. How can we bring religious fervour in the true spirit of religion and a vision that is both poetic and idealistic into the life-long process of education in order of invoke spirit of man for the task of development and to produce a change of values which will conduce to building a new man and a new society? For this task national and global aspects have to join together in the search for a new human order, founded on a new sense of humanity.

For a conference of humanities, I had identified nine values to live by, five most important world problems and five basic questions for reflection by humanists. This statement is offered for discussion in the belief that a new humanism is now essential for achieving a just and efficient world order and a higher quality of life for the individual and his societies everywhere.

A STATEMENT ON HUMAN VALUES AND WORLD PROBLEMS

(a) *Nine Values to live by*:

1. We should endeavour to love our fellow-beings everywhere, and learn to understand, appreciate and cherish the common heritage of humanity and its present environment to the best of our capacity and ability.

2. We should seek *truth* in a spirit of humility and doubt and practice it with compassion.

3. We should practice the way of *non-violence*, avoiding hurt to others and striving ever to eliminate violence from our own nature and from the functioning of our societies.

4. We should seek personal happiness by attaining peace and *serenity of mind* through contentment, humility, cheerfulness and mutual concern in a spirit of hope and optimism, and with increasing courage and faith to fain wisdom and a larger cosmic awareness even beyond the limits of reason and temporal existence.

5. We should strive to eliminate suffering, poverty, misery and ignorance every where and thus contribute to the building of human solidarity.

6. We should practice a measure of *austerity and restraint* to prevent the mindless pillage and plunder of life and environment in sheer greed and waste, and curb the unbridled expression of acquisitive instincts for the sake of ultimate survival and quality of life.

7. We should learn, cultivate and practice the great virtue of *compassion* toward ourselves and all creation, uplifting and ennobling ourselves and others in the process.

8. We should practice *tolerance* towards each other's way of life and convictions believing in the plurality of approaches to truth, goodness, and beauty, and striving to understand, appreciate and respect the faiths and culture of others without losing the essentials of our own cultural roots and sense of belonging.

9. We should endeavour to *share* our gifts and possessions with others in a spirit of humility and selflessness, expecting no reward other than the joy and grace of giving and receiving.

Love, Truth, Non-violence, Peace of mind, Courage and Faith for right action, Austerity and Restraint, Compassion, Tolerance and Sharing.

(b) Five most Important World Problems

(Priority needs or basic concerns requiring immediate attention)

1. To evolve a plan and strategy for achieving a *moral revolution*, based primarily on the involvement of youth in all societies, and directed with passion and non-violence to bring about change in the character and outlook of the individual as well as the harmonious functioning of his society.

2. Out of such a strategy of moral revolution, to create a sense of *world-mindedness* in both spiritual and temporal dimensions, reflecting a growing feeling of world brotherhood, mutual understanding and common concern.

3. With the growth of world-mindedness based on unity and brotherhood and mutual aspect and appreciation for diversity of cultures, to create *institutions* structures at local, national regional and international levels to serve the needs of man, including, in particular, the implementation of global tasks of human survival, peace, development and quality of life for all.

4. To devise ways and means of protecting and promoting the *freedom* and *integrity of the individual* in the growing complexity of organizational structure and rapidly developing technologies.

5. To define the essentials of the good life in each society, moving towards a universal order of human rights, acceptance of duties and responsibilities and respect for basic human values.

(c) *Five Basic Questions for Reflection by Humanists*

1. How can we rouse the conscience and action of the peoples of the world, and use the resources of the planet in order to *eliminate poverty and suffering everywhere*, and by this great pursuit of development build human solidarity and a planetary frame of mind on firm foundations?

2. In the light of the experience of the working of the United Nations system and the practice of international cooperation through numerous governmental and non-governmental organs, and in the context of emerging problems requiring global action, what kind of world order do we need to build in the coming years, and how should we go about this task?

3. Recognising the dangers of unbridled consumption and the lifestyles of acquisitive, materialistic societies emerging everywhere, can we visualize *new models of development* and a quality of life based on appropriate human values and the freedom and integrity of the individual person?

4. In view of continuing fears and tensions often erupting into violence, how can we build *peace and harmony* in the hearts and minds of people and in the organisation of society? How can love be the ruling force in social action and human evolution and in the expression and vision of the individual?

5. Considering the enormity of the challenge posed to man both in his external environment and his inner being, how can *Education* in the broad sense respond to this challenge, and contribute to the making of a new Man, capable of performing that act of moral Transcendence which appears to be his destiny and perhaps also his necessity for survival now?

(Prem Kirpal)

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KEY TO VALUE ORIENTATION

1. Value orientation in education will never be a reality unless we concurrently launch a movement for a civilisational order whose life style, concept of habit, technology of production and the pattern of energy use are harmonious with Nature. Harmony with Nature is the "theology of the Earth". Without it, all ethical and moral values are bound to wither.

2. As long as we aspire for a consumerist lifestyle and rely on Nature conquering technologies for agricultural and industry, we would only be promoting on the one hand market forces which lead increasingly to (i) mass pauperization, (ii) urbanization and (iii) disruption of biogeochemical cycles which sustain life, and on the other, economic centralism in the form of corporate capitalism or State capitalism which breathes authoritarianism and breeds a culture of subservience, sycophancy, corruption, and artificiality in all respects-from food to conduct. This tends to dry up the inner springs of all desirable values.

3. We all bemoan that "with the passing of every decade, we seem to be coming nearer to a point where the realization of desirable values seems impossible". But we do not seem to care to analyse the roots of the crisis and we delude ourselves into believing that we can bring about a change in human consciousness merely giving a new orientation to our educational system. If life itself breeds artificially, commercialism, centralism and corruption, as it has been doing progressively during the last three hundred years since the Baconion philosophy of conquering Nature and the Industrial Revolution, no amount of education in the schools and the colleges can resist the onslaughts of the forces of predation and degradation on the modes of living. Moreover, the efforts at reorienting education will themselves collapse under the offensive by vested interests.

4. The philosophy of conquering Nature called forth the use of concentrated energy in the form of fossil fuels (coal, oil, and at a later stage, nuclear power). For it is these forces which could overwhelm Nature. The use of these forces of concentrated energy led to the drive for larger and larger plants in the name of "economy of scale". It led to a cult of efficiency of capital and short-run commercial profitability of the atomistic units of resources, at the expense of the overall biological productivity of natural resources and social welfare. Production in bulk for commerce substituted production by the masses. One aspect of its effects includes (i) mining of minerals at a rate which depletes fast the geological resources; (ii) mining of soil, as distinct from farming, which makes the soil infertile and toxic to life over a few decades; and (iii) pollution of water and air. The other aspect is the subordination of large masses of humanity within each society to the interests of a few. Globally, it means the subordination of all nations to the dictates of one or two supercentres of mega technology. Thus, what began with the idea of conquering Nature ended in the conquering of large masses and in concentration of economic and political power in a few hands. With that comes the withering away of all desirable values. When the conditions of living become so ruthless as to leave little scope for honest people to survive, all values tend to disappear. This happens because the basic instinct of human species, like that of all other species, is to survive, i.e. to maintain its

own existence. Only a microscopic minority can rise above this level. Most of even these exceptional people get crushed under the weight of the system.

5. The days of mega technology, however, are numbered. This kind of technology could grow and flourish in a period when two conditions were present:

  (i) The concentrated energy resources were abundant and cheap; and,

  (ii) The society was not alert enough to enforce the principle that the polluter will have to bear the costs of remedial measures.

Now, both the conditions are disappearing. With dearer oil, the prices of all concentrated forms of energy are soaring and are bound to soar further. Secondly, the "polluter-will-have-to-pay" principle is going to hurt the mega plants most, simply because the pollution potential of the mega plants is exponentially greater than that of the small plants. In spite of the concentration of economic power in their hands-and their command over political power-they will not be able to escape the wrath of the society. The penal provision will reduce the advantages that mega plants have so far been enjoying. Thus, the very foundation on which the "economy of scale" has rested so long is crumbling. This will give a new impetus to small industries. This development will conform to the basic principle in Nature's kingdom. In Nature, there are the large, the medium and the small; but the smallest are the largest in number and the largest are the fewest. In the society of the future, under the circumstances stated above, the smallest industries will be ubiquitous, the medium industries the medium in number, and the largest will be the fewest-and there will be no mega plant of dinosaurian proportions.

6. We are witnessing a situation which impends the sunset of concentrated-energy-based civilization. It also heralds a new civilization which can be called solar civilization to be based on (i) solar and solar-related forms of energy-that is to say, renewable forms of energy which are best suited for decentralized harnessing: and (ii) bio i.e. ecological resources. This emerging civilization will be distinct from the present inasmuch as it will seek to conserve the *geological* (i.e. mineralogical) resources and the exhaustible forms of energy as *fixed assets* (to be drawn upon in case of extreme urgency).

7. This reading of the situation is supported by the following facts:

  a) Oil, at the present rate of consumption, is not going to last more than fifty years. Mother Earth shows no inclination to keep generating this hydrocarbon resource to sustain more than a negligible fraction of the present rate of consumption.

  b) Coal, whose use is fraught with a steady increase in the levels of carbon dioxide, smoke and coal particles, in the atmosphere has been threatening dire disasters. Scientists who all agree that its increasing use will result in disaster, are however, divided in their opinion as to how this disaster is likely to come. Some feel that it will lead to so much chilling of the Earth's temperature which will cause the melting of polar ice to submerge all terrestrials. Whichever way it comes, the result will be cataclysmic if coal consumption continues at the present rate of increase.

  c) Nuclear fission power is fading away from the picture as a viable energy use for human use. It is a crime against humanity to keep on producing nuclear power without any clue to any safe methods of disposal of the nuclear wastes. Therefore,

a campaign against nuclear power generation (the so-called peaceful use of nuclear power) is in the offing on the global scale. This will be in a sense, a step ahead of the movement against nuclear bombs. Moreover, the net energy contribution of nuclear power is being contested by some of the world's best known physicists, among whom are persons who did notable work in nuclear technology in its early years. It is being contested that if we take into account the energy spent in uranium ore mining, burial of tailings, refining of the ores, enrichment of uranium, concentration of the ores into pellets, transportation to power plant, running of the power plant, reprocessing of spent fuel, surveillance over the nuclear wastes, and surveillance for a quarter million years over the nuclear plants decommissioned after 30 years of operation, then, it will be found that there will have been a net loss in energy. Evidences are mounting to confirm the world famous biologist George Wald's warning that only those countries which are prepared to invite energy bankruptcy (in addition to financial bankruptcy) would go in for nuclear power generation.

No amount of fantasy about "breeder reactors" can change the bleak prospect. No commercial-scale breeder has succeeded in accident-free operation for any reckonable length of time. The 'breeders' have hardly bred. Almost every breeder in the world has been disabled by sodium fire. Doubts have appeared about the technological feasibility of the process itself. Doubts about the feasibility of reprocessing fuels… which are intensely radioactive "too high in fissionable content to be handled without causing criticality accidents and too rich in insoluble metal granules" persist as ever. It cannot succeed because it is against Nature's principle, which is that "there will be no extra enjoyment (beyond what Nature has given free) without price". If Nature were to allow a "super-abundance of high-concentration energy", all her reason for making freely available only the diffuse forms of energy to all of her creation would have been falsified.

d) The prospect of fusion power is also fading away. Now, it is widely accepted in scientific circles that even if fusion power ever becomes a technological possibility for any appreciable length of time, it will never be an economic possibility. Even a person like Edward Teller, the father of hydrogen bomb, admits that even if it ever became a technological feasibility, its cost would be much higher than that of nuclear fission power. Again, the reason for persistent failures of this trial for over 30 years and the unlikelihood of its success lies in that it would be violative of Nature's principle of "no free launch" of high-concentration energy or of anything beyond what Nature has provided in the natural course to sustain life.

e) Alongside all the above factors negating the chances of further growth in the direction of concentrated-energy-based mega technology a positive factor is developing in favour of growth in the opposite direction of "human scale technology". The realization of the importance of biogeochemical cycle is increasing. "Mankind can perhaps survive atom bombs, but it will not survive the flush toilets". Statements like this are now resounding in scientific circles that have any acquaintance with the natural laws of the biosphere. Awareness of the natural processes of recycling, symbiosis and antibiosis will lead to the development in a new direction--of an altogether different kind of techniques.

8. All these factors are combining to usher in a pattern of development which will depend more on the local flora and fauna. The importance of living in organic relationship with not only the human neighbour but also the plant and the animal kingdoms will increasingly be felt. This will, therefore, be a civilization far remote from the culture of greed, selfishness, corruption and artificiality. Of course, no human arrangement can be perfect and free from debasement for all time to come. But these are unmistakably the features of the new society in the making. This gives us reasons for the hope that those undesirable values, which have been facing blights under "money culture" and Nature-conquering philosophies will again find a climate for germination and blossoming. Our attempts at value orientation will have to be informed by this perspective of a new civilization and steeled by a determination to fight for it. Value orientation is not a matter for norm, technique or procedure. It is a matter of transformation of the whole being. It will require rising to the high heavens of philosophies to harmonise them and also descending to the dusty levels of technology to make transition possible without any large-scale disruption.

9. The greatest obstacle to this kind of "recycling between the summit and the base" is our fragmented knowledge system. This we must overcome.

Since this question is related to modern science and its contribution to the erosion of survival base of the common people, it needs a little elucidation.

Modern science views the world as a machine. Hence its tendency is to seek understanding by dissembling and probing the parts to the minutest particle. This is a method of reductionism. Atomization, and specialisation in increasingly narrow fields, which, though essential in itself, lacks the complementarity of referring to the whole before drawing any conclusion for operational guidance. Hence the science of today is fragmented. Its stress is on particle physics, molecular biology, gene splicing and things like this. Environmental physics and environmental biology receive scant attention as scientific pursuits even though lip service is paid to environment. This exclusively reductionist method is suited for studying lifeless matter and construction of machines, not for the study of living systems and biospheric processes. Hence the prescriptions that "modern" science produces with regard to any field of human activity create far more problems in the larger sphere so that the seeming success in limited fields run out to be counter-productive eventually. Modern science is not life-oriented: it is life-destruction-oriented. Even when it seeks to create new forms of life by cloning or genetic engineering, it becomes destructive. Lacking the power to organize co-adaption by, and co-evolution of, other species it tends to eliminate other forms of useful life.

The more we pursue this fragmented science in the name of development or removal of poverty, the more we would proceed towards mass impoverishment and elitist parasitism. When more and more people are thrown in the vortex and have to compete for survival, all values-piety, compassion, spirit of sacrifice, truthfulness, independence, courage, fellow-feeling, love etc.-come under a blight, from which only the very exceptional persons can escape.

Therefore, values sought to be imparted in classroom instruction alone cannot survive, particularly in these days of competition for survival. This has to be complemented by a

clear vision of an alternative civilizational pattern in which everybody can meet his ne
for healthful living in peace.

10. One major step towards overcoming this would be to acquaint every learn
irrespective of the discipline he or she chooses for specialized studies, with
fundamentals of environmental science such as:

a) the way the biogeochemical cycles operate;

b) the inner-relatedness of different forms of living species and their ways
energy exchange with environment: and the functioning of the living and of no
living matter;

c) the faunal and floral species existing in the learner's geographical region and t
environmental conditions that have shaped them;

d) the Entropy Law and its relation to the energy use pattern: besides t
fundamentals of nutrition must be a part of the compulsory course.

11. When the facts of interdependence between the species of life and the environme
as a whole is understood, the impulse of love will flow beyond one's familial boundar
to the neighbours and from there, to all other species of creation. Love, truth, justi
tempered with compassion, rationality tempered with reverence for all creation will th
find new meaning and chances of fruition.

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SOME ISSUES IN MORAL EDUCATION

I. RELIGION AND MORALITY

Traditionally, morality has been very closely linked up with religious faith. In fact, in most cultures, the moral code has been attributed to divine revelation and right moral conduct has been understood as conformity to the divine will or divine order of things. However, such a view is being more and more questioned today, and this both from the theoretical and practical standpoint.

Increasingly, morality is being understood as the development of the human personality, as realization of human values. There does not seem to be any need for a moral sanction other than the voice of one's own autonomous conscience, or, as Kant put it, the 'categorical imperative' of one's own reason.

There is no denying that many who do not profess any religious faith or adhere to any religious group apparently live a very high moral life. By any externally defined standard, they manifest an outstanding degree of personal integrity and generosity. At the same time, many who are religious betray a selfish and petty mind. The record of religious minded people in the fight for social justice does not seem to be very high. Some would even go to the extent of saying that religion itself festers alienation and prejudice, and hence is an obstacle to morality. Thus the English philosopher Hume said: "The steady attention alone to so important an interest as that of eternal salvation is apt to extinguish the benevolent affection and beget a narrow, contracted selfishness". The saying of Marx: "Religion is the opium of the people" is well known. Many of our problems today are due to religious fanaticism and communalism. Religious conservatism seems to be a big obstacle to progress.

On the other hand, people like Mother Theresa have repeatedly declared that the prime inspiration for their life of dedication is their religious belief. History also records that religious faith has released immense energies for the service of mankind in all ages.

What is Morality and Religion?

These realities are hard to define. Still, it is easier to see what morality is. We distinguish between man's moral character from his agreeableness and intellectual achievements. Morality is the perfection of MAN as MAN, the development of the most specific qualities of man. Man is said to be moral when he is fully human, when he lives according to the deepest exigencies of his being. This calls for an integrated personality, proper adjustment to society and constant striving for betterment of humanity. Morality

implies a certain objective standard of behaviour, a normative guide to human conduct. It may be expressed in the form of values or principles.

Religion is much more difficult to define. Still, it may be described as "a system of beliefs and practices by means of which a group of people grapple with the ultimate concerns of life". It is a set of symbolic forms and actions which relate man to the ultimate ground of his existence. It is a complex of symbols which provide man with a meaning system that answers his fundamental problems like who he is; what is his origin and destiny? Whether there is some power superior to him and beyond the world of senses; how he should conduct himself with regard to it; whether death is the end of existence, if not, what awaits man beyond death. Religion also provides man with a means of attaining his ultimate perfection or destiny.

Religion has essentially two dimensions: 1) faith: myths, doctrines and dogmas that suggest some basic attitudes or response to the ultimate reality which is the focal point of life; 2) cult: symbolic gestures by means of which man comes into vital contact with ultimate reality or the ground of his existence. Religion normally leads up to a third moral element viz. directions for the practical issues of daily life or 'religion-action-guides' (RAG)-"Do not do X; the deity has forbidden it".

Now the question is: what is the relationship of morality or moral-action-guides (MAG) to RAG. A host of problems arises. For instance, why a person should accept and follow RAG? Did the deity in fact reveal commands and prohibitions? If so, is this in itself a sufficient basis for following them? On the other hand, is religion meant only to validate and sanction MAG? Does morality lead to and require religion for its existence or at least its full understanding? Does religion require and lead to morality? How is one to understand the relationship between good moral life and religious salvation? As Socrates asked: Is what is good because the gods approve it or do they approve it because it is good?

There are different positions regarding the relationship between religion and morality.

First Position: Religion Supports Morality

This could be understood in a good way: religion being an inspiration for morality. Many thinkers in fact have concluded from the moral imperative or unconditional obligation to an Absolute Being, the source of all order in the universe and of duty in man.

But it can easily take on degrading forms. Religion can be used as a sanction for conservative positions that do not adapt themselves to change, as a defence of vested interests and established unjust structures. The masses can be kept down by the fear of divine punishment, or the promise of reward after death. Religion thus becomes the 'opium of the people'. Religion may be debased by being reduced to a pragmatic level as a mere prop for morality. Some believe that people will not be moral without the threat of punishment and so God is presented as an awesome judge to cajole man and to threaten him with damnation for moral lapses.

This is quite different from deriving the ultimate basis for the moral ought in an Absolute Being. But this source of all existence should not be understood as an army commander exacting rigid conformity.

Second Position: *Religion Absorbs Morality*

In this hypothesis religion becomes alienating, divorced from reality and the genuine perfection of man. Religion may be taken as a substitute for good living. One has only to trust in divine forces or mechanical rituals without having to change one's heart. Thus mere confession or a ritual bath could wash away sins without any interior effort at conversion.

This can lead to magical and superstitious practices in which man abdicates his reason and tries to gain special powers or boons by the utterance of strange sounds or the performance of esoteric rituals.

Such a conception of religion, unchecked by moral principles, often leads to fanaticism. It can also lead to the debasement of religion itself through immoral practices like child sacrifices and ritual prostitution.

Third position: *Morality Absorbs Religion*

As a reaction to the former, the value of religion as relation to a transcendent reality is denied. 'God', 'grace', 'providence' and so on seem to be empty words. Religious discourse seems to be waste of time and energy. It is said that true religion is only to do good or to serve humanity. Children may still be sent to religious schools so that they develop character or learn good conduct.

In this way a certain authenticity is restored to man, but depth is lost. A vague humanism can rarely sustain itself for a long time amidst the challenges of life.

While this position looks antithetical to the previous, it may not in fact be so very different. Religious symbols may be given a thoroughly secular interpretation and thus used as a support for a particular ideology. Thus the spiritual call to conversion may be given a revolutionary interpretation. While the previous position is generally adopted by conservatives and traditionalists, the present one may be adopted by progressives.

Fourth Position: *Morality is separated from Religion*

This may be understood as a liberation of morality from the stifling yoke of religion. In the name of human dignity, religion may be bitterly attacked as an alienating factor. "God is dead, so that at last man may be born" said Nietzche. It is said that salvation is to be gained entirely by the effort of man; there is no room for accepting the grace of God.

In India, this position may be found in another form, compartmentalization of life. Religious beliefs and rituals may be adhered to as a matter of social tradition without any influence on daily life. While the former becomes irrelevant as empty forms, the latter may lose all depth and be regulated only by motives of profit or convenience.

Compartmentalization may also be manifest in striving after scientific progress on the one hand, and yielding to gross superstition on the other.

Fifth Position: **Morality and Religion are distinguished but Harmoniously Related**

Due importance is here given to rational reflection and personal conscience, but the inspiration of religion for morality is accepted.

Religion and morality thus enrich each other. Religious beliefs and practices become relevant to daily life concerns. The tendency to superstition and fanaticism is checked by reason. Moral life receives a vertical dimension because of a transcendent relation to God, the source and end of all human existence.

Social Services are not divorced from spiritual salvation but are understood as a necessary aspect of the same. Personal relationship to God leads to the brotherhood of men. Worship becomes celebration of daily life and a call to a moral life.

a) *Faith demands morality*. One is called "to be what he is". Religion provides an integral vision of man in relationship to God and the world. This calls for a corresponding mode of behaviour, not as an imposition from without, but as the dynamism of one's own being.

b) *Faith inspires morality*. Faith may not immediately solve all one's problems. The Scriptures were composed at a particular time in history, although they contain eternal truths. They were expressed in the language and thought patterns of a particular epoch. But their inner message is valid for all time. It is not enough to quote isolated texts from the holy books to buttress one's ethical views or defend traditional modes of behaviour. There is need for recapturing the original inspiration and try to apply it to current problems. Above all genuine religion gives meaning to life, provides hope and calls to sacrificial love.

c) *Genuine faith deepens morality*. Mere humanism or the horizontal striving may be fruitful up to a point. But experience has shown that it does not answer the really difficult problems of life. Five year plans without the spirit of generosity and sacrifice do not lead anywhere. Religion provides the deepest basis for the unity and brotherhood of man without which harmonious relations on a large scale and on a long range are not possible. History witnesses to the transforming power of genuine faith.

d) *Morality authenticates religion*. The genuineness of one's faith and worship is to be proved by one's moral life. "Faith by itself, if it has no works, is dead".

Different Religions

Diversity of religious beliefs and affiliations can be divisive. But they can also be an enrichment for the human community.

There are certain fundamental tenets common to all religions, but they are expressed in more or less different forms. There should neither be an attempt at cheap syncretism, nor

should the difference lead to unnecessary conflict. Each one must be faithful to his religious convictions unless his conscience obliges him to change them.

Colleges cannot but be inspired by the basic, belief in the Fatherhood of God and the consequent brotherhood of man. It should not fail to impart the ideals of love, truth, freedom and justice. But it should respect the different religious beliefs of the staff and students. It would be helpful to initiate a dialogue between the various religions, both on the level of reflection and that of common prayer.

Morality of the Atheist

Atheism is often a protest against the corruption of religion. At times it is a passing phase in which the youth give in to the natural desire for questioning all established beliefs and values.

But there are also some 'convinced' atheists who reject radically all belief in the transcendent. Even these, while rejecting God, Iswara, or the Superman being under any name, may be seeking in the depths of their heart some Absolute Value like Goodness, Truth or Justice. To that extent, one might say, they are rejecting God only apparently, and perhaps are more sincere believers than many professed theists!

From the believer's point of view it might make sense to call them 'implicit theists'. However, it might be more helpful to take them at their word and enter into ethical dialogue with them on the level of human reason and human welfare provided these are carried out beyond the superficial level. Once their prejudices are removed, the so called atheists might begin to see the value of genuine religion.

Religion in the Modern Age

The widespread disbelief at the present time has raised the question: was religion a necessary response to the socio-cultural situation of a bygone age? On the other hand, the equally widespread religious revival that is now taking place has shown that religion is a perennial need of the human spirit.

In this ambiguous situation what seems to be needed is expression of religious beliefs and practices that are meaningful to the present time. Religious faith has the important role of providing a unified vision of man and his destiny. It should help man in the integration of all his aspirations and experiences especially the striving for a more just, human and communitarian social order. There is then a need for purification and adaption. The core of *Sanathan Dharma* must take the required form of *Yuga Dharma*. However, while inserting itself as a leaven in contemporary social, cultural and economic life, it should not allow itself to be moulded passively by the evil elements of disintegration in the modern world. Too often in the past, religion has been used to uphold unjust structures of society like the caste system. It should not fall into a similar trap now. Rather, it should fulfill the prophetic function of denouncing the evils of the time and of announcing a better future. Only then will religion be truly relevant to the modern man.

Religion and Moral Principles

There is no doubt that religious beliefs, at least deeply held, have a significant impact on 'the sort of person' one becomes. But there are different views as to how moral values and principles are related to religious beliefs.

1) According to some, principles of moral conduct can be immediately derived from the Scriptures of a particular religion. This opinion neglects the point that the Scriptures were written in a very different situation than the one now prevailing. This view leads to fundamentalism and ultra-conservatism.

2) Others would derive only a basic inspiration from the Scriptures or religious doctrines, but would work out moral principles from a reflection of the 'natural law' or the 'orders of creation'. In this view, a greater dialogue would be possible between people of different faiths or with unbelievers, but the inspiration of religion would be minimized.

3) A third view would depend on the ethical teachings of the Scriptures, but would apply them to contemporary events by a process of inference. Religious beliefs based on the Scriptures would be ideals and moral principles for the present time.

II. FREEDOM AND RESPONSIBILITY

The modern world is full of striving for freedom. Particularly the youth are demanding freedom. Those with a traditional bent of mind or those in authority tend to be afraid of this clamour for freedom. They are afraid that the established order may be upset by the abuse of freedom.

But freedom is a basic characteristic of man. He is almost defined by this prerogative. Freedom is a fundamental right and it is not proper to thwart it. Human endeavour is meaningless if it is not freely achieved. Indeed, freedom is an essential requirement for moral action.

The youth must realize that their future is in their own hands. If one puts his freedom to good use, he will achieve fulfillment in life. On the other hand, freedom misused leads to prison or slavery and nations to disaster.

Three levels of Freedom

Freedom can be understood on different levels: a) On the physical level, it is the absence of coercion or constraint. This is enjoyed to the full by wild animals. b) On the social level, it is the absence of restrictions and is hence the facility to do as one pleases. This is merely external and as such is not an unqualified good. An unlimited freedom of this kind would lead to breakdown of the social order. What is important is the ability to participate in appropriate ways in social life by being able to freely direct one's talents and activities to the common good. c) On the personal level, it is the spontaneous creativity of the human person determining himself. When we say that a person is free, we mean that he has the power, given the proper knowledge and motivation, of saying 'yes' or 'no' in a particular situation. It means he has the power to choose between two

alternative courses of action. He can, for instance, either go to the movies or stay at home to study.

Antecedent factors certainly influence our decisions. Nevertheless, we are not entirely determined by them in every choice we make. At least sometimes we experience not 'it happened to me', but 'I made up my mind'. Human freedom consists precisely in this that one is able spontaneously to choose a position regarding the human situation one faces. He can bow fatalistically under difficulties, but he also tries gradually to overcome them. In other words, freedom does not consist in being able to create a world for oneself; rather, it consists in being able to take up one's position for or against a world which in a certain sense is already designed and forces itself upon one. Thereby, the person cannot but influence the course of events in the world, in a big or small way, in a manifest or hidden way.

Meaning of Freedom

What is freedom can be expressed in a schematic form thus:

1) It is first of all freedom 'from'. Basically it is freedom from our own inauthentic selves. We need inner liberation from ignorance, prejudice, fear, anxiety, unregulated passion, bad habits, psychic determinisms and obsessions and the like.

We also need freedom from undue pressures from others like useless suggestions, bad example, threats, unjust social structures, mass suggestion and so on. This is external freedom.

Inner freedom is most basic. Those who are perfectly free from within cannot be really touched by external pressures in the core of personality. However, normally external freedom is necessary for the growth of inner freedom.

2) Freedom 'from' is not an end in itself. It is directed to freedom 'for'. We should want to be free from undue constraints in order that we might be able to have care and concern for others.

True freedom, then, is the capacity to give oneself to others, to dedicate oneself spontaneously to the service of others.

Inner freedom

1) Truth is basic to freedom. "The truth shall make you free". Without sincerity and authenticity there is no real freedom. Liberty operates first and foremost in the realm of truth. It operates against bad faith and deceitful tendencies whereby we pass off, as our own, things that are in fact imposed on us by the determinisms with which we think, feel and work.

At the individual level, ignorance limits the choice of man mord prevents him from realizing his full potential. Freudian analysis unmasks the hidden motivations behind human conduct. This can help in order to restore man to the truth of his projected aims.

On the social level, Marxist analysis looks for social truth that lies buried in the structures that alienate man.

2) Prejudice blinds a person to an important part of reality or colours his vision in judging the conduct of others. Prejudice is narrowing of consciousness to a particular aspect of reality due to experiences that have not been properly evaluated. A prejudiced person can hardly be considered free regarding the particular area that is affected.

3) Fear is an unbalanced psychic state which is caused by an external factor that is felt as threatening. At times, fear entirely paralyses the exercise of liberty; it so disturbs the mind and will that one is no longer master of his decisions or the actions that follow them. In such cases the person is not responsible for his actions. At other times, the power of deliberation is more or less affected and responsibility is diminished to a proportionate degree.

The intensity of the fear depends, not only on the external stimulus but also on the subjective state of the person. Hence, the need for strengthening the will so that a person is able to face situations that are likely to threaten him.

4) Anxiety is a vague apprehension whose cause is not clear or which is disproportionate to the known cause.

5) Superstition is a particular form of anxiety. It is partly due to ignorance, partly due to inability to cope with the problems of life. Its root cause is lack of genuine trust in God.

6) Passions: Emotions are our allies. We know the mighty power of swollen rivers that can cause terrible destruction, but also the immense good they can do when it is properly harnessed to irrigate fields or to turn the wheels of industry. Likewise, when emotions are properly channelised they become a tremendous asset to our personality and success in life. However, uncontrolled emotion blocks our freedom. Divorced from the spirit, human desires run wild and become destructive. Thus, when the impulse of anger or sexuality is given free rein, our conduct becomes irresponsible.

7) Evil habits: We say of some people that they are 'slaves' of their habits. A habit is a facility to perform an action acquired by repetition. Good habits can be assets to freedom since they spontaneously incline towards the good, (although there must be an element of voluntariness in a genuinely good action). Inculcation of good habits has a place in education, but this should not be mere automatic conditioning, but a fostering of free choice for the good.

On the other hand, vicious habits, when they become ingrained seriously hinder the exercise of personal freedom.

8) Psychic determinisms: Unconscious motivations have a strong influence over human activity although it is an exaggeration to say that the behaviour of a person is always determined by the unconscious. When a person is influenced by his unconscious to such a degree that his normal functioning is significantly impaired, then we have a neurosis.

9) Sin or deliberate turning on oneself. This is the most radical form of slavery. The human person has the power of contradicting himself in his essential values. Sin is a severe threat to the wholeness of the personality since it represents a radical contradiction in one's innermost being. One is by nature called to communion with

others and with God; but the sinner chooses to close in on himself. This causes the loss of self-respect, frustration and ultimately disintegration.

The above are some of the shackles that limit freedom from within. Hence one who yearns for freedom has a vast field for battle. He should strenuously try to gain inner liberation from these factors that enslave him.

External Freedom

Although one who has gained perfect inner freedom cannot be really affected in his moral integrity by external constraints, normally, external freedom is necessary for the growth of inner freedom. Some of the factors that cause external servitude are: -

1) Useless Regulations: Law is meant to help individuals to develop and the common good to be fostered. A peaceful and orderly atmosphere helps personal growth. But when laws are multiplied without reason or are enforced according to the letter and not the spirit, they become a constraining and stifling factor.

2) Unjust Social Structures: These are dehumanizing elements built into social, political, economic, and at times even religious institutions. There is a dialectical relationship between personal sin and social sin. Unjust structures are first initiated on a small scale by people who have a limited and self-centred perspective. Then the repeated personal crimes of some accentuate institutional discrepancies. These in turn will eventually modify the consciousness of the people and produce an alienating self-understanding. The powerful in society will be inclined to use these structures to oppress the poor. The under-privileged will be inclined to anger and despair. There will be a whole chain of suspicion, corruption, repression and revolt into which even the most innocent will be drawn.

3) Mass Suggestion: Today there is an attempt at systematic manipulation of human conduct. In spite of all the talk about freedom, people are being strongly conditioned by the dominant culture. While in dictatorial regimes this is often done through overt means like threats and sanctions, in the so called 'free societies' this is achieved more through suggestions, insinuations and all manner of subtle pressures.

Modern mass media like the press, radio and movies are powerful means that can contribute to the welfare of man, particularly by fostering true dialogue and understanding. But they can also be misused to achieve conformity to the values and attitudes desired from the masses by the vested interests. Advertising is used on a vast scale to create artificial needs and to manipulate tastes. The massive exposure to undigested information dulls the mind and makes the public vulnerable to manipulation. The 'mind changers' have a field day when they deliberately project messages not corresponding to the realities of social existence.

4) Group Pressures: Especially the youth are prone to be dominated by group pressures. Interested people exploit the natural generosity and idealism of youth for unworthy causes.

As was remarked earlier, the more a person is liberated within the less external constraints will influence him. On the other hand, no one can grant another freedom; one

has to acquire it oneself. On the political level, this has been well expressed by Lokmanya Tilak; "Swaraj is my birth right". While some other leaders during the early stage of the country's freedom struggle used to beg the colonial rulers for some degree of freedom, Tilak wanted his countrymen to claim their natural right. In fact when a substantial majority of the people wanted to exercise their right under the leadership of Mahatma Gandhi, the colonial rulers saw the writing on the wall and withdrew.

Similarly, on the personal level, no one can enslave one who has self-respect and has attained inner liberation. Only one who is a slave to his fears or other such limitations will be enslaved by others.

Freedom Calls for Responsibility

Freedom 'from' is directed to freedom 'for'. It is a divine gift that is directed to a task. True freedom then implies responsibility.

Primarily, the response is to persons. Morality is more the proper response to persons than the right to performance of actions.

In order to exercise a moral responsibility one must be in 'dialogue' or 'I-Thou' relationship with others. To be 'responsible' means to be capable of hearing the call or desire of others according to the needs of each situation.

Responsibility then should not be thought of too forensic a way as answerability to certain sets of rules. There is need for creative response beyond general moral norms. The lack of creativity is strikingly visible in a legalism that achieves nothing new, that is imprisoned in fixed structures. The mainspring of moral actions should not be law, but creative love. This does not mean that there are not certain patterns of action like adultery that are essentially destructive of love and hence always irresponsible whatever the subjective feeling of one be at the time of performance.

In the past when society was static, good behaviour was measured according to certain fixed norms, which, more appropriately, are called 'mores'. Now in a rapidly changing situation we have to pass from *mores* to *morality* or the creative response to ever new situations. Moral education should take note of this important development.

Education to Freedom and Responsibility

Liberty is not merely a condition for morality; it is itself an important aspect of moral life. This is very well brought out in a parable in Rodo's *The Farewell of Gorgias*. Gorgias' mother was so greatly attached to her son's innocence that she regularly obtained magic portions from a sorceress to ensure his continued innocence. One day when the supply ran out, she returned empty handed to find herself confronted with a bitter old man who reproached her fiercely: "Your savage egotism has robbed me of my life, offering me instead a demeaning bliss. You have robbed me of ennobling action, illuminating thought, and fruitful love".

The mother tried to suppress the possibility of her son choosing evil by suppressing his liberty and prolonging his infancy till the very end of his life. The son finally enjoyed a

brief moment of adulthood and used it to curse his mother for having deprived him of a free, adult life.

Educators will do well to realize that there is no true moral life without freedom since the moral act is essentially a freely posited act. Besides, it does not help to compel the youth to do the 'right thing' imagining that thereby they will be trained to do good. Today the elders may make the youth do what they believe, rightly or wrongly, is the 'right thing'. But if the capacity of the youth for free decision is not developed, tomorrow others will make them do what they want them to do which may not be pleasing to the elders. We see this verified by the behaviour of ordinary people who took part in the extermination of Jews in Nazi Germany. When they were prosecuted for their crimes they pleaded that they were only obeying orders.

Social Freedom

Freedom belongs not to isolated individuals, but to persons as members of a community. A particular person emerges into freedom in an atmosphere of solidarity, while it is stifled by impersonal collectivism. We are truly free only when we are committed to the freedom of all, when we grow in fellowship and co-responsibility.

One member cannot be fully free unless he acknowledges the freedom of others. The tyrant or slave driver paradoxically himself loses his freedom. A situation in which the elite classes enjoy a seemingly high degree of culture at the expense of servile work on the part of the masses is degrading to the elite classes themselves.

There is no doubt that unjust and stifling structures must be changed to develop the freedom of individual persons. But there is almost a vicious circle in this matter. It seems that society cannot be transformed without the inner hearts of the people being freed from fear and selfish tendencies. The solution seems to be in trying to achieve both simultaneously. There is a reciprocal influence of individual and social enslavement.

In today's circumstances, then, responsibility extends, not only to the immediate task in hand or to immediate relationships, but to wider problems of human society. One must strive to be so freed from over involvement in immediate concerns as to have the energy to analyse wider situations and be able to bring one's contribution to building up a better humanity.

Today, it is very important to withstand social pressures that create a feeling of being 'abnormal' in those who do not conform to the majority. Thus in some societies juveniles are impelled to indulge in sexual activity or at least brag about doing so in order to be accepted as normal. In view of the widespread desire to conform it is necessary to have men and women who dare to withstand the undesirable pressure of the brute majority. On the other hand, it should be clear that true freedom is exercised in community by respecting the freedom of others and by supporting one another's growth. It is not mere dependence or independence that is needed, but interdependence.

We need freedom from the bondage of enmity to be free for the reign of love: freedom from anxiety, to be free for trust; freedom from sloth to be free for commitment; freedom from fear to be free for service.

III. MARRIAGE, LOVE AND SEXUALITY

Changing Pattern of Marriage

Traditional society was mainly interested in maintaining the stability of the marriage institution. When infant mortality took a high toll of children's lives and when population was often decimated by wars and epidemics, marriage was primarily directed to the generation and upbringing of children. Before the mechanization of farming, children seemed to be a very valuable asset in rural life. Each child represented one mouth to feed, but two hands for work. In India, the need for having a son to light the funeral pyre of the father made male offspring all the more desirable so that a young woman was redeemed in the eyes of society only by marrying and giving birth to a male child. The need for security in old age made married people preoccupied with having a sufficient number of children so that at least one would survive and would support them in the declining years of their life.

In the context, there was little room for romantic love in marriage however much this emotion might have been sung by poets and cultivated by a few people of means. Marriage was looked upon as an institution for ensuring the continuity and stability of society. Young people contracted marriage within the ambit of an extended family that gave them security and at the same time prevented them from achieving their full potential.

In a society that laid much store by tradition and stability, it is not surprising to find an overemphasis on laws. And when the primeval powers of sex ever threatened to submerge reason, society sought to keep them in check by strict regulations and sanctions. Sex largely became a taboo to be feared although there were some safety valves in the form of orgies during the spring and autumn festivals.

Rapid urbanization and mobility of the population in recent times are transforming the traditional structure of society. Marriage is becoming less and less institutional and more and more a nuclear partnership of husband and wife with a small number of children. A scientific mentality is breaking down the fears of man regarding the mysterious power of sexuality. Freudian analysis has tried to explain traditional laws regarding sex as expressions of the collective 'superego' imposed on the sub-conscious of the personality of individual men and women by society from times past. A more personalistic philosophy is stressing the interpersonal aspect of the sexual relationship. In some quarters sex is being presented as a technique to be exactly practiced in order to get the maximum amount of pleasure. There are even attempts to dissociate sex from the permanent bond of marriage.

The stresses and strains of modern life have their effect on the stability of marriage. At the same time, the impersonal character of public life makes the family the haven of personal relationships. Hence young people have the highest expectations of finding personal ties and emotional fulfillment in marriage, (as the degree of urbanization and modernization varies widely, no absolute statements can be made; only general trends can be pointed out.)

In patriarchal society, the status of women was generally low. There was discrimination against girls from birth influenced by social, economic and even religious factors. Girls, compared to boys, had unequal opportunities within the family and outside. Dual standards of morality were practiced, based on different role expectations.

Now the idea of marriage as a companionship inevitable leads to the alteration of the status of women. The education and independent employment of women brings about a sense of self-assurance in them.

Still, age-old traditions are not changed all of a sudden. Initially, there will be problems of adjustment in marriage. There may also be a confusion about the role man and woman has to play in the family and society. For instance, the male ego may be offended by the wife working outside the home and acquiring an independent source of income. Fears and suspicions may be aroused about the wife's interests and activities outside the home. Factors like overcrowding and financial stress may aggravate the difficulty of adjustment.

Meaning of Marriage

Marriage fulfils in a special way the basic need men and women have to love and to be loved. It permits total union at every level to which all aspire. Marriage is an intimate partnership of love that is spiritual, emotional and physical.

However, the shift from an institutional to a more personal idea of marriage does not mean that marriage is only an affair between two individuals, or that it is meant only for their personal fulfillment. There should be a proper balance between the two aspects; otherwise, a too rapid and one-sided swing might lead to the disintegration of the family as is witnessed today in certain Western circles.

The intimate partnership of love in marriage is not meant to remain sterile. It is by nature directed to the procreation of children. All true love, in fact, is creative, fruitful. It does not close in on itself but opens itself to others. The total communion of the partners is itself a sort of rebirth into a new unity. The child, the fruit of their intimacy, further represents in a unique way, the double personality of the partners. The child, we may say, is the substantial and permanent symbol of the creative love between the parents. He is the realization of the search for unity which is at the heart of conjugal love. Hence human parenthood should not be understood in a too functional way, but as a way of personal fulfillment in marriage. It does not exhaust itself in giving birth. The common dedication to bringing up the children is a maturing and integrating experience.

No family is an isolated entity. It is the basic cell of human society. There is no need for evolving new forms by which the family receives support from wider society and itself contributes to the welfare of society at large.

Sacredness of marriage

Marriage is a *vocation*. The partners receive a sacred call to commit themselves to each other, to build up their relationship amidst the stresses and strains of life, to dedicate themselves together to bringing up their children and to bring their contribution to the

building up of human society. That is why every community has looked upon marriage as a sacrament, a *samskara*. It has surrounded it with sacred rites in which marriage vows are made before the deity and the blessing of the deity is invoked. Thereby, marriage becomes a sacred covenant without which it would lose an important dimension. So young people must realize that God is in every marriage. It is God who created the sacred institution of marriage and without reference to God marriage would lose its vertical depth.

The call to love in marriage involves a process of growth and a continuing adjustment to change. Often the mental image that a person has of the partner is quite different from his or her real character, and so the dispelling of the illusion together with the acceptance of the reality may involve much pain. Success in marriage depends on the willingness and ability to adjust to change. Even conflict can help in mutual growth if it is faced as a creative challenge.

Marriage, we have noted, is a partnership of love. This is one of the most used and, alas, misused words in human language. Love is not lust which is seeking sexual pleasure for selfish ends. It is not mere infatuation, a superficial attraction based on passing allurement. Love includes feeling, but goes beyond it.

The expression 'to fall in love' can mean something positive, a trusting surrender to the other. Love is blind, they say, but this isn't altogether true. Sometimes, love is clairvoyant in the sense that it discerns as yet undeveloped qualities which can be awakened by love and thus brought to mature development. But the expression is often understood to mean a sudden infatuation which does not survive trials and disillusionments. Such a feeling is an insufficient basis for marriage. Love in marriage is complete giving of one self to the other, a union of the whole self, of spirit, mind or body.

Meaning of sexuality

There are many false or inadequate ideas regarding sexuality which need to be dispelled for the sake of a healthy married life.

1) Sex is not evil in any sense. As people are prone to abuse sex, society enjoins rigorous sanctions on the offenders. Because of this, gradually an idea might grow that sex is something bad which somehow becomes legitimate in marriage. The notion may arise from dualistic systems of thought in which the spirit and body of man are separated, the former being considered good, and the latter evil.

2) Sex is not shameful. The mystery of sex calls for discretion and protection. But from thence it is wrong to conclude that it is itself shameful. It is a pity that elders cannot talk freely about it to the children so that the latter are led to get information from unreliable sources.

3) Sex is not only an urge to be controlled. Many writers classify sex under physical needs. This way of talking gives a very partial idea of this important reality. It fails to bring out its positive value and dignity.

4) Sex is not only a generative force. This neglects the unitive purpose of sex.

5) It is wrong to speak of sex only in terms of rules and sin, There is need for stressing the positive value of sexuality so that any sin in this sphere is abusing something that is in itself good and noble.

6) Sex is not a matter of play. This is to swing to the opposite extreme. There is a trend in the modern world that is represented by the *playboy* mentality.

The real meaning of sexuality lies in the fact that it is the unique expression of marital love, that is, of the total and exclusive commitment of marriage. It is a rich language of the most intimate conjugal relationship. It is a form of most profound dialogue between husband and wife.

It is of paramount importance not to confuse human sexuality with animal instinct of copulation. The first is a human emotion or attraction, while the second is a blind instinct. While the first is under the control of reason and will in the normal person, the second is wholly determined by hormonal function.

It is helpful to distinguish between sexual activity in the strict sense, that is, genital sexuality or sexual intercourse and all that immediately leads up to it from sexuality in the broad sense, that is any attraction and interaction between the male and female. It is due to the failure to realize this distinction that there is either an unnatural segregation between the sexes or a too great promiscuity. Not seldom people pass quickly from one to the other. It is because people too easily suspect a genital relationship in every encounter of man and woman, that many are prevented from developing healthy relationships before marriage or with other persons after marriage.

Every human person is male or female, not only in the primary characteristics, but at every level and under every aspect, anatomical, chromosomal, hormonal, psychic and spiritual. Hence a relationship between a man and a woman is qualitatively different from that between a man and a man, or a woman and a woman.

For the harmonious relationship between men and women, there is need for admitting the equal and at the same time complementary nature of the two sexes. While the past inequality is transcended it will not be good to develop a sort of neuter gender or unisex. Men and women must develop according to their proper characteristics so that they might be able to bring their proper share to the building up of human society. However, we must try to distinguish between those characteristics that are inherent to the two sexes and those that arise due to the arbitrary conditioning of society. Much of what goes by male or female is an artificial stereotype, often unfavourable to the women.

Male and Female Attitudes

It is very helpful for the boy and the girl to know the psychosexual reaction and behaviour of the other sex. A man is sexually aroused more easily and rapidly. Once aroused he is concerned about the culmination that will relieve his sexual tension. When satisfied, the desire falls equally rapidly. Between two peak moments his interests may be fully devoted to non sexual things.

A woman, on the other hand, is aroused slowly. She desires or accepts sexual intimacies only as a term of an emotional relationship and as an expression of that relationship. The

effects of sexual experience are much deeper and long lasting in a girl. While the m̲ tends more easily to change partners, the woman has a tendency to fixation.

A failure to realize these elementary facts can create a lot of misunderstanding or troub̲l̲ especially for the girl. She may resent what she sees as the disagreeable 'anim̲ instincts' of the male or her well-meant signs of affection may be wrongly interpreted b̲ him.

IV. PREPARATION FOR MARRIAGE

Every vocation requires suitable preparation or training. Marriage is a basic vocation to̲ ̲ life-long partnership and to parenthood that calls for serious preparation. In t̲h̲ traditional situation, with the joint family pattern, the preparation was largely taken ca̲r̲ of informally in the family setting. The required information and attitudes we̲r̲ assimilated through spontaneous observation and experience. Besides, the young coupl̲ after marriage was still under the tutelage of the elders and hence could mature slo̲w̲l̲ But now with the coming of the nuclear family and the young couples often left to the̲i̲ wits soon after marriage, they need greater preparation to face the stresses and strains̲ ̲ life.

Education to Love

As marriage is a partnership of love, the preparation mainly consists in education to lov̲e̲ Genuine love is not a mere romantic feeling, but a profound disposition to give oneself t̲ the beloved and seek his/her good. In practice this involves a lot of self-sacrifice.

Since marital love has a sexual component, education to love in marriage also impli̲e̲ acquiring the right attitudes towards sex and a habit of self-control without whic̲h̲ personal integrity and self-donation are not possible. Young people must be given a̲ accurate scientific information on the nature and functioning of the genital organs. The̲ they must be provided with an understanding of the meaning of human sexuality as̲ ̲ expression of marital love.

Maturity a Pre-requisite

Marriage, especially today, is not for children; it is for grown-ups. Two mature perso̲n̲ are called upon to enter a deep and life-long partnership. Maturity is possessing se̲l̲ identity and the ability to live harmoniously in satisfactory inter-personal relations̲h̲ with others.

Maturity implies experiencing oneself as a *person* and regarding the other as a perso̲n̲ is ability to enter into 'I-Thou' relationship. This is possible only if the youth have be̲ brought up as persons and if their emotional needs have been met. If, for instance, a g̲ has been treated as a thing or as a burden, she will not be able to grow in self-respect̲ ̲ be unable to draw respect from others.

From the requirement of maturity it follows that early marriages have to be discourag̲e̲ According to the recently amended Child Marriage Restraint Act, the legal minimum̲ ̲

for marriage is 21 for boys and 18 for girls. There is a need for a vast educational effort for effective implementation of this law. Besides, it is not enough to have attained a certain age, but real personal maturity is needed.

Boy-Girl Relationship

In the past, mixing of boys and girls outside the family circle was not permitted in most Indian communities. This may have had its own advantage since thereby dangerous contacts were avoided. The limitations of the custom were also lessened because of the extended family system and because of early marriage. But now due to changed circumstances, it is becoming increasingly necessary to establish healthy contacts between boys and girls.

This cannot be brought about all of a sudden due to the inexperience of the youth and also due to the resistance on the part of older generation. Young people who want to assert their right to meet friends of the other sex must give proof of sufficient maturity so that the natural anxiety of the parents regarding the welfare of their children might be allayed. As far as possible the meetings should be open and with the knowledge of the elders, at least of some of them.

When marriage is still far away, it is not advisable to form an exclusive relationship since it may lead to complications and prevent a greater maturity that comes from meeting several persons of the other sex. Wider contacts are also necessary to make a right choice of partner. Obviously, it is very wrong for a boy to take liberties with one girl and then want to have another 'lily pure' girl as life-partner. Correspondingly, a girl should realize that no decent boy respects a girl that is too easy and allows undue liberties.

The girl should be careful not to provoke young men sexually. Her behaviour might mean on her part only desire to draw attention or feel that she is attractive, but it might have a different effect on the boys. She should be aware that certain modes of dress and behaviour may arouse the sexual passions of the boys. On the other hand, the boy should not too easily interpret the girl's desire to please or receive marks of tenderness as an invitation to sexual intimacies. However, these remarks are not meant to provoke fears, inhibitions or suspicions, but only to draw attention to required caution.

Each must learn his or her responsibilities. The boy must respect womanhood as he finds it in the girls he meets. He should learn to look upon each girl as a person, and not merely as an object to be desired or a thing to be played with. Such respect calls for self-control, not as a repression, but as sign of manhood and his capacity to fulfill his role in the family relationship. The girl must take care to see that the boys respect her, do not consider her as a means of gratification. She should be aware that young men think more of their career and less of marriage. If they are interested in girls, it is because of their pleasant company, if not for sexual pleasure. As one normally more mature for the age and with slower sexual rhythm, she has an important part in assuring that friendship remains within proper bounds lest later she should have cause to regret bitterly.

Choice of Partner

Under the traditional joint family system, parents were naturally expected to find marriage partners for their children. Arranged marriage seemed to be the keystone to all other family patterns. Parents considered this as their sacred duty and the young people generally trusted in the wisdom of their choice and accepted it more or less willingly. As married life was to be lived in close harmony with the wider family, the choice was more an agreement between the two families rather than between the two partners. The system seemed to have worked pretty well in the context. Instead of marriage being the outcome of love, it was said with some truth that love was the outcome of marriage.

Now with the breakdown of the traditional structures and greater education, especially of girls, young people are demanding greater say in the choice of their life partner. Parental controls are often resented.

The opposition between love and marriage and arranged marriage is rather simplistic. The matter is more complex. While parental choice without the consent of the partners is unjust and may be said to nullify the marriage, the opposite extreme of self-choice without any reference to the parents or elders is generally imprudent. It may be based on romantic illusions that may not withstand the stark realities of life.

Apart from these two extremes, there are still three other possibilities open: a) parental choice with the final 'yes' of the partners; b) choice by the partners requiring the approval of parents, latter having a sort of veto power; c) guided choice by the partners. While the first two systems also may be workable, the last seems to be the ideal. Parents must begin to see that the times are changing and greater freedom of choice for their sons and daughters is appropriate. On the other hand, the youth must not be rash to neglect the wisdom and experience of parents. They must be aware that it is generally sincere love for their welfare that motivates the parents to guide them and at times even to object to a particular choice.

The guidance is mainly exercised in the proper upbringing of the children, inculcation of right values, the example of a loving partnership and in encouraging the right type of association and friendship. If the parents win the confidence of their children, they could also have a more direct role in guiding the final choice.

While the experience of 'falling in love' can be a useful prelude to marriage, one must realize that people in love generally wear a mask. They do their best to behave in a way they think their beloved would like. One who is in love tends to ascribe to the beloved all the qualities he secretly regards as ideal with the result that she is provided in the mind's eye with the equalities of his wishful thinking.

Pre-marital Sex

Sexual experience before marriage can never be worth a great deal since it is based on very immature and primitive conception of human sexuality. It is a very poor prelude to marriage. Each of the partners would know from first hand experience that the other has given in to the sexual urge under the pretext of love. How is then one to know later that

the other will not have sex with a third party under the same pretext, especially if their relationship is strained or their mutual love has cooled off?

Especially the girl should be careful about the tremendous consequences of sexual union if the boy changes his mind after the event. Her disappointment may be such that she might never be able to offer herself trustfully again to another man. The memory of the first man might still haunt her. Often, she would find it difficult to find another partner because of the prejudice of society against girls who are supposed to have lost their virginity. The consequences of an eventual pregnancy are too serious to contemplate. Even if a marriage does take place, something will be lacking in the freshness of the union.

This is not to say that society should not change its rigid and overly judgemental attitude. Girls who have made a mistake and especially unwed mothers deserve understanding and acceptance.

Formal Preparation

Education for family life is a part of total education all through early years of life and not something conducted hastily just before marriage. Still, young people on the threshold of marriage would profit much from special programmes containing: (1) better understanding of the meaning of marriage; (2) helping them to have high, but realistic expectations; (3) initiating them into the art of communicating which is essential to life together; (4) helping them to see how to meet the emotional needs of the partners; (5) how to handle conflicts and other stresses of life; (6) how to make right choice of partner; (7) to see the place of religious and moral values as well as of family prayer; (8) the place of sex in marriage, right attitudes regarding it and sexual adjustment; (9) practical aspects of home building and financial management; (10) responsible parenthood and elements of child care; (11) how to make joint and responsible decisions. Other points like relationship with in-laws; career and the home; nutrition; medical and legal aspects of marriage could be added.

While talks and audio-visual aids have their place, the newer techniques of 'sharing' seem to be more effective. Experienced couples and marriage counselors could start sharing their feelings and experiences on a given subject and then invite the participants to share with the group and at greater depth with their fiancees.

Even if formal sharing sessions are not feasible in a given situation, the partners should have the opportunity for free and frank expression so that they can realistically understand and evaluate each other.

As at present there is no other proper set up for pre-marital instruction in many places, the moral instruction course in the college could be a good forum for handling many of the above mentioned subjects.

(George Lobo)

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