

## Foreword

Volumes and volumes have been produced on aims, objectives, history, contents and directions of education in India and abroad by educationists, historians, scholars, philosophers and the like. In spite of the fact that there is a very rich library on education, the fact remains that education needs continuous reminding and restatement of its perennial aims and objectives in the changing scenario of the society. There is no doubt that education aims at learning of skills, acquiring of information, inculcation of knowledge, refinement of natural instincts and building of character, but somehow or the other, due to a variety of historical and other factors, education has ceased to be what it should have been as an instrument of value-seeking and character-building. It has been downgraded as merely information-giving and teaching-skill shops. Universities and colleges have been converted into hot beds of corruption, intrigues, favouritism, cut-throat competition and such other contemptible vices. The reasons for such a sorry state of affairs are manifold, but this is not the occasion to analyse them. One glaring fact that comes to mind for this pitiable condition in the field of education is that in the race for development, science, technology, individualism, materialism and like 'isms', the values have been left behind. Character-building cannot be achieved without adherence to values.

The concept of value itself is a very delicate, controversial and debated terrain. Values may be of various types and categories. The sources of values may be religion, spirituality, science, secularism and many others. Every society is wedded to some values, born and bred in its own culture and tradition. But, over and above all these categories, there are values which are simply and purely human values, such as truth, love, peace, non-violence, equality, justice, fraternity, freedom etc. Such human values are of universal appeal and relevance. Most of these human values are to be traced in most of the religions, spiritual systems and even in secular ideologies. These values are expressed through literatures, arts and other manifestations of culture which go to make what is known today as humanities and social sciences.

It is a pity that such a perennial source of values as humanities has been downgraded to secondary place in comparison to science and technology in universities and colleges. In spite of these, the fact remains that values and education are interlinked and no society may attain its ultimate fulfilment in the absence of education without values. For values, various branches of humanities are actually treasure house, and it is from this point of view that humanities should be accorded its due place in the system of education in the country.

It is this linkage among education, values and humanities that has inspired us to devote this volume exclusively to 'education and values'. It reflects upon values as expressed in religion, literature and art etc. I do hope that this modest attempt on education and values will be welcomed by the educationists, policy-makers and general public concerned with the role of human values in educational system of India.

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