

## VALUES AND EDUCATION

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### Values Defined

Stevens and Allen (1996) suggest that there is a need to have a common understanding of the terms that frame a discussion, and in the research literature many attempts have been made in the literature to specify what is meant by 'values.'

Rokeach (1972,) defines a value as an enduring belief that a specific code of conduct or state of existence is personally and socially preferable to alternative modes: a type of belief that once internalised becomes a standard or criterion for guiding action.

According to Halstead and Taylor (2000), the term 'values' refers 'to the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged to be good or desirable' (p 169).

Lee (2001) observes values are sometimes considered from a moral perspective and at one extreme all values are perceived as moral values. Moral values are those that 'refer to acts or values believed to have direct implication for others' welfare or rights or for issues of justice and fairness' (Prencipe & Helwig 2002, p 843). In other typologies values are classified into multiple categories, including moral, social, cultural, political, intellectual, environmental, aesthetic, legal, and religious (Gilbert & Hoeppe 1996) If such multiple categories are employed, moral values form but one of the sub-groups

A value is what is desired or what is sought. Values may be operationally, conceived as those guiding principles of life which are conducive to one's physical and mental health as well as to social welfare, and adjustment and which are in tune with one's culture

According to Clyde Kluckhohn, "value is a conception, explicit or implicit, distinctive of an individual or characteristic of group, of the desirable which influences the selection from available means and ends values are socially approved drives and goals that are internalised through the process of conditioning, learning or socialization and that becomes subjective preferences, standards and aspirations.

Allport observes, "The term value means the relative prominence of the subject's interest or the dominant interest in personality." "values belong wholly to the inner world of mind. The satisfaction of desire is the real value, the thing that serves is only an instrument. A value is always an experience never a thing or an object."

Edger Brighman observes, "In the most elementary sense, value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed at any time. It is the actual experience of enjoying a desired object or activity."

### Views of Educationists and Thinkers

Regarding value oriented education, different educationists and thinkers of India have put forth their views as under:

Aurobindo gave a higher and clearer dimension to education of values. He recognised the dormant spirituality in every individual. His scheme of education for spiritual values was two-faced. He believed that our education should- provide the opportunity for teaching of higher values. At the lower level all should be educated in higher values. In the second phase only those who can pursue the spiritual values should be given spiritual education at higher levels.

Swami Dayananda laid emphasis on the role and responsibility of parents in the scheme of value education. According to him it is the duty of parents to give instructions in value to their children which draws injunctions from the tradition of ancient Indian education.

Swami Vivekanand says: "Education is a manifestation of divine perfection already existing in man." He further says, "We want education by which character is formed, strength of mind is increased, the intellect expanded and by which one can stand on one's feet."

Radha Krishnan remarks "Education is not limited to the imparting of information or training in skills. It has to give the educated a proper sense of values."

### Value Education

There are two main approaches to values education, some see it as inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics while others see it as a type of Socratic dialogue **Minnis, F (1991)** where people are gradually brought to their own realisation of what is good behaviour for themselves and their community.

It is the process that gives young people an initiation into values, giving knowledge of the rules needed to function in this mode of relating to other people, and to seek the development in the student a grasp of certain underlying principles, together with the ability to apply these rules intelligently, and to have the settled disposition to do so **David Aspin (2000)**

### Values education

Values education can be defined as an explicit attempt to teach about values. Such teaching fosters the development of students' existing values and the values identified as important by the school, and helps students develop dispositions to act in certain ways (**Aspin 2002; Halstead & Taylor 2000; Johnson 2002**).

Some researchers use the concept values education as an umbrella of concepts that includes moral education and **citizenship education Cheng, (2006)**.

Themes that values education can address to varying degrees are character, moral development, Religious Education, Spiritual development, citizenship education, personal development, social development and cultural development. **Taylor, M. (2006).**

There is a further distinction between explicit values education and implicit values education where:

- *explicit values education* is associated with those different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences for students when it comes to value questions.
- *Implicit values education* on the other hand covers those aspects of the educational experience resulting in value influence of learning, which can be related to the concept of hidden curriculum.

This discussion on implicit and explicit raises the philosophical problem of whether or not an unintentional action can be called education. Similarly one should clarify the distinction between a teacher and an educator. **(Cox, 1988).**

#### **Moral education**

Morals as socio-legal-religious norms are supposed to help people behave responsibly. However not all morals lead to responsible behaviour. Values education can show which morals are "bad" morals and which are "good". The change in behaviour comes from wrestling with questions about right and wrong. **Sharp (1984)** American psychologist Lawrence Kohlberg who specialized in research on moral education and reasoning, and was best known for his theory of stages of moral development, believed children needed to be in an environment that allowed for open and public discussion of day-to-day conflicts and problems to develop their moral reasoning ability. Kohlberg, L., Wasserman,., & Richardson. (1975).

#### **Living Values Education Programme (LVEP)**

This project of worldwide proportions inspired by the new religious movement called the Brahma Kumaris World Spiritual University incorporates twelve values unity, peace, happiness, hope, humility, simplicity, trust, freedom, co-operation, honesty, courage, love), **Farrer, . (2000)**

Character education is an umbrella term generally used to describe the teaching children in a manner that will help them develop as personal and social beings. Concepts that fall under this term include social and emotional learning, moral reasoning/cognitive development, life skills education, health education; violence prevention, critical thinking, ethical reasoning, and conflict resolution and mediation.. **(Lickona ,1996)**

**Implications of the study**

Education is not static but a dynamic process. It leads a person always towards progress. The education adopts changes according to the changing conditions of time, place and society and reconstructs the society. It gives directions towards the aim according to the capabilities, capacities, interests and powers of the children.

Education helps in bringing about a change in society. Economic, moral, Cultural, social, scientific, spiritual and educational change is possible only through education. Education is a power **John Dewey** regarded education as tripolar process. According to him the process of education is not to be talked about in the absence of social environment.

The different concepts of education give clear meaning that it has wider concepts and it touches the all aspect of human beings.

The biological aspect of human life is maintained and transmitted by nutrition and reproduction, the social aspect of human life is maintained and transmitted by education. It is education which promotes his intelligence, enables him to be industrious and ensures his progress. The word education has a very wide connotation and it is very difficult to give its precise definition.

Education creates an environment which is stimulating to develop desirable attributes of individual as well as social personality. It must open out to the people a wide universe of worthy objects in the words of Rabindra Nath Tagore, education nourishes our reasoning faculties. Education is the means to attain the final end namely 'values'.

**Suggestions**

The aims of education should be such which command favour with the most of people. Thus the aims of education can be prescribed and pupils can be made to achieve them. It is not necessary that we consider the liking of the pupils.

Contents. This makes us to the fact that when aims can be prescribed, contents can be prescribed also. This may or may not be liked by the pupils.

Methods of Teaching. Such methods of teaching have to be employed which teachers universally consider better. Personal preference of students hardly matters. The relative merits and demerits of methods of teaching can be empirically and objectively determined.

Role of Teacher. In terms of objective theory of values, teachers can follow those principles in their dealing with their pupils which most of them consider appropriate. It is not necessary to go after the subjective wishes of pupils. Teachers are at liberty to perform those functions which they consider are in the best interest of pupils.

Discipline. The rules of discipline will be such which are favoured by all or by majority. Individual liking thus will not count in setting up rules of discipline.

Our Education System lacks formal orientation in values. Result is chaos in society. Education has to be value oriented. In Teacher Education Colleges, at the B.Ed., level, a

lecture or two on values-should be a must. At the M.Ed, level, this topic is there but not considered very important. Result-Majority of the teachers do not know as to what is meant by a value. If we want that pupils should pick up right values, then we have to live values. Teachers have set examples. It is minimum that is expected of them.

### Inculcating Value

Remember, when a value breaks, it becomes a "Jinn." far. 'It will destroy society. Therefore it is time that we develop values, we are to develop values and some suggestions are given below:

Start developing values only when the intellectual life of the child begins to dominate him or her. And as such, the right age is that of adolescence. It is during adolescence that a style of life develops. And during this age, the idea of values can be given.

Values are inculcated from the environment. If the environment is full of rapes, murders, bomb blasts, then forget about values. Thus our environment must be exceptionally good. The politicians, cinema, radio and finally now the T.V . have a great role to play in creating congenial environment. Values are caught from the environment.

There should be definite programmes for values or value development. In communism the value of "Weness" starts from the beginning. The value of "I" is discouraged.

Value must be identified and defined. \*

Values which are easily understood by a common man should be developed first-like casteism, corruption etc. we are to banish these.

Lessons on values must be included in language text books. Short story must lead to inculcation of values.

Indian culture must be taught to students. Let there be a foundation course in it.

Religious discourses on all religions can be given.

Extra-curricular activity must lead to development of values.

Stress should be given on the development of love and affection.

Excellence in human beings should be stressed.

We should teach values to our children because it is most significant and effective thing we can do for their happiness as educationists and parents.

Values inculcate many qualities in children.

Education has main goals of social justice, of national cohesion, of scientific temper, independence and spirit of socialism. These goals are useless if there are no values. Good education is always value oriented but somehow we are neglecting values in recent times. Our personality is undermined. There is value erosion. Violence has increased in all walks of life?)

Our outlook has to be changed, hence value education. We should be sensitive to values and we should have the ability to choose right values.

Prayer! should ,be sung. Gandhiji said. " Begin, therefore your day with prayer and make it so soulful that it may remain with you till evening."

Story telling can be there. The stories should be a mixture of fiction, biography, life experiences.

Thought for the day\ should be written on the BB. It inspires one and all.

Taking up special projects –organisation of sports and games, social activities and self-reliance programmes, attitude develop-ment and role plays are some of the important activities which are commanded as they have great potential for physical, emotional and psychic development. Depending upon the size of the institution, these programmes can be further elaborated.

Group Singing. Singing and music have their own importance.

Through Attitude test and role play techniques it has been found that students can be helped to develop values.

Mass Media can be exploited.

And remember, in all this, teacher is the king pin. The role of this teacher is most important.)

### Conclusion

We witness various kinds of misdeeds, imbalances and manmade calamities in diverse forms. Individual life is cramped and embittered by jealousies, repression, inhibition leading to all kinds of disorders and destructive impulses. National and international life is based on unhealthy irrational competition at the cost of and the exploitation of weaker groups and nations. At this juncture what would be the justification for the academician to held their head up to declare that education does stand as symbol of civilization, provides value based foundation, strengthens emotional and intellectual quotient equally and build spiritual beings to promote human dignity and divinity to make the world livable .The current situation is very much threatening and pose a real challenge to all the committed professionals involved in the field of education to check and recheck the ultimate aim of education and its implications.

Mahatma Gandhi said "Education without character is a sin" Mr. Kothari rightly pointed out that science and Technology is exploding but wisdom is imploding, it is shrinking. The National policy on Education 1986 also rightly registered its growing concern over the erosion of essential values and increasing cynicism in society. My contention would be our system of education makes little and no provision either for the development of the moral and spiritual potentialities or for the growth of social consciousness of students. Amidst of all the dangers the following would cripple the society sooner.

The malaise of today's education may perhaps be best described in the words of Dr. K.G.Saiyidain, "Inspite of great advance in our knowledge, inspite of our progress in the perfection of scientific technique, in spite of our incredibly increased control of natural

forces and physical resources, we have failed to make constructive use of our intelligence and have allowed our destructive impulses to dominate national and international life”.

- To import humanness
- To promote emotional maturity
- To cultivate scientific temper
- To nurture the nature
- To generate social consciousness
- To create spiritual beings

**To import humanness:**

The caste and class oriented society has erased absolutely to recognize the existence of the other human being. Most often the sufferings or the injustice done to an individual or a group does not stir the consciousness but made us remain indifferent. Education should awaken the sleeping conscience to respect and embrace the other as human beings and not as worthless objects. This also embraces the question about female infanticide, mercy killing, throwing the helpless elderly at aged homes etc.

**To promote emotional maturity:**

The media world kindles the emotions of young mind more vigorously. The state record proves and the media displays the growing number of crimes both among children adolescents and adults. There is no hold even for parents to control and regulate their own kids. The life is at stake when challenged or corrected. The multiplication of suicidal records, murders, elopements stand as a giant, killing the peace of family the nucleus of a society. The negative influence of media has ruined the emotional stability of the growing generation. Therefore the education should expose them to reality of life and unveil their imaginative world in which they build their castles without proper foundation.

**To cultivate scientific temper:**

The world is full of opportunities. The progress and advancement of an individual as well society is feasible only we know to assess every event with objectivity. Gurudev Tagore while founding his university said that its objective was a constant pursuit of truth from which imparting of truth naturally follows. Educational institutions cannot be a dead cage where the living beings are fed with artificially prepared food. It should be founding ground to observe, prove, search assess, and research to identify first hand facts to uproot the evils and to build a livable society.

**To nurture the nature:**

India is known for its interconnectedness with nature. Nature is worshiped, revered and venerated. But today in the name of development the nature is treated as an object to be exploited and used. Development has broken the link between human and nature. This is done only by the educated with the advanced technology. Recognizing our union with nature foster the self growth and rejuvenate one's mind and soul. Hence education should inculcate the values that nature has taught us. Education should rebuild and reestablish the broken link.

**To generate social consciousness:**

Society is web of social relationship. Human beings are gregarious in nature. In this computer and digital era there is a growing sense of individualism and independency. Interdependency has lost its value. Sence of compromise takes over complimenting each other. The widening gab between rich and the poor, the unended episode of oppression on the marginalized, the unmindful use of nature and its consequences on the living planet and living being has no way disturbs the growing ones. The future is so bleak and it is unrecognized. Today's Education induces people to memories and vomit back to gain good percentage but has not facilitated to respond to the perishing situations with objectivity and affirmative action's. Therefore education should enkindle people to serve society and be responsible in nation building. It should play a vital and significant role in bringing about equality in the society.

**To create spiritual beings:**

India is named as land of spirituality .All those who have spiritual thirst flow to India to experience deep silence and solitude amidst nature. The multifaceted culture has attracted so many foreigners to our land. But the pathology is that we don't cherish our heritage and traditions. Sometimes we are not even aware of our own specialty and richness. We fall into the trap of global trend and forget our own. Spirituality always associated with religion or religious people for a secular person who does not know the real meaning of this word. The spiritual being is one who cherish the existence oneself and the other, one who promotes goodness everywhere. Where there is goodness there god exists. Even an atheist can be spiritual being holding a value and living for a purpose and a cause.

To sum up the education should aim at integral and holistic formation of an individual. This cannot be the responsibility of the teachers alone. All should the government, the parents, teachers and students should work together to achieve this. However the greater responsibility lies on teachers who are considered to be a one of the guru in the formation of young mind. This involves multifaceted approach. First the values to be introduced to the students secondly values to be lived by teachers themselves because the students look up to their teachers as an embodiment of values which are

proposed by them. Third the follow up must be done at home and finally encouragement can be extended through rewards from all spheres such as institution, state etc. I dare to say teachers have done yeomen service in the evolution of society from the time immemorial and their service is still essential for its appropriate improvement. However it is crucial to note the changing scenario both in teachers and people. No more this profession is considered as service but as profession. Any profession always calculates the 'profit'. Let us stop the irrelevant contents, mechanisms to be continued in the education system which abolishes the creativity, individuality, originality but produces only mass production to sustain the present condition.