

VALUE ANALYSIS - A HOLISTIC APPROACH TO VALUE EDUCATION FOR DEVELOPING A CULTURE OF PEACE AND VALUES AMONG STUDENTS

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Abstract

Education in the true sense should be to empower individuals to enable them to be makers of peace rather than only consumers of peace. Teachers should make deliberate attempts to infuse and reinforce the importance of peace and values that are commensurate with the textual material taught in school and the developmental stages of children. Education for peace is holistic and transformative, incorporating a number of ideas in its definition and practice. It embraces the physical, intellectual and social growth of children within a framework of human values. How to teach peace and values in the classroom is a challenge as it is different from other conventional subjects, which are taught at any level of education. The process of value analysis or analysis of the value conflicts is done through the help of scientifically prepared worksheets. Values cannot be forced, even if conveyed with good intentions. As students begin to identify and think about values, they will be able to realize that values often conflict. Value conflict is a fact of life. Nobody can live without value conflict. It may often lead to inconsistencies in behaviour of individuals and put the individual into a painful situation. The individual tries to come out of the value conflict. He arrives at an appropriate and desirable conclusion. As value analysis is practiced in the classroom, a culture of peace and values can be created.

‘Since war begins in the minds of men, it is in the minds of men that the defence of peace must be constructed’- UNESCO

Education in the true sense should be to empower individuals to enable them to be makers of peace rather than only consumers of peace. Teachers should make deliberate attempts to infuse and reinforce the importance of peace and values that are commensurate with the textual material taught in school and the developmental stages of children. Value Education is subsumed in Education for Peace. Peace is a contextually

appropriate and pedagogically gainful point of coherence for values. Peace concretizes the purpose of values and motivates their internalization. Without such a frame work, the integration of values into the learning process remains a non-starter.

Holism refers to the idea that all the properties of a given system in any field of study cannot be determined or explained by the sum of its component parts. Instead, the system as a whole determines how its parts behave. Holistic education is a philosophy of education based on the premise that each person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to spiritual values such as compassion and peace. Holistic education aims to call forth from people an intrinsic reverence for life and a passionate love of learning.

The roots of holistic education can be traced back to several theorists include Jean-Jacques Rousseau, Ralph Waldo Emerson, Henry Thoreau, Bronson Alcott, Johann Pestalozzi, Friedrich Froebel, and Francisco Ferrer. More recent theorists are Rudolf Steiner, Maria Montessori, Francis Parker, John Dewey, John Caldwell Holt, George Dennison Kieran Egan, Howard Gardner, Jiddu Krishnamurti, Carl Jung, Abraham Maslow, Carl Rogers, Paul Goodman, Ivan Illich, and Paulo Freire.

Teaching Styles in Holistic Education

With the goal of educating the whole child, holistic education promotes several strategies/ approaches to address the question of how to teach and how people learn. They are:

a) Transformative Approach: Transformative learning involves a change in the frames of reference that a person may have. This change may include points of view, habits of mind, and worldviews. Holism understands knowledge as something that is constructed by the context in which a person lives. Therefore, teaching students to reflect critically on how we come to know or understand information is essential. As a result, if 'we ask students to develop critical and reflective thinking skills and encourage them to care about the world around them they may decide that some degree of personal or social transformation is required'.

b) Connections: It is emphasized as opposed to the fragmentation that is often seen in mainstream education. This fragmentation may include the dividing of individual subjects, dividing students into grades, etc. Holism sees the various aspects of life and living as integrated and connected, therefore, education should not isolate learning into several different components. Holistic school classrooms are often small and consist of mixed-ability and mixed-age students. They are flexible in terms of how they are structured so that if it becomes appropriate for a student to change classes, he is moved regardless of what time of year it is on the school calendar. Flexible pacing is key in allowing students to

feel that they are not rushed in learning the concepts studied, nor are they held back if they learn concepts quickly.

c) Trans-disciplinary Inquiry: It is based on the premise that division between disciplines is eliminated. One must understand the world in wholes as much as possible and not in fragmented parts. Trans-disciplinary approaches involve multiple disciplines and the space between the disciplines with the possibility of new perspectives 'beyond' those disciplines.

d) Meaningfulness: It is also an important factor in the learning process. People learn better when what is being learned is important to them. Holistic schools seek to respect and work with the meaning structures of each person. Therefore, the start of a topic would begin with what a student may know or understand from their worldview, what has meaning to them rather than what others feel should be meaningful to them.

e) Meta-learning: It is another concept that connects to meaningfulness. In finding inherent meaning in the process of learning and coming to understand how they learn, students are expected to self-regulate their own learning. However, they are not completely expected to do this on their own. Because of the nature of community in holistic education, students learn to monitor their own learning through interdependence on others inside and outside of the classroom.

f) Community: Community is an integral aspect in holistic education. As relationships and learning about relationships are keys to understand ourselves, so the aspect of community is vital in this learning process. In holistic education the classroom is often seen as a community, which is within the larger community of the school, which is within the larger community of the village, town, or city, and which is, by extension, within the larger community of humanity.

Concept of Education for Values and Peace

Values are judgments on what is desirable or valuable in one's life. Values are the outcomes or results achieved after teaching according to the aims. Value means, *something that has a price, something that has worth, something precious, something dear, something one is ready to suffer for, sacrifice for, and if necessary one is ready to die for it.* '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.

In every individual, there is not one value but many and often life finds itself in contradiction not between a value and another. When different values make claim on the man at the same time and in the same situation, then he makes use of his own principle by which he has to choose the one and give secondary preference to the other or others. This

is called as value priority, giving more weightage to one and giving secondary preference to the other.

Concern for value education is also increasing in recent years as a result of crisis of values that our society is currently experiencing. The issue has been projected as one of the national priority in the nation's education. The National Education Policy 1986 declares that the growing concern over the erosion of essential values and increasing cynicism in society has brought to focus the need for readjustment in the curriculum in order to make the education a forceful tool for the cultivation of social and moral values. The National Curriculum Framework for School Education (NCERT, 2000 and 2005) observed that schools can and must strive to restore and sustain the universal and eternal values oriented towards the unity and integration of the people, their moral and spiritual growth enable them to realize the treasure within.

Value education in all its comprehensiveness involves developing sensitivity to values, ability to choose the right values in accordance with one's concept of the highest ideals of life, internalizing them, realizing them in one's life and living in accordance with them. In inculcating values, all human faculties such as knowing (head), feeling (heart), and doing (hand) should play a role. Thus, value education covers the entire domain of learning, developing rational thinking, educating the emotions and training the will - the cognitive, affective and psychomotor domains. The aim of value in the Indian system is to make the students Really Indian, Truly Modern and Deeply Human.

Education for peace is holistic and transformative, incorporating a number of ideas in its definition and practice. It embraces the physical, intellectual and social growth of children within a framework of human values. A complex network of environmental factors such as home, parents, peer group, community, the media and society at large influence the promotion of peace. Education seeks to nurture the knowledge, skills, attitudes and values that comprise a culture of peace and values.

Education for values and peace is thus inevitable to promote a culture of peace and values. The frontiers of education for peace include personality formation, learning to live together in harmony, responsible citizenship, and education for peace as lifestyle education. The activities for education for peace and values are many. The curricular and co-curricular activities can be organized to realize the education for peace.

How to teach peace and values in the classroom is a challenge as it is different from other conventional subjects, which are taught at any level of education. There are reasons for this difference, *firstly*, values and peace is components that could be integrated well with all the subjects instead of teaching it separately. *Secondly*, they have to be practiced not just learned. Therefore, for developing the right attitudes and values, a

different approach to teaching for values and peace has to be adopted keeping in mind the developmental and psychological characteristics of the learner.

Value Analysis - A Practical Holistic Approach in Value Education

A detailed account of Value Analysis was set forth by Coombs (1971) in Metcalf's, 'Value Education: Rationale, Strategies and Procedures', which is the 41st year book of the National Council of Social Studies. Later on, Frankael (1977) proposed a system to analyze value conflicts. Value analysis is a detailed, step-by-step processing of analysing value questions, particularly complex issues that involves a large number of facts and possible consequences. Value analysis trains individuals to deal rationally with the ethical problems surrounding the personal and social issues.

A model of value education is not restricted to the development of a particular domain of the value system. They develop certain other aspects too. The implementation of a model of value development in a real situation of the classroom is a challenging job and it requires a perfect understanding of the theoretical aspect as well as a competence in the practical aspects of the model. In analyzing a value dilemma through Value Analysis, a teacher has to follow seven steps in a classroom situation:

- i) Presenting the dilemma
- ii) Identifying and clarifying value conflict
- iii) Asking for conceivable alternatives
- iv) Asking for possible consequences of each alternatives
- v) Asking for evidence to support the likelihood of consequence occurring
- vi) Asking for evaluation of likely consequences.
- vii) Asking for judgement as to which alternative seems the best and why.

Phase One: Presenting the Dilemma- In a class room the value dilemma may be presented in the form of short readings, through a film, film strips, OHP/LCD projection, Xerox copies, readings etc. After presentation of the value dilemma the teacher asks certain questions in order to help the students to clarify the circumstances involved in the dilemma, identifies and defines difficult terms, identifies the characteristics of the central character.

Phase Two : Identification and Clarification of Value Conflict -The teacher clarifies the value questions and helps the students to do the same. The responsibility of the clarification of value conflict should be shared by teacher and students. The teacher asks about the value conflict faced by the central character, the conflicting situations etc.

Phase Three : Asking for Conceivable Alternatives- In this phase, the activities which should be done through group work, brain storming, encouraging the class to suggest ideas etc. What alternatives are open to the central character is the main theme of this phase.

Phase Four : Asking for Possible Consequences of Each Alternative-In this phase, the students predict the consequences of each alternative. The teacher asks some questions in this phase. Eg. What might be the consequences of various alternatives? What might be the short range and long-range consequences? What might happen if the alternative were to become a reality? Who would be affected and how? What about the effects on the future generation?

Phase Five : Asking for Evidences to Support the Likelihood of Consequences Occurring

After listing the consequences of each alternative the teacher asks the students to begin the search for evidence to estimate the degree of desirability of each consequence occurring. The question encourages the students to search for data, reports, news paper articles, television news etc. These evidences describe what happened in similar situations in the past. The teacher assesses the relevance of the evidences.

Phase Six :Asking for Evaluation of Likely Consequences - Here the teacher presents the criteria to analyze the consequences in terms of desirability/undesirability. The criteria vary from dilemma to dilemma and from group to group. Each of the consequences is to be rated on a five-point scale. If the consequence is undesirable then the ratings will be -2 and -1. If the consequence is desirable then the ratings will be +2 and +1. If the consequence is neutral then the rating will be Zero. The algebraic scores of all the consequences for a given alternative will be worked out. Such totals will be available for each of the alternatives. The alternative, which got high total, will be considered as the best alternative.

Phase Seven : Asking for a Judgment as to which Alternative seems the best and why-

Based on the scores the students decide that some consequences are desirable and some others are undesirable. The choices are ranked from the most desirable to the least desirable. They state the reasons for selection of the particular alternative as the most desirable in this situation. In similar situations, students will be able to analyze their value conflicts or conflicts related to the different life situations.

Practicing Value Analysis in the Classroom

The process of value analysis or analysis of the value conflicts is done through the help of scientifically prepared worksheets. The work sheet is considered as a data record

used by the students during teaching learning process. In the Value Analysis Model, the students have to move from phase one to phase seven and through the sub phases. The recording under different phases would help the students to proceed higher phases of value processing. The main items given in the students' worksheet are given below.

- i. Main points in the value dilemma: - Here the students are asked to write the main points mentioned in the value dilemma case.
- ii. Identification of the difficult terms: - the students are asked to identify and write the difficult terms in the value dilemma.
- iii. Asking factual questions:- Here the students ask questions which need more explanation and clarify them.
- iv. Value conflict in the dilemma:- Here the students write about the value conflict faced by the central character
- v. Alternative open to the central character:- Students finds out the major alternatives open to the central character.
- vi. Possible consequences of alternatives:- At this stage the students identify and write about six consequences for each alternative.
- vii. Desirability of the consequences: - After analyzing each consequence the students' select one alternative, which they think, is the best, based on the value criterion.
- viii. Best alternative open to the central character:- Here teacher presents another situation similar to that of the previous one in which students are the central character. Based on the previous judgement students make their judgement.
- ix. Reasons for the selection of the best alternative:- Here the students state the reasons for the selection of the best alternative open to the central character.

Valuing or Value Processing

The value process is defined, as 'a process by which we increase the likelihood that our living in general or decision in particular will first have positive value for us, and second be constructive in the social context' (Kirschenbaum 1973). The use of valuing process doesn't guarantee a good decision for ourselves or society: it merely increases the likelihood.

Raths, Harmin and Simon (1966) first explained this process in their book 'Values and Teaching', in which they described seven processes under three main processes - Choosing, Prizing and Acting - that leads towards value clarity. Further, Kirschenbaum (1973) formulated the valuing process based Raths' seven processes. A comprehensive methodology, built on the positions of pragmatic philosophers and humanistic psychologists, has identified seven broad value skills and developed a number of practical techniques to help students learn these skills. Raths' seven processes are: Choosing freely, Choosing from

alternatives, Choosing after considering the consequences, Prizing and cherishing, Affirming, Acting upon choices and Repeating (repeat it constantly in our thinking).

1. Choosing Freely: Value Processing Skills involves choosing freely, not as a result of peer or authority pressure. There is a little likelihood that an individual who is forced to adopt a particular value will integrate that value into his/her value structure. If something is to guide one's life, whether or not an authority is watching, it must be totally free choice. If there is force, the result will not last beyond the influence of that force.

2. Choosing from Alternatives: This is closely related to the first process, choosing freely. Making a number of choices available to the individual increases the chance that the individual can choose freely. It involves considering alternatives before a choice is made. It is evident, there can be no choice if there are no alternatives from which to choose. When we have many choices as to how we would spend our weekend - to take rest, to study, to go for a picnic with friends, to read a book, to work and to do social service - and we choose one from these alternatives, that choice will point to our values.

3. Choosing after considering the consequences: Value Processing involves carefully examining the consequences of each alternative. Impulsive thoughtless choices do not lead to values. For something to guide one's life meaningfully, it must emerge from understanding and judgment. Only with the consequences of the alternatives are clearly understood one can make intelligent choices. Valuing is thoughtful in which the individual attempts consciously to reflect on what will happen if he/she chooses a particular value. Choosing impulsively will not lead to an intelligent value system.

4. Prizing and Cherishing: One should cherish his values and consider them an integral aspect of one's existence. Person should be proud of and happy about his choice, not boastful pride, but feeling good about it. When we value something, we prize it, cherish it, esteem it, respect it and hold it dear. We are happy with our values and it flow from choices that we are glad to make.

5. Publicly Affirming: If one has chosen his values freely after considering the consequences, one should be willing to affirm those values. One should not be ashamed of ones values but should be willing to share them when occasion arises. This process involves sharing your convictions with others, standing up for what we believe, to voice our opinions, to publicly affirm our position.

6. Acting upon Choices: The values one hold should be apparent from our actions. In fact one's activities should reflect the values one cherishes. It involves acting according to our choice and not just having good intentions. When we hold dear a value, it shows up in all aspects of our life. We have limited time, money and energy. How we spend our time, money and energy reveal what we value. Young people are continually formulating beliefs,

goals and ideals. As part of their education, they should be encouraged to act on their beliefs, goals and ideals.

7. Repeating: If one acts on his values, he should do so in a consistent and repeated pattern. It involves acting repeatedly and incorporating the behaviour into our life pattern. Our value will show in different situations, at different times with consistency and become a pattern of action. If one's actions are inconsistent with his values, then he/she should examine more closely the relationship between his values and actions.

Educational Implications of Value Analysis

Values cannot be forced, even if conveyed with good intentions. No real integration or internalization of a value can be achieved unless the learner desires or agrees with the said value. To engage in value analysis requires the educator to learn to respect others, in the same manner that one expects to be respected in return. Values may be shared and argued, but not imposed. The individual holds the right to his or her own choices in life.

The lesson in value analysis context is about life itself. What is being discussed is not a mere subject area. It is about issues that concern the learner and the educator. Thus, the experience becomes both practical and relevant. Educators however, must not be afraid to admit that there are many questions about life that do not have answers. Together, the educator and learner must work towards searching for answers.

The learner exposed to value analysis process begins to master the art of discernment. This means, the learner will be more able to live consciously and responsibly. The learners in this approach have reportedly become more critical and independent-minded, more attuned with their inner selves and empowered to do something about their conditions, rather than blame outside forces.

As students begin to identify and think about values, they will be able to realize that values often conflict. Value conflict is a fact of life. Nobody can live without value conflict. It may often lead to inconsistencies in behaviour of individuals and put the individual into a painful situation. The individual tries to come out of the value conflict. He arrives at an appropriate and desirable conclusion.

If students are given opportunities to identify, discuss and evaluate the alternative courses of actions along with the desirable consequences, they will be able to arrive at a conclusion relevant to the situation.

The essence of value analysis lies in helping the learner to ask the 'why?' and 'what for?' in life. Value analysis, therefore, guarantees a humanism that otherwise may sadly be lost in the excitement of new scientific discoveries and technological advancement. In summary, the valuing process in the context of learning to be fully human challenges the individual not to lose his or her self (soul): a self that is discerning and empowered to

define and not be defined. For what good will a new order serves if this would be inhabited by a people who have lost all sense of civility and human-ness. This effort to be fully human is rarely actualized through the traditional approach to education.

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