CHAPTER - III

VALUES

3.1. Introduction

Values may be regarded as an intervening variable, mediating between the antecedent conditions, consequent cognition and action both at personal and social levels. Values are influenced both by priorities of the individual who is engaged in valuing and the characteristics of the objects being valued (Feather, 1973). It is therefore a fact that the personality make up of an individual has a direct effect on his value patterns.

"Values represent, what is thought to be desirable and not what may be desired. They generally influence, attitudes and behaviour. A significant portion of personal values are established in the early years of childhood and adolescence, but when exposed to other value systems some
may be altered, but not fundamentally replaced or rooted out". (Barnett and Kasson, 1987)

A significant portion of the value system is genetically determined. The rest is attributable to factors like national, cultural, parental dictates, educational background, friends and similar, environmental influences. (Keller, Bouchard, Arvey, Segal & Dawis, 1992).

Values may be dispositions of the generalized nature that influences, many of our personal preferences, and interests. The core values of a society reflect it's orientation to four basic and universal problems, namely orientation towards human nature, orientation towards environment, time orientation, and interpersonal orientation. (Kluckohn, & Strodtbeck, 1961).

The pillars on which the citadel of the style of life is built is values. It is developed through an interaction of needs, perception emotion, sentiments, and attitudes. A value may be an endeavour which satisfies need system, psychological as well as physiological. Almost all human beings have the same physiological needs but difference in their values and styles of life. Skinner recognized that the questions such as who is to decide what is good for humanity, how to use the new
technology of behaviour and for what ultimate purpose, are really questions of values. These are raised by his radical proposals for societal design. He also responded that the questions about values are really questions about reinforcements\(^5\). (Skinner, 1971).

To make a value judgment by calling something good or bad, is to classify it in terms of its reinforcing effects. Things are good or bad, (positively or negatively reinforcing) presumably because of the contingencies of survival under which the species evolved\(^6\).

### 3.2 Value - definition

Value can be defined as a conception, explicit or implicit, destructive of an individual or characteristic of a group of those desirable traits, which influence the selection from available modes and ends of action. Values are the criteria, for determining levels of goodness, worth or beauty\(^7\) (Shetty, 1997).

Above all, in essence, a value is a principle of choice. The 1983 report of the 'working group' of the central ministry of education and culture when called upon to clarify the term 'value' responded thus "Value is those desirable ideals and goals which are intrinsic in themselves, which evoke
a deep sense of fulfillment, undefinable since it denotes a fundamental category and it is in itself the highest genus of that category. They are intrinsic in character and they are ends in themselves”.

### 3.3 Human behaviour and values

Human behaviour is governed by values. These values should be socially approved desires or goals, conceptions, or standards by which things are approved or disapproved. Values go on developing from childhood to late adolescence or even manhood. Due to the degeneration of socially desirable values in every field, it is imperative for us to take stock of the values imbibed by the growing generation of young men and women. The interaction of the student, in the school constitute, what is known as the school’s hidden curriculum from which the child unknowingly learns numerous values. The educational system and institutions devoid of values are not only hollow but unsustainable also\(^8\). (Shukla, R.P, 1997).

The values are socially approved designs that we learn from experience in order to adapt and renew traditional values. It’s formation involves a deeper layer of personality,
and the majority of them are being carried down traditionally through generations.

3.4 Traditional values

Traditional thoughts in India prescribed 'artha' 'Kama', 'dharma', and 'moksha' as the four purusharthas or doctrines governing man's life activities. The first two are acceptable and valuable only in so far as they serve the third (dharma), which is instrumental to the fourth (Moksha) the ultimate goal of life. Dharma which emphasise on right action and conduct in all situations and the proper discharge of one's duties in life is the central doctrine of the moral code in society. It is comprehensive and flexible to suit the demands of a changing but well conceived social order.

Education is a process of developing in the child knowledge, skills, attitude, values and behaviour patterns that society considers desirable for him to have both as an individual and as a member of society. Education in it's aims, curriculum, and methods should be inseparably bound up with values. Society expects to preserve and promote it's values through education through desirable changes in the child's way of thinking feeling and in the way he acts, in accordance with good life⁰. (Shukla, R.P, 1997)
“Education is the ability to meet life’s situation. It is a character building process enhancing one’s personality and making him rational, capable, responsive, and intelligently independent. It generates the will to refashion one’s heart, head and life.”¹⁰ (Marydass, S.J. 2000).

Mahatma Gandhi said that there are seven evils that destroy individuals and the entire society which are politics without principles, wealth without work, pleasure without conscience, knowledge without character, business without humanity and worship without self sacrifice.

The traditional value system prevailing in the Indian society was instrumental in accepting Mahatma Gandhi as their leader, but the different countries of the world are differing in their traditional values and beliefs, thus making a differential mental make up for the society¹¹.

3.4.1 Values and beliefs as the content’s of man’s mind:

Both values and beliefs are essentially dynamic in nature. Hence they influence and direct the process of growth and personality development. Transformation of an underdeveloped society into a developed one entails the transformation and modernization of human values, beliefs, and styles¹² (Northrop, 1959).
Values characterising the American society include activism, optimism, equalitarianism, abundance, and pragmatism\textsuperscript{13} (Bernard, M. Bars, 1975).

The American society is predominantly individual oriented. Japanese society is organisation oriented and Indian society is family oriented\textsuperscript{14} (England, 1978).

The manner in which the adolescents respond to their environmental constraints is affected both directly and indirectly by their attitudes and values. Human beings in fact, do not respond to their environmental constraints as such, instead their reactions tend to be determined by their own images, attitudes, and beliefs about their environmental constraints.

Kothari Commission pinpointed that a serious defect in the school system is the absence of provisions for education in, social, moral, and spiritual values. A national system of education cannot afford to ignore this purposeful force. One of the major reasons for erosion of our value system, has been the lack of any value orientation, in our educational structure. The term secularism was interpreted in such a way as to deny ourselves, the advantage of even
teaching basic moral and spiritual values, that are subscribed to by all the great world religions.

The report of the working group on school education (1983) declared unambiguously that, the future of the human race is dependent exclusively, upon a radical transformation of human consciousness and that one of the most important means of effecting this transformation is an integral value oriented education.

Challenge of Education-A policy perspective (1985) (Government of India) spotlighted the progressive closing of values, and resultant pollution in public life. The fact that, this crisis of values is as pervasive in schools, colleges, and universities, amongst, teachers, as well as students, as in other walks of life-a highly dangerous development.

The three different domains of value formulation such as attitude, sensation, and norms are of unique significance in the case of an adolescent individual who is passing through his/her decisive years of character formation.

3.4.2 Attitudes

There are two basic attitudes i.e. introversion, and extraversion, and the four separate functions of it such as thinking, feeling, sensing, and intuiting which contribute to the
structure of the psyche. Jung\textsuperscript{15} says that, there are no extroverts or introverts but in a single individual, itself there are introverts and extroverts. Logical, or intellectual activity that produces chain of idea is called thinking. The thinking involves a thinker and an object, when the subject is dominant it is called introverted thinking. Feeling is a process of valuing an "idea, or event."

3.4.3 Sensation

The psychic function that receives physical stimuli and transmits them to perceptual consciousness is called sensation. These perceptions are not dependent on logical thinking or feeling but exist on absolute elementary facts within each person.

McClelland\textsuperscript{16}, (1961) in explaining the forces of personality development has found that motives and values play a significant role in the growth process. Predispositions to react, on the basis of learned preferences are fundamental in human behaviour. An opinion is the expression of one's judgment of a particular set of facts, an evaluation of circumstances, presented to him. It is a response to a specifically limited, stimulus but the response is certainly influenced by the predisposition with which the individual is
operating while a belief is the acceptance of a statement or a set of circumstances. Beliefs are much stronger than opinions; it is held firm than the changeable evaluations of minor or transitory events represented by opinions.

3.4.4 Norms

"They are acceptable standards of behaviour within a group that are shared by the groups members"\textsuperscript{17} (Robbins, 1996).

"A norm is a rule or guide for behaviour, they are good lives or directions, as to what is accepted or prohibited. Norms also provide a built in system of rewards and punishments for the behaviour. Organizational manuals prescribe formalized norms for the members to follow (eg. Schools). The pre-disposition and the directions of that predisposition are two main elements. The family as the most important primary group, influences to shape a person's norms at early stage. These attitudes are acquired from home, school and peer group. A person is also born with certain genetic predisposition"\textsuperscript{18} (Arvey Bouchard, Jr. 1994)

They\textsuperscript{19} are also of the opinion that three basic components of norms are the emotional, the informational and the behavioural. The emotional component involves the
person's feelings—Positive, central, or negative about an object. The behavioural component consists of a person's tendencies to behave in a particular way towards an object.

A norm change must start with the basic factors, in the formation, and development of attitudes. Attitudes develop as a result of an arousal, of a need, then are shaped specifically, through the process of learning.

Values represent basic conviction, that a specific mode of conduct or end state of existence is personally or sexually preferable to opposite or converse mode of conduct or end state of existence. Hence the values held by an individual influence his/her responses to external and internal stimuli thus paving the way for the development of the personality of the individual.

3.5 Relating values and personality

Bhandari, M.S. (1996) defines education as "addition of values to the raw material of human beings". These values are intellectual or rational, for the training of the mind, social values for the development of the vital being, to seek harmony, sociability and universality, aesthetic values to seek beauty and joy, moral values to realize the universal truths of conduct and behaviour, and lastly the spiritual values.
to realize one's own self, the ultimate goal of life. The sum of all these values is the personality of human being as distinct from animal.

3.6 Classification of Values

Allport\textsuperscript{21} (1955) stressed that a mature person needs a unifying philosophy of life to make sense of his or her existence. An individual's philosophy is founded upon value-based convictions, about what is and is not of real importance to life. A person's efforts to find order and meaning to life, is governed by values. He worked to measure the basic value proposed by Edward Spranger, a European psychologist, written in the book, "Types of Man". He identified six major types.

(i) \textbf{Theoretical} : Such a person is primarily concerned with the discovery of truth and his interests are basically rational, critical and empirical. He is necessarily a scientist, a philosopher, or an intellectual. Such a person will not achieve much but their true values are revealed in interests and intentions. They only want to order and systematise their knowledge.

(ii) \textbf{The economic} : They place highest, value upon what is useful and are thoroughly practical. He is interested in money
making. They want education to be such and the unapplied knowledge as waste.

(iii) **The aesthetic**: They place the highest value on form and harmony. They judge each single experience from the standpoint of grace, symmetry or fitness. They may not be creative artists, but aesthetic. They agree with 'Keats' that truth is beauty, and they oppose to economic value.

(iv) **The social**: Their highest value is affectionate interest for people; hence they will be kind, sympathetic, tolerant and unselfish.

(v) **The political**: Their dominant interest is power. The direct expression of this motive overrides all others in that, they yearn for personal power, influence and renown above all else.

(vi) **The religious**: "They place their highest value upon, unity. They experience the world as a unified whole. Spranger describes the religious person as one who is permanently, oriented towards, the creation of the highest and absolutely satisfying value experience."²² (Spranger, E., 1928).

3.6.1 Moral, Social, and Spiritual Values

In the context of our ensuing study we have followed a different classification of the values from the angle
of an adolescent student in line with the recommendations of the various commissions of education such as the university education commission (1950), Secondary education commission (1953), committee on emotional integration (1962) and education commission, 1966. They had focussed on 3 values such as Moral, Social, and Spiritual and made recommendations thereon.

Moral Values

These are values of character or general conduct of a person on the basis of which he is able to identify right or wrong subjected to the accepted moral code of conduct of the concerned society. Majority concepts of this moral law is universal and as such apply to all irrespective of locality, caste or creed. Various specific sub values shall be identified under moral value and in the present study the focus is on sincerity, peace and honesty.

Social Values

The cultural, and aesthetic values along with those attached to human inter relationships are ascribed under this. The human progress is decisive in determining the fate of a society. The aesthetic sense places highest value on form and harmony, Judging each single experience from the stand point
of grace, symmetry or fitness, the individual impressions are collectively formulating the social values. When the primary interest is in the welfare and satisfaction of the other, the specific subvalues such as Religious tolerance, dynamism, progressiveness etc. becomes relevant.

**Spiritual Values**

These values help man to think good, act good and expect good. Under this value comes, a set of specific subvalues, with which man become identified, with the supernatural, and by this, he considers others as part of the same organic entity. This sense of universal brotherhood, leads man to say 'vasudhaiva kudumbakam' which means the whole world is a family. It turns man to be noble and refined. Religious beliefs and faith in the supernatural, contributes a lot in the set of spiritual values. Kindness, love, and humility are the chosen spiritual values in the context of the study.

**3.7 Indian culture and values**

Savariraj, G.A.\(^2\), says that the four main abuses of science and technology today, such as consumerism, commercialism, selfishness and lack of respect for nature are the result of prevalent western culture. Indian culture based on the fundamental concepts of Jiva (life) and Atman (self)
tends towards unity, of all living beings creating a feeling of fellowship and communion manifesting itself in the salient practical features of Karuna (charity) maitri (active good doing) days (sympathy) and ahimsa (non-violence).

Chandralekha²⁴ (1995) says that our curriculum, needs to insist on, educating the young students in the art of living with values. If learning remains detached from value judgements, scholarship runs the risk of degenerating into indifference. Value judgements actually enhance, the accuracy of learning.

Values are standards and patterns of choice, that guide persons and groups, towards satisfaction, fulfillment and meaning. Values serve as the authorities in the name of which choices are made, and action is taken.

3.8 Development of values

A mature person needs a unifying life philosophy which make sense of his or her existence. This individual philosophy is founded up on values and basic convictions, about what is and is not of real importance in life. Hence the ways of value development becomes very significant in the study of personality development in individuals.
There are four psychological approaches, which explain how people acquire values

(i) Psycho analytic approach:

Value-development, according to Freud, may be considered as, the process and product of the formation of 'ego-ideal'. This development, takes place as a result of child's interaction, with his environment. Freud (1940) considers this as development of 'conscience', the bag of child's values which is the result of his, identification with the parents, and internalization of their values by him. When the child grows up and goes out of his home, he identifies with the significant people in the society, and internalizes their values, which when stabilized begin to control and direct behaviour even in the absence of parents and the significant others in the society. This is how values are picked up by people, according to Freud. Freud's theory of value development (1940) deals with the emotional aspects. Distorted style of rule following an abnormal way of behaving is explained by Freud as being due to fixation at some critical stage of psychosocial development during the first five to six years of life.
(ii) Cognitive development approach

Kohlberg\(^2\) (1968) held that learning of a value depends, on the thought process of the child, or child's understanding of the situation, to which that value relates. The value education should be based on the promotion of the pupil's ability, to think for himself rather than to tell him, what to think and how to behave. This emphasizes, reason based procedures, for teaching values and ignores the role of emotional factors. To both Piaget, and Kohlberg, value development is the function of only the intellect, along with Judgement, reasoning, and decision making.

(iii) Learning theories approach

According to Passi, B.K\(^3\) (1995) values are not ideas, or mental images. Values are acts, behaviours, or responses, that are considered, desirable. Children absorb values from the society, the parents, the peers, mass media, and other social institutions. According to learning theorists, there are three mechanisms, under which lie the development of values (a) reinforcement and reward (b) punishment and threat (c) modelling or imitation. Thus all values are, learned behaviours, children learn values not only from what they are told to do by adults, but also from what they, see adults doing.
Symbolic models on films, television, or in books, magazines have similar effects. Thus children learn values as they are observed around in home and the society, as they are rewarded or punished in the society.

(iv) A value analysis model approach

Value analysis model is essentially, meant for developing, value judgment in the learners.

The steps of this model are-

(a) Presenting the dilemma,
(b) Clarification of value conflict,
(c) Asking for facts
(d) Asking for conceivable alternatives
(e) Asking for possible consequences of each alternative,
(f) Asking for evidence to support, the likelihood of each consequences, occurring.
(g) Asking for a valuation of desirability of consequences
(h) Asking for a judgment, for best alternative, and it's reasons
The above approach is a combination of the philosophic approach, and psychological approaches, especially cognitive developments, and learning theories approach, with progressive and creative orientation.

### 3.8.1 Approaches to value development

The idealists are of the opinion that universal principles, exists in the nature of things and they should make the same appeal, to different minds. The pragmatists contend that education should help develop intellectual, aesthetic, moral, social, and spiritual values through various activities accomplished, at school and outside values are, to be created or discovered by, the educand themselves.\(^{28}\) (Sharma, 1995)

John Dewey\(^ {29}\) (1961) advocated a rational way of teaching values to children which emphasizes providing them with factual knowledge of value issues, through discussions without telling what is right and what is wrong. Children alone should draw conclusions about, what is right and what is wrong using their own minds and reasoning. They should then be allowed to test these generalization by public criteria of rationality, rather than their own personal criteria. For carrying out these discussions and reasoning children should be
provided with raw material of curricular value education the content on which it should work.

3.8.2 A developmental conception of the Aims and Nature of Moral education

The facts then suggest, the possibilities of useful planning of the moral education component of schooling. The teacher is constantly and unavoidably moralizing the children, about rules and values and about his students' behaviour towards each other. Since such moralizing is unavoidable, it seems logical that it be done in terms of conscious formulated goals of moral development. As it stands liberal, the teachers need not indoctrinate children with their own private moral values. Since the classroom social situation requires moralizing by the teacher, he ordinarily tends to limit and focus his moralizing towards the necessities of classroom management, that is upon the immediate and trivial behaviours that are disrupting to him or to the other children. Exposure to the diversity of moral values of teachers is undoubtedly one of the enlightening experiences of the growing up, but the present system of thoughtlessness as to which of the teacher's moral attitudes or view, he does not leave much to be desired.
The value problems of moral education then do not arise concerning the necessity of engaging in moral education in the school, since this is done every day in school. The value problems arise however, concerning the formulation of the aims and content of such education. At its extreme, such a formulation suggests a conception of moral education as the imposition of a state of determined values, first by the beauraucrats, upon the teachers, and then by the teachers upon the children. This is the system of “character education” employed in Russia as described by the U. Bronfen brenner.\(^{30}\)

In Russia the entire class room process is explicitly defined as “character education” that is as making good socialist citizens, and the teacher appears to have an extremely strong influence upon children’s moral standards. This influence rests in part upon the fact that, the teacher is perceived as the “priest of the society” as the agent of all powerful state, and can readily enlist the parents as agents of discipline to enforce school values.

The most serious and virtual value issues represented by school life are not moral values per se but are intellectual in nature. As ‘Deway’ points out in discussing moral education the serious business of the school is and
should be intellectual. The principal values, and virtues the
teacher attends to are intellectual. However the teacher
may attend to these values and virtues, either with
awareness of their broader place in moral development or
without such awareness. If such awareness is not present, the
teacher will simply transmit, the competitive achievement
values that dominate the present society. He will train the
child to think that getting a good mark is an absolute good
and then suddenly shift gears and denounce cheating
without wondering.

3.8.3 Research findings on the development of moral
carer, relevant to, moral education in schools

One of the major reasons of why the social
functions of the school have not been phrased in moral
education terms has been the fact that conventional
didactic ethical instruction in the school has little influence
upon moral character, as usually conceived. This conclusion
seemed clearly indicated by Hartshorne and May’s findings, that “character classes, and religious instruction
programmes, had no influence on moral conduct as the
latter, was objectively measured by experimental tests of
honesty” (cheating, lying and stealing) and service (giving
objects, for others welfare).
The small amount of recent research on conventional didactic moral education, provides us with no reason, to question these earlier findings. Almost, every year a professional, religious educator or community service educator, takes a course and attempts to evaluate the effect of his programme upon moral character, while each starts by thinking his program is different, from those, evaluated by Hartshorne and May, none comes away with any more positive evidence than did these earlier workers.

While recent research does not lead to, question Hartshorne and May's findings, as to the ineffectiveness of conventional formal, moral education, it does lead us to a more positive view, as to the possibility of effective school moral education of some new sort.

In particular, recent researches lead to, question the two most common interpretations of the Hartshorne and May findings, the interpretation that moral behaviour is purely a matter of deep emotions fixed in early childhood, in the home. Instead recent research findings suggest that, the major consistencies of moral character, represent the slowly developing formation of more or less cognitive principles of moral judgement and decision, related to ego abilities.
Hartshorne and May\textsuperscript{32} formed that, the most, influential factors determining resistance to temptation to cheat or disobey were situational factors rather than a fixed individual moral character trait of honesty. The first finding leading to this conclusion was, that of low predictability of cheating in one situation for cheating in another. A second finding was that children were not divisible into, two groups, "cheaters" and "honest" children. Children's cheating scores were distributed in bell curve fashion around an average score of moderate cheating. A third finding was the importance of the expediency aspect of the decision to cheat, i.e., the tendency to cheat depends upon the degree of detection, and the effort required to cheat. Children who cheated in more risky situations also cheated in less risky situations. Thus non-cheaters appeared to be more cautious, rather than more honest than cheaters. A fourth finding was that, even when honest behaviour was dictated by concern about punishment or detection, it was largely determined by immediate situational factors of group approval and example. (as opposed to being determined by internal moral values).

Same class-rooms showed a high degree tendency to cheat, while other seemingly identically
composed of class rooms in the same school, showed little
tendency to cheat. A fifth finding was that the moral
knowledge had little apparent influence on moral conduct,
since the correlations between verbal tests of moral
knowledge and experimental tests of moral conduct, were
low.

A sixth apparent finding was that, where moral
value did seem to be related to conduct, these values were
some what specific to the child’s class or group. Rather than
being a universal ideal “honesty” was more characteristic of
the middle class, and seemed less relevant to the lower class
child.

Taken at their face value, these findings
suggested, that, the moral education, inside or outside
school, could have no lasting effect. The moral educator,
whether in the home, or in the school could create a
situation in which the child would not cheat. But that would
not lead to the formation of a general tendency not to
cheat, when the child entered a new situation carried to its
logical conclusion, this interpretation of the findings
suggested that “honesty” was just an external value
judgment of the child’s act which leads to no understanding
or prediction of his character. It suggested that concepts of
good or bad conduct were psychologically irrelevant and that moral conduct must be understood like other conduct, in terms of child's needs, his group's values and the demands of the situation. While from the standpoint of society, behaviour is either good or bad from the standpoint of individual, it always have some positive value. It represents the best solution for his conflicting drives, that has been able to, formulate.

From the standpoint of society, behaviour is not very clearly good or bad either. Since there are multiplicity of standards that can be used in judging the morality of an action.

A second interpretation of the Hartshorne and May findings was, some what less nihilistic. This interpretation was that suggested by new psychoanalytic theory of personality by Freud\(^3\), (1955) Fromm\(^4\) and Horney\(^5\) (1937).

In this interpretation, moral instruction in the school was ineffective because moral character is formed in the home by early parental influences. Moral character so conceived is not a matter of fixed moral virtues like honesty, but of deep emotional tendencies of defenses. Because these tendencies are basically affective, they are not
consistently displayed in verbal, or behavioural test situations, but they do define personality types. These types and their characteristic affective responses can be defined at deeper levels tapped by personality, projective tests, but they are also related to other people's judgement of the child's moral character. This point of view toward moral character was most clearly developed and empirically supported in the writing and research of Robert Havighurst\textsuperscript{36} and his colleagues\textsuperscript{37}.

While both the situations and "psychoanalytic", interpretation of moral character research, have some validity, more recent research findings support a different and most developmental conception of moral character, with more positive implications for moral education\textsuperscript{38}.

While a specific act of misconduct such as cheating is largely determined by situational factors, acts of misconduct are also clearly related to two general aspects of child's personality development. The first is often formed as "ego strength" and represents a set of interrelated ego abilities including the intelligent prediction of consequences, the tendency to choose the greater remote reward over the lesser immediate reward the ability to maintain stable, focussed attention and a number of other traits. All these
abilities are found to predict, the child’s behaviour on experimental tests of honesty, teachers ratings of moral character, and children’s resistance to delinquent behaviour.

The second general aspect of personality that determines moral conduct is the level of development of child’s moral judgements or moral concepts. Level of moral judgement is quite a different matter from the knowledge of and assent to, conventional moral clichés. If one asks a child, “Is it very bad to cheat” or “would you ever cheat” a child who cheat a lot in reality is some what more likely to give the conforming answer than is the child who doesnot cheat in reality 39.

3.8.4 Spirituality and identity

The last and final layer of change is the spirituality and identity level. There was a time when man “loved people and used things” which was the age of spirituality. But now man “loves things, and uses people”. This transition started the de-humanisation process in the society. The above mind set shall only be corrected in organisations through a series of interventions, so that the people working
in the organisations, believe in mottos such as, "work is worship" and "service to humanity is service to God."  

Sociology of education rightly emphasizes, the point that, the development of human personality, which is the most important function of education, should be thought in terms of the norms and ideals of the particular society. In this sense, values are subjective and relative to the agent time and place (Seshadri, 1992).  

3.9 Value education-its significance  

Values, attitudes and ideologies lead to, divergent human personality and actions thereby. These differences fundamentally, influence the culture, civilisation, and progress of a society in a given period of time. Many eminent personalities have been involved in the study of these differences on human behaviour. Plato, Aristotle, and Socrates, in ancient Greece, Machiavelli and Cervantes in the renaissance period. Adam smith, Freud, Karl Marx, and John Stuart Mill in the last century are some among them. The concern for understanding human values, actions, and personality, has been primarily, due to the fact that, these influence, the life style and growth process of a civilisation.
"Growth of a society depends upon the availability of natural resources, level of technological sophistication, socio-political structure, and personalities of human beings. Extensive researches in this area have concluded that growth differentials can, mainly be explained in terms of characteristic differentials of human mind sets" says Drucker42 (1973).

3.9.1 Education for value development

The past five decades after independence have witnessed constant erosion of the essential social, moral, and spiritual values, and an increase in cynicism at all levels. Although schools are not isolated islands, untouched, by the prevailing mood of indifference and even disregard for the entire value system, their 'potential' and role in the task of guiding the national psyche cannot be underestimated. 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 enabling them to realize, the treasure within. People must realize, who they are and, what is the ultimate purpose of human life. A value based education would help the nation fight against all kinds of fanaticism illwill, violence, fatalism,
dishonesty, avarice, corruption, exploitation, and drug abuse. The school curriculum (1988) was designed to enable the learner to acquire knowledge to develop concepts, and inculcate values commensurate with the social, cultural economic, and environmental realities at the national and international levels. The social values aimed at were, friendliness, cooperativeness, compassion, self discipline, courage, love for social justice, etc. Truth, righteous conduct, peace, love and non violence, are the core universal values that can become the foundation for building the value based education programme, as per the recommendations of the S.B.Chavan committee report submitted to the Indian parliament in February, 1999. These five universal values represent the five domains of the human personality ie. intellectual, physical, emotional, psychological and spiritual are “correlated with the five major objectives of education, namely knowledge, skill, balance, vision, and identity”.

3.9.2 Essentiaity of spiritual and Moral teaching

The sergeant committee reports pronounced that curriculum, devoid of an ethical basis is barren. The central
Advisory Board of Education (1945) recommended that, spiritual and moral teachings common to all religions should be an integral part of the curriculum. The Radhakrishnan commission, (1947) gave practical suggestions particularly emphasizing, the need to include, spiritual education, in curriculum. The Mudaliar commission (1952-53) considered that, religious and moral instruction do play an important role, in the development of character, of human beings. The committee on, Religious and Moral instruction, under, the chairmanship of Shri Sriprakasha (1959) affirmed the need for a deliberate inculcation of moral and spiritual values.

The word 'Dharma' is comprehensive and universal which does not discriminate on the basis of any caste or creed. It means, "Sarva, Dharma, Sambhava" for Gandhi, or universal religion for Vivekananda. There is no sect which does not accept non-violence, Truth, and Honesty, as the cardinal principles. There is no faith which does not, encompass love, compassion, tolerance, and brotherhood. The physical science and spiritual science are complementary disciplines, as very aptly stated by Einstein that Science, without religion is blind, and religion without science is lame. Objective methodology and subjective methodology are needed\textsuperscript{45} says Bhandari, M, S. (1996).
In 1959, the "central Advisory board of Education appointed the special committee on. "Religious and Moral instruction" (Sri Prakash committee) The report of this has been before the country so far but response from educational institutions has been neither active nor enthusiastic. This is having a very undesirable effect on the character of the rising generation. It has therefore become necessary and urgent to adopt, active measures to give a value orientation to education. Society education should foster universal and eternal values oriented towards the unity and integration of the people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition, and fatalism as is opined by Peter, K.C.46., (2001).

3.9.3 Teachability of values:

Muzamdar47 (1983) said "values cannot be taught through formal and direct teaching. They can be inculcated only when the institutions provide, activity for it and experiences inside and outside the school, which promotes, responsibility, co-operation, honesty, fair play and self control. Education for values has to be based on the ideas of supremacy of reasoning over any thing else and not only unintelligent conformity."
3.9.4 Moral education in schools - A developmental view

Kohlberg observes that, traditional formal, moral education programmes have been largely ineffective and he suggests that a new approach is in order. He rejects the interpretations that moral behaviour is purely, a matter of immediate situational forces and rewards and that moral character is purely a matter of deep emotions, fixed in earliest childhood in the home and school. He describes age related sequential stages, through which children and adolescents presumably proceed step by step, and he argues persuasively that the concept of moral character is meaningful, if moral character is conceived as developmental rather than as a set of fixed traits of honesty. This stimulating analysis of problems of moral education is complemented with pointers as how teachers might facilitate children’s and adolescents’ moral development. Hence the following are the list of significant instructional objectives

I. To explain why ethical instruction in schools, traditionally had little, influence on moral character.

II. To suggest that, levels of ego strength and capacity to make moral judgements are fundamental concepts of moral conduct.
III. To describe stages in the development of capacity to make, moral judgements.

IV. To review, two major aims of moral education to stimulate development of moral judgement ability and to provide guidance and criticism, action to the application of higher level of judgement.

For many contemporary educators and social scientists, the term "moral education" has the ring of the last vestiges of puritan tradition, in the modern school. In fact, it was just this opposition which the great pioneers of the social psychology of education denied in school works as John Deway's 48 'Moral principles in education'.

Both of these works attempted, to define moral education in terms of a broader consideration of social developments and social functions, than was implied by conventional opinion on the topic, but both recognized that, an ultimate statement, of the social aims and process of education must be a statement conceived in moral terms.

The problems of moral education cannot be successfully considered in the value neutral terms of personality development and adjustment. A number of recent research facts offer, some guidance through the
problems of moral education, when these facts are considered, from Dewey's general perspective as to the relationship between fact and value in education.

3.9.5 Value, a matter of affective domain

Morale or character is not ready made but it is created bit by bit and day by day says Levine. S. (1957)

As we know, values are related with the affective domain, and are not of the cognitive domain only. It is not sufficient to give only the knowledge of values. It is necessary that value system must be integrated into the personality of an individual so that it may be characterized. It is required that a person should live in the atmosphere of desired value system. Actually there is no need to use the word desirable. Value itself has an essence of desirability. To acquire a value, a person should go through the following 5 stages, which are the levels of affective domain. These stages are—

I. Receiving - getting aware of value.

II. Responding value in appropriate situation

III. Valuing - making judgement on preferences.
IV. Organising – organize it to make stable value system of mind.

V. Characterization – making value as a part of character.

3.9.6 The process of value inculcation

Most experts agree that the best strategy for teaching values is to design, human ecology in such a way that, all around there is built in pressure, forcing them to live values if already learned and to learn them if not already learned. To elaborate it further, we have to incorporate various steps in value education. They are

I. To develop sensitivities to values

II. Developing abilities to choose the right values, in accordance with those highest ideals of life, leading to internalizing the values realizing them in life.

III. And living in accordance with those values. Thus it is a life long process like education.

The various subjects of curriculum need to be viewed as a set of values, attitudes and dispositions. This calls for a correct teaching of subject and correct learning of subject which involves not only transmission of knowledge from initiator to learner but inducing in the learner, the
qualities of mind and heart that every subject is integral part of the values. Teacher’s guidance should be conducive to pupil’s value development, as they are to think for themselves. Teacher’s ultimate aim should be to help pupils to attain value autonomy.

‘Phi Delta Kappa’ research, report as “core values study” has indicated that, the home has primary responsibility for teaching young people values such as honesty, tolerance, kindness, ambition, obedience, responsibility, helpfulness, manners, and morality. The school has secondary responsibility in this area.

3.9.7 Situation creation for value inculcation and Institutional climate

It is one of the most important factors which directly influence the affective domain of the students. Designing institutional climate, in the direction of value consciousness is a tough task. Following points can be helpful in creating a soothing atmosphere.

1. Teacher student relationship and all other relationship should be made friendly, respectable, and should be based upon faith.
II. Teacher should live in touch with students as maximum as possible. Teachers should be affectionate to students.

III. Everyone should have concern, with each other, and take care of others also.

IV. Belief in the progress of all.

V. Administration and office bearers should have the sympathetic helping and cooperative attitude.

VI. Campus should provide the pleasant atmosphere. Cleanliness and aesthetic aspects, should be incorporated.

In short values cannot be developed through teaching only. Value system is related with the affective domain of person hence it is necessary that a person should live in the atmosphere of value consciousness. Developing value consciousness is the major step towards value development says Ruhela, S.P (1990).

3.10 Empirical study on decline of values-National level

If there are ways by which values are developed among individual there may be the opposite also taking place at a nation or societal level.
According to Raju (1977), in India, National Institute of Educational Planning and Administration (NIEPA), NCERT, UGC, Planning Commission of India (PCI), All India council for technical education etc. have been striving to prepare, policy guidelines on educational standards, human values, role of various institutions and individuals to manage, the educational institutions with dignity and decorum, for establishing high standards and values. In spite of several measures, researches reveal that the values are declining and educational standards are falling in schools, colleges and universities all over India.

3.10.1 Detection of society's value system

A society's value system is the set of values that, the majority of its members tend to favour. Those who reject, major elements of the predominant system constitute a counter culture. Non-religious people in a very religious society, make up a counter culture. Detecting a society's value system involves determining, what it's values are and how they are related to one another. Some values may be interdependent, such as democracy, freedom and equality. Others may be hierarchically ordered, for example, tradition may be considered more important than individual freedom.
Achievement and success, in one's occupation are key American values. Hard work, and strenuous activity, as related to, success, are also valued. Efficiency and practicality, are valued as effective means, for accomplishing tasks. Science is valued because it makes possible to control nature, then by leading to material comfort such as adequate, food shelter, and medical care. They value, responsible autonomous, individuals and democracy, because it is a form of government, that respects individual dignity.

3.10.2 Values and the schools

According to Russel, I., L. (1958) there is little doubt that, educational experiences, promote certain values, and cast others aside. The school curriculum contains a multitude of value judgements made by those who have developed it. Whether or not schools should teach values is a meaningless question, because without value judgements schools could not exist. The real question is "How can we do a good job of teaching them." Each of the values comes into play in teaching. To accelerate value development, the teacher child and child-child relationship in schools should be warm and friendly. This warmth of interpersonal relations readies the child to accept learning and paves the way for
his acceptance, of teacher and group values by the process of identification and introjection.

Wright, M.A.⁵⁸ (1950) discusses a class room approach, to values that include, the following important points.

I. The values to be discussed should be, related to the interests needs and experiences of the group.

II. Basic knowledge that pertains to the value under consideration should be made available to pupils.

III. Learning should be organized around a particular situation, as realistic and close to pupil’s needs as possible.

IV. The problem that is presented should involve conflicting values.

V. Free expression of present, and future consequences of values should be encouraged.

Stendler⁵⁹ (1950) points out that, class room discussion and other techniques influence value formation and are more effective with some values than with others. School experiences affect the development of responsibility and honesty more definitely than they do loyalty, moral
courage, and friendliness. Responsibility and honesty have less deep emotional content than, the others and are more easily put into practice in behaviour. Effectiveness of attempts to aid in the development of pupil’s values is limited by the colossal weight of influences, outside the school. Value structures are already begun before educational opportunities have a chance to be active. A concept once established is difficult to reorient and teachers may become impatient and discouraged because immediate behaviour modifications are not shown. But values are dynamic and teachers have always been influential in their development.

A report on “teachers training” (1982) says that values can best be taught through instrumentality of a number of subjects rather than through any specific or special subject.

One way of effective nurturing of values, is by way of hidden curriculum, which may be defined as the informal, and subtle ways in which the school mirrors and supports existing social values. The punctuality of teachers, their dedication, sincerity cleanliness of compound, personality of the school head, all these influence the pupils.
3.11 Significance of Moral, Social and Spiritual values today

"Leaders not only in the field of education but also in other fields, have tried to enhance the quality of life. Various kinds of remedies have been applied, or tried but, of late it has become, the united voice of all that, Moral, Social and Spiritual human values are the ultimate and the much needed remedy.

Doctors say that there are clear medical evidences to substantiate cases of mental tension, negative attitudes, impulsiveness, and lack of ability, to have emotional stability and to solve the inner, and outer conflicts among people. As a result, more and more people, are suffering from psychosomatic diseases like high blood pressure, heart diseases, arthritis, peptic ulcers, asthma and even cancer. Doctors say that, mental tension is due to lack of such values as tolerance, self control, emotional stability etc.

Youth who are physically well-built, healthy, energetic efficient, mentally well developed, thoughtful, knowledgeable and innovative, psychologically enthusiastic and zestful, emotionally-balanced, morally upright and strong and spiritually awakened to the transcendental realities, can lead a nation to the golden age, says Nazareth rjm 60 (1978).
Social structures are changing fast. Nuclear families, often deprive, children of affection, cohesion, and family values. Working parents and lack of interaction with other members of the close family are also responsible for this state of affairs. Values normally inculcated, within the home, are now supposed to be, the responsibility of the school system. Schools of course, have played, a major part in value inculcation even in the past but the pressure on them in future will be manifold says Rajput, J. S. 61, (2000).

Gupta, N, L62 (1999) says that, “In philosophical contexts, values are those standards, or a code for conduct, conditioned by one’s cultural tenets and guided by conscience according to which human being is supposed to conduct himself and shape his life pattern, by integrating his beliefs, ideas, and attitudes to realize, cherished ideals, and aims of life.

3.11.1 Values in twentieth century

20th century should be remembered, amongst others for knowledge explosion, catastrophic wars, and global human upsurge for improving the quality of life. It would also be remembered as the century of massive exploitation of natural resources, by few at the cost of many and that of
future generations. The century has seen a much faster pace of change. Rapid developments have taken place, in all walks of human life, and endeavours. Terms like, Globalisation, information super highways, ‘Communication revolutions’, media invasions, etc. have become an individual’s usual talk. Heavy industries, huge dams, power plants, urbanization etc bring wealth to nations and riches to individuals. They also tear of the aspirations of many, who get uprooted, lose their livelihood, and suffer on several counts. The spiritual moral and social aspects of human life are getting relegated to the background, says Rajput, J.S, Director NCTE 63. (1996).

T.S Eliot has very aptly described, the loss of wisdom to knowledge, and that, knowledge to information. Today information is power, and power is a means to, possessions, acquisitions, and accumulations. The possible potentiality that could really reverse, the scenario, ie information giving pride of place to knowledge, and knowledge opening avenues for wisdom, one could think, of only one potential element—the human Values64.

The moral values are nourished by the middle class. The rich are generally indifferent to the value system, of the society, and the poor because of inherent, economic and other constraints, cannot live up to it. Science and
material progress has also greatly, contributed to the fall of social and spiritual values. Science has led to the industrialization, industrialization to capitalism, capitalism to over production, over production to consumerism, and aggressive competition. Competition in trambling the values under its foot, and concentration of wealth in the hands of few, and all this to the political and economic exploitation of the many by a few such as K.L. Gandhi, (1993).

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