CHAPTER II
### CHAPTER II

Values: The concept, classification and measurement

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Values : The Concept, Classification and Measurement

2.1 Introduction :

In every scientific investigation, it is necessary to understand the existing theories and practices in the concerned area to provide appropriate directions about the problem. Proper and appropriate conception of the concerned subject matter is the basic requirement for a sound research. This may help the investigating agency to be familiar with the existing knowledge in the concerned area and also provide helpful suggestions for significant investigation. As present study aims to examine the values and attitudes of the college students, an attempt has been made in this chapter to give a critical appraisal of 'value', i.e. its meaning and conception along the classification and the measurement. With this view, a theoretical frame work of the value is discussed below.

2.2 Concept and meaning of values :

There is an enormous literature on 'values' and 'valuation'. Any attempt at the definition of value in time of necessity will be rather unsatisfactory and incomplete, at least to many persons. The term is difficult to define because the experience it describes is essentially personal and immediate. More difficulty in obtaining a satisfactory definition of value is the lack of agreement as to the nature of value itself. Are values objective - that is, do they exist out in the world of nature apart from mind ? Or are values subjective in the sense that they belong wholly to the realm of mind ? Or finally, are values both
objective and subjective? To understand these, here is the justification of the discussion of some definitions about value.

The term 'value' had been defined in a number of ways. The definition given by Urban (1930) states "That alone is ultimately and intrinsically valuables that leads to the development of selves or self-realization." Lewin (1944) defined values as ".......... influencing and guiding behaviour determining which types of behaviour has a positive or a negative valence, but not having the character of a goal." These definitions suggest that values determine the behaviour of an individual towards life. In other words, the human self is developed on the basis of the values possessed by the individual.

According to Kluckhohn (1952) "a value is not just a performance but to be justified morally or by reasoning or by aesthetic judgements, usually by two or all three of these." Allport (1950) admits that "anything that yields a satisfaction or provides a means for such satisfaction can be designated as a 'value'." Value is, thus, a means which gives satisfaction directly or indirectly to an individual. It also includes the judgements of a person towards an object or thing from moral or reasoning or aesthetic aspects.

From the discussion of these definition, the word 'value, substantively employed, may mean, any object or state of affairs which satisfies desires and gives pleasure or satisfaction of any kind. Value is a natural state of mind exerting a direct influence on human behaviour. Value lies at the core of life and human action. They are in the final analysis of the mind. Functional values, of course, manifest
themselves correctly in the ways in which people act and talk and specially in the pattern of their expenditure of time and effort. Of course, this approach of defining values are psychological in nature. This school of thought claims that values are subjective, or in the mind, and points out that value judgements vary from person to person and from age to age. The value is a thing which seems to arise from its satisfaction of some desire and interest. When a thing ceases to serve desire and interest, it loses its value. This seems to indicate that values exist entirely in the subjective realm. While things may be valuable, they are not values. A value is always an experience of some person. From this point of view value may be defined as the satisfaction of some interest or desire.

From the sociological point of view, Williams (1958) described a value as 'any aspect of a situation, event or subject that is inverted with a preferential interest as being 'good', 'bad', 'desirable', and the like". Values are not concrete goals of action but rather the criteria by which goals are chosen. Values are related to the individual's likeness and unlikeness. It creates a boundary for individual actions and activities. In this context, Milton Rokeach (1968) defines value as "an enduring belief that a specific mode of conduct or end-state of existence that is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence." He also remarked that values act as (criteria for) "guiding action for developing and maintaining attitudes towards relevant objects and situations for justifying one's own and others' action and attitudes, for morally judging self"
and for comparing oneself with others. He further adds that values are determinants or virtually all kinds of behaviour that could be called as social behaviour.” These definitions of values highlighted the social realm of individual life. As man is primarily a social being and has to live in the society. So, value should not be considered as totally private or subjective thing. Values exist in all persons and training tends more and more to bring such judgements towards a common standards. In other words, among cultural people the world over, there is a considerable consensus of opinion as to what experiences or things are valuable.

If values were completely stable, individual and social change would have been impossible. Again, if values were completely unstable, continuity of human personality and society would have been impossible. So the value may be considered as the products of interaction between two variables - a person and an environmental situation. Value is objective to the extent that there are qualities in objects which call forth our desires. Value is subjective to the extent that it is a personal judgement with a profound emotional tone. A judgement is a mental reaction to some situation. A value is a relationship between a person and an environmental situation which evokes an appreciative response in the individual.

It is an admitted fact that values guide our conduct, set standards, determine choices, opinion and attitude towards objects and situations. Values can be referred to interests, pleasures, likes,
preferences, moral obligations, desires, needs, a diversion and attraction. It is also sometimes defined as anything that satisfies individual, physical, mental, emotional, intellectual, spiritual, social and religious needs of life. In relation to a society, values are the ideals and principles of a society. Axiologically, values are the highest standards of judgements. Values are related to aims of life. For the achievement of these aims, man frames notions and these notions are called values.

For a long time, values were approached philosophically. It was a result of meditation and reflection that the philosophers of yore determined the values. The question of what is desired, and what ought to be desired, may not be answered by the scientific approach to values. Scientific or psychological approach deals with controlled situation and as such exclusive, while the approach of philosophy is all inclusive taking into consideration all variables. The philosophical approach deals values more adequately and comprehensively. It is true that there is subjectivity in philosophical approach, even then, in no way we can eliminate the philosopher from the scene. For the more comprehensiveness about value, a philosophical interpretation of values has been made.

2.3 Values from philosophical view point:

Man is trying to understand value from different and various angles. This is because of the manifestation of the ever new levels of awareness or consciousness of the very being of man. The nature of values is drawn from different philosophical position and it is
closely associated with the concept of man also. Different view points have been reflected in philosophical thoughts regarding values.

**Idealism and values:**

The main essence of idealism is the realisation that there are eternal values or 'Ideals, of life. The philosophy believes that values or ideals are not made by man but they substantially exist in every object, idea and act of the world. Among these, chief of them being truth, beauty and goodness. Man's duty is to discover them and their absolute values, through their efforts and actions. When man searches truth and thinks about the purposes of existence, appreciates beauty in the enjoyment of the art, he finds relationship to the finite with the infinite and experiences goodness on seeing individual soul in harmony with the universal soul. Education should be an instrument or the achievement of universal values.

An idealist believes that material or physical universe is not complete expression of reality. To him, the physical world is the manifestation of some great spirit behind it. According to him, every object, idea or act has intrinsic value. A student realises values which have existence in his interests and desires. It is also believed that God or a universal mind also exists and re-embodies perfect values and man's duty is to perfectly realise that. Idealist values are objective and eternal in the sense that each object inherits values and leads man to the perfectness of eternity. Human beings are supposed to realise these values.
Naturalism and values:

The naturalists believe that values are evolved in nature itself. They are discovered by man who possesses the rational faculty. Man at the peak of this development is capable of attaining all the values and these values can emerge from the nature itself. All the knowledge is comprehensible through senses, which give the final truth. Anything which cannot be comprehended through senses does not exist. They do not consider human knowledge as something transcendental or spiritual but as something empirical and experimental. They do not believe in established truths of eternal, fixed and spiritual values as the idealist do. According to them, values of life are created by the needs and conditions of life.

Naturalists’ values are purely subjective and relative. Man creates them when he reacts to or interacts with environment. Values are considered as the by product of man’s action towards situation. It varies from men to men according to the needs and conditions. Man’s duty is to follow nature and try to discover the values that exist in nature. They emphasised to the survival values related to organic necessities.

Pragmatism and values:

For the pragmatists, value is neither absolute nor universal nor eternal. Values are subjective and relative and are changed with the times, and circumstances. Human experience is the main determiner of value in life. Men value different objects differently and may value the
same subject for different reasons. Practical value of the object and experience is the sole concern of the pragmatist philosophy. Pragmatist say that man is part of nature, but he is capable of reconstructing his environment. Man creates values according to the circumstances and environments.

The pragmatic theory of value is synonymous with the economic conception of value. That is, anything which is useful and desirable is valuable and only the values have utility to a pragmatist. They believe that a value may be acceptable to one person or one situation but may not suit another person or other situation. Every person has his own judgement in determining the valuation of a value. Intensive and extensive knowledge about men and things help in the process of building a philosophy of values.

Realism and values :

According to realism value is neither rooted in spirit nor in nature. It is, however, an independent of school which is the result of interaction. Value has no spiritual basis. Values are permanent and objective. They advocated that, although, institutions and practices vary a great deal, the fundamental values of society should not change. The children should be taught those values, which have proved enduring throughout history. They should be taught the nature of right, and wrong, and what is objectively good and beautiful. What is presented to us and what is related to our needs are the realistic notions according to this school of thought
Realistic standpoint is unrelated to any preconceived norms or standards which are outside the realm of our immediate experience. What the things necessarily are and what are their situational existence? Are classed under realistic judgements of value, and a teacher teaches through "men and things". To the realists, student is an eager enquirer and a path-finder. They believe, the existence of all things or object of the world is quite independent of all considerations.

**Humanism and values:**

According to humanist, values are absolute and external. Creative work and happiness is the main objectives of human races. Humanism holds the viewpoint that man has but one life to live. Therefore, men make the best of it and live it whole-heartedly with regard to creative work and happiness. Respect for language, ancient culture and literacy, scholarships are taken as values worth preservation through education.

Humanism believes in the idea "man is a spirit bound in a body." The humanism, therefore, wishes that man should gradually emancipate himself from the domination of the body and employ his mind in realising spiritual ideals. The spiritual man is a man at his best, fighting loyalty and courageously for the values of life like cooperation, in human welfare, truth, beauty, goodness, love and sympathy. The humanist stands for human freedom for achieving the value of cooperation, we should have "free and universal" society in which people
voluntarily and intelligently co-operate for the "common good". All human values and worldly experience should be grounded in ethics and morality. Humanism has considered man as the unity of body, mind and spirit.

**Existentialism and values**:

For the existentialist, reality is "Being" or "existence of an individual". They believe that man creates his own values. The highest value is the individuality of the self. It is the subjective aspect of existence. Value should be generated by man's free decisions. Man's inner life with its moods, anxieties and decisions is the centre of the attention of existentialist. It is considered that man is always placed in a situation full of challenges and problems. So man is supposed to be bold to face the challenges and create his own value according to the needs and situations. Existentialists believe that freedom is the source of ultimate value. So, an existentialist's interest is directed to the "man", his genuine or authentic self, his choice made with full responsibility of consequences and freedom. The preservation and survival of life is the main quest of values.

**Integrated view**:

An integrated approach indicates that there are no such particular conception, subjective or objective, idealistic or non-idealistic in the scheme of knowledge. Real knowledge is all inclusive and
integral. According to this theory, values are taken as total models of human behaviour, the physical, mental and spiritual. Integrated approach analyses values from an evolutionary angle and examines its trends with the evolution of society. Value is the out-come of the relation between the subject and the object. It is the result of interaction of the living organism and his environment. The realisation of a value in person is created by environment of circumstances. Value judgement depends upon the way, the valuer sees its valuableness. Values have to remain flexible and constantly under examination as their relativity changes in the evolving world.

From all the above philosophical discussions on values, it appears that nature of value differs according to variation of philosophies. However, most of the people agree that values lie at the core of life and human action. Values are intangibles. An individual’s values represent factors that play a role in his personal welfare. Values are significant in human life as it concerned with the desires, want and aspirations. Values are always having the sense of appeal to the ‘Good, and the ‘Right, along the plea of the better alternative. Values influence the entire domain of human self and take into account the sense of well being for individual and society. According to Ottoway (1962) values include all important religions, beliefs, moral attitudes, philosophies of life, political ideologies etc. which not only help in sustaining the society and its culture, but also any significant change in these aspects bring about corresponding changes in the society and culture. Values are desirable as well as favourable for the individual and the society,
promote individual and society's development and well being. Values may be operationally conceived as those guiding principles of life which are conclusive to one's physical and mental health as well as to social welfare and judgement, which are in tune with one's culture.

Thus, it becomes clear that values play a significant role within an individual's cognitive and affective structure. Certainly, values are not like the morning mists seen here. They are part and parcel of the reality. They guide us, steer our life's journey, provide tools for self evaluation and judgement and contribute to our quest for meaning and quality of life.

2.4 Classification of values:

Values are classified and graded under various categories according to their specification and human development. Rokeach (1968) has classified values in the two broad categories — the instrumental and the terminal values. Instrumental or Extrinsic values are those values which are judged good for something. Their values depend on their consequences when used to achieve some other value. Thus values are serving as a means to achieve other values. They are subjective in nature and relative to the people and situation. On the other hand, terminal or intrinsic values are those values which are judged good not for something else, but good in end of themselves. Values are inherent in the object; not imported or applied by outside.
agencies. They are not accidental but are self contained and moral. For instance, honesty is an inherent value whether one likes it or not.

Urban (1930) categorised values as organic, Hyper-organic and spiritual values. According to this classification, the bodily, economic recreation values which involve the satisfaction of wants, connected with bodily self are categorised as organic value. The character values and the values of association which are connected with the social self and arise only in relations of the self to others are called as Hyper-organic values. The aesthetic, intellectual and religious values also go together and they really arise only in some functioning of the self that goes beyond the bodily and social life. These values are categorised as spiritual values.

Besides the above broad classification, values are also classified on the basis of some specific criteria by various eminent persons in their own ways. Edward Spranger (1928), in this context mentioned six values in his book "Types of Men" in which they were categorised as theoretical, economic, aesthetic, social, political and religious. These classifications were based on the people's orientation in relation to their thinking, actions and feelings. Further, values are also classified as physical, spiritual, moral, national, international and universal etc. by the different value thinkers. It is observed that the different researcher have made use of different classification for their purposes depending upon the criteria selected. No classification seems to be conclusive. But all efforts are focused to explain human cherished experiences related to human ideas and aspirations.
2.5 Hierarchy of values:

As values are discussed from various angles and ways, it is quite natural that values has been categorised or classified in various kinds. This, obviously, raises a question, whether the values can be put in any order of hierarchy or whether there is a key principle of value organisation. From the discussion about the issue, the following general criteria has been widely accepted.

The educational thinkers who believe, values are objective and intrinsinc, are most likely to be the ones who think it is possible to erect a hierarchy of value. Lowest in their scale are the value arising from simple unmediated desire or animal appetite. Such are the child's spontaneous joy in play, in colour or in rhythm. Those rationally judged and thought-fully chosen in the light of their consequences are the higher values, take precedence over unreflected desires. Again, intrinsic values are considered above instrumental ones. Instrumental values, subject to individual purpose and circumstances, have much greater variability than do intrinsic ones which remain settled by the form or purpose originally impressed on or embodies in the thing valued. From this, it may be concluded more generally that the values which are more durable are on the whole superior to those with less lasting qualities. Similarly, those values which are more inclusive or more many sided than the exclusive and less variegated, take priority over the later. Likewise, eternal values are superior to temporal values and again productive and creative values are superior to non-productive and non-creative values.
Besides the above hierarchy, pragmatist, instrumentalist and experimentalist give different notions about the hierarchy of values. They say that hierarchy cannot be established in advance nor that it can be even final. That depends upon how certain values hold good with a particular person at a particular time and in a particular situation.

The hierarchy of values are very helpful in making a choice between alternative courses of action. When preference has been to the one course of action to the other, it is realised that the course serves a value more desirable than the other. It also enables the individual to develop the capacity to think on his own in the making and realising of values.

2.6 The universal system of values:

On the question of universal values, philosophers and thinkers explore the various nature of values and opine that it is very difficult to have an absolute universal system of values. Even then, majority of the value thinker, agree to recognise some empirical values as a value of universe on the basis of their acceptance in the human world. These values are generally mentioned as the values of 'happiness', justice and 'perfection. All the individuals and society look for these values to ensure peace, development and progress both in individual and social level.

'Happiness, as the natural value may be analysed as a systematic unity of health and wealth. It is objective realisation of value
In its practical realisation, happiness consists in the acquiring of health, wealth and physical skill by the natural self. This value is accepted and recognised everywhere in the world. 'Justice' as the social value may be analysed as equitable distribution of purchasing power (economic good) political power (political good) and opportunities for self-development. Justice is partially objective and partially subjective realisation of value. In its theoretical realisation, justice consists in the acquisition of knowledge of other selves with their urges and desires. In its practical realisation, it consists in an equitable distribution of wealth, power and opportunities. 'Perfection, as the spiritual value may be analysed as a systematic unity of virtue and holiness. It appears as skill and efficiency in any field of activities. Virtue is subjective realisation. Virtue is moral perfection or perfection of moral life, justice is a social perfection or perfection of the social life, happiness is natural perfection or perfection of natural life. All three are elements of perfection which is the highest value. This triad may be called the universal system of values. In Hindu ethics also there are four cardinal values of life - 'Karma, 'Artha, 'Dharma, and 'Moksa, 'Karma, related to body, may be called as health. 'Artha, is wealth and purchasing power, 'Dharma, is 'nyaya, or justice, 'Moksa, is perfection or self-realisation. The pursuit of these values is universally recognised. And the realisation of these values may be called the aim of life. These are claimed as universal system of values in all ends.
2.7 Measurement of values:

The measurement of values or value system always causes confusion and controversy among the social thinkers. There is no such or unique criterion which can claim an universal superiority, having an empirical base and can measure the status of values. All values according to modern temper are relative and tentative. In this regard, Thurstone (1954) expressed the limitations involved in the objective measurement of values. According to him, human values are essentially subjective. They can certainly not be adequately represented by physical objects. Their intensities or magnitudes can not be represented by physical measurement. At the very start, we are faced with the problem of establishing a subjective matrix. This is the central theme in the modern psychophysics. Values can be referred to interests, pleasures, likes, preference of duties, moral obligations, desires, needs, observation and attraction. These notions are also not universal. Some of these are too much tentative. So measurement of values is not that easy.

Even then, the measurement of value is too important for human society. Moris (1956) is of the view that values are susceptible of certain measurements and the results of such a study can be "humanly important." Though, it is rather difficult to arrive at purely scientific measurement of values, it is, of course, possible to have some measure of their existence as they can be "inferred" directly from the "verbal materials". Any study in this field at least serve as "dipstick" through which some approximation of values at different levels
can be arrived at. In fact, in any sociological aspects, it is not possible to get hundred or cent percent accuracy. Value measurement is also not exception to it. Like other social science’s subjects and issues, values are also measured through standardised scales, developed by various researchers. These may also be used to know the person’s value orientation regarding some specific values. On the basis of this, some approximation of values are determined.

2.8 Value - Oriented education:

Value - oriented education is the urgent need of our times. In the present world of national feuds and international conflicts, unless the proper system of education is recognised, it will be difficult to save human society from the crisis of values. The present age of scientific achievements has to be counter-balanced with progress in human values. Otherwise, the whole world is likely to reach a precipice of a catastrophic downfall. Only the value oriented - education may ensure the human world to survive from such crisis.

The value oriented education aims to inculcate the specific values which in turn causes the development of integrated personality. It covers the entire domain of human self. Value oriented education includes - (i) The values of health, strength, stamina and discipline show one’s physical capacity, (ii) The values of courage, confidence, love and dedication which show one’s emotional capacity, (iii) The values of clarity, rationality, sobriety and impartiality which show one’s
intellectual capacity, (iv) The values of honesty, purity, fairness and justice which show one's moral and spiritual capacities, (v) the values of kindness, politeness, service and fellow-feeling which show one's social capacity. Thus, value oriented education takes its account to develop the physical, emotional, intellectual, moral, spiritual and social capacities of an individual. In other words value oriented education comprises all types of education such as aesthetic, ethical and spiritual education. It has wider connotation and includes all the branches of objects in its perview.

Value - oriented education does not merely imply an intellectual discussion on the theme of syllabus in various disciplines, but also the practice of those values in our daily life. Sometimes, value oriented education has been taken only to mean moral education. This is due to the incomplete conception of value-oriented education. Value oriented education highlighted the problems, needs and aspirations of youth as well as the challenges of a changing world. It is, therefore, imperative that value oriented education should be a core of primary to collegiate education, for youth and adults alike.
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